

# The Lutheran.

God's word and Luther's teaching will never perish.

**Fifth year.**

1848—49.

**St. Louis, Mo.**

**Printed by Arthur Olshausen.**

**Volume 5, St. Louis, Monday, September 12, 1848, No. 1.**

**Editor's note to the fifth volume of "The Lutheran".**

"Forward! Forward!" so it sounds from all sides in our days. Not only the friends of light, but even the "believing" Protestants are shouting, yes - O miracle of the nineteenth century! - even the Pope himself shouts from his high chair. On the other hand: "Back, you Lutherans, back to Luther, to his Reformation, church and doctrine!" so the "Lutheran" from his four-year wanderings through the local congregations has shouted over and over again. This, of course, has been a rather nasty criticism of the beautiful harmony that has finally come about in the world. But for this reason, the "Lutheran" has fared quite badly so far. The friends of light have declared him to be an enemy of light and freedom, the papists have banned him as an apostate from the church, and the Unionists have struck him off the list of true Protestants as a narrow-minded fanatic, as a born-again Old Lutheran. Should now, some of our dear readers will perhaps say, the poor abandoned and outcast "Lutheran" have the courage, in his "Back! Back!" also in his new course of the year? Should he not perhaps have come to the conviction that we are now living in the age of progress, and that it is therefore foolish to want to remain behind alone, even to go backward?

Obviously, for the sake of honesty, it is necessary that the dear readers, before whom the "Lutheraner" appears again with the present number, are not left in the dark about this point. Thus, in this preface to the new issue, we immediately state: Yes, also in the new issue, the "Lutheraner" will stick to its old slogan: Back! Back to Luther, his Reformation, church and doctrine, God willing. However, so that the dear readers can read the "Luthe

If we do not misunderstand the "Lutheran" in this and do not interpret his doing so as an evil obstinacy, we want to say a little about why true Lutherans cannot avoid returning to the Reformation founded by Luther and the doctrine preached by him, and indeed why all those who still want to be Christians should return to it with the "Lutheran".

In order to be as brief as possible, we will only point out two main reasons for this. The first is because Luther was obviously a messenger of God and called by him to the work of reformation; the second is because Luther obviously taught nothing but the eternal gospel again.

If it is certain that Luther was a messenger of God and called by Himself to the work of reformation, then we also believe that no one who still believes in God can deny that all true Lutherans, all those who want to be Christians, should return to the church reformation founded by Luther and to the doctrine preached by him and faithfully hew to it until death. For if Luther was sent and called by God Himself to so great a work, then what the Lord says of the apostles also applies to him: "He who hears you hears Me, and he who despises you despises Me; but he who despises Me despises Him who sent Me." Luc. 10:16.

The papists know this well, which is why they have always tried to prove that Luther had no vocation for his work. They say: who told him to cause such a great turmoil and division in Christendom? Had he not sworn to remain faithful to the Roman Church? Therefore, how could he become its enemy, fall away from it and destroy it?

We reply to this: Luther was indeed called to the work of reformation, first in an ordinary ordinary way, but also in an extraordinary extraordinary way.

A proper profession for the service of the Church

Luther received at different times. First, he was ordained a priest in 1507, then appointed professor of divinity at the university in 1509, then made a doctor of sacred scripture in 1511, and finally, in 1512, he was elected preacher and pastor of the city church in Wittenberg. In accepting these professions, Luther pledged allegiance to the pope and his church, but at the same time and above all, he also swore allegiance to God and his word, to Christ and his church. When he became a priest, he was told, among other things, "We give you power to teach the Word of God," and when he became a professor, "It is now your duty to interpret the Law of God and to live the Book of Life." When he became Doctor of Sacred Scripture, he had to speak with his hand raised to God: "I swear that I will not present foreign teachings condemned by the church and annoying to pious ears," and when he had shortly before become Licentiate: "I swear that I will defend the evangelical truth to the best of my ability." Therefore, even if Luther as a pope, because he lacked complete knowledge at that time, had taken other vows contrary to God's Word and the true church, these could bind him as little as the ungodly

promise made by a robber to his captain; in addition, those ungodly vows were annulled and invalidated by oaths for God's Word and for the general Christian church. For this reason, Luther often took comfort in his ordinary profession in his temptations, and he fervently invoked it before everyone. When, for example, the papist mass was not to be abolished in the collegiate church in Wittenberg in 1523, he addressed his congregation from the pulpit with the words: "I have been called by you to the office of preaching, I have a divine command that I should feed the congregation of God here with the pure word: for this reason, it is my duty to be serious about this, so that such trouble and annoyance may be avoided in the church."

## 2

The church is to be shut down. (Works. Hall. A. XIX, 1443.) Furthermore, when in 1530, after the Diet of Augsburg, a harsh imperial edict was issued, by which papal abuses were to be confirmed, Luther wrote boldly against it, and finally added: "I was called and forced to this, that I had to become a doctor, without my thanks, out of pure obedience; then I had to accept the office of doctor and swear to my most beloved Holy Scripture, and vow to preach and teach it faithfully and loudly. Over such teaching the papacy has fallen in my way and has tried to prevent it.... (But) I will go in God's name and calling upon the lions and vipers, and tread under foot the young lions and dragons, and this shall be done beginning with my life and after my death." (16. 2061.) In another place he writes: "Here you may say to me: Why do you teach with your books all over the world, since you are the only preacher in Wittenberg? Answer: I have never liked to do it, nor do I like to do it yet; but I was first forced and driven into such an office, since I had to become a Doctor of Holy Scripture, without my thanks. Then I began, as a doctor, at that time by papal and imperial command, in a common free high school, as befits such a doctor according to his sworn office, to interpret the Scriptures for all the world and to teach everyone, and so, after I came into such an office, I had to remain in it, and I cannot yet go back or leave with a good conscience, even though the pope and emperor banished me from it. For what I have begun, as a doctor, from their command and profession, I must truly confess to my end, and now I cannot remain silent and stop. Even though I am not such a doctor, I am nevertheless a called preacher, and may well have taught mine with writings. Whether others have also desired such my writings and asked me for them, I have been obliged to do so; for I have nowhere penetrated myself with them, nor have anyone desired or asked me to read them. \*) (Ib. V, 1062. 63.) Finally Luther writes: "I have often said it and still say it, I did not want to take the world's good for my doctorate, because I would truly have to despair and despair at last in the great difficult matter that lies upon me, where I began it as a sneak hut without profession and command, but now God and all the world must bear witness to me that I have done it in my

\*) In the passage quoted, Luther continues: "Just as other pious pastors and preachers write more books, and neither prevent nor drive anyone to read, and thus also teach and call all over the world, and yet do not, like the loose, unappointed boys, sneak into foreign offices without the knowledge and will of the pastors, but have a certain office and command that drives and compels them. May the dear brothers in office feel awakened by this, if God has given them gifts, to serve the church with letters as well, and to use them faithfully for the benefit of our "Lutherans"!

I have publicly begun my doctorate and preaching ministry and have led it to this point with God's grace and help. (16. XX, 2080.)

If, however, Luther had had no other and higher profession than the ordinary profession of serving the church as a preacher and doctor of the Holy Scriptures, he would certainly have had the right to publicly punish the errors that were on the rise, but would he have possessed the ability to carry through such a great work as the Reformation? Certainly not. But Luther was also extraordinarily called and chosen by God to carry out this work; for we see this partly from the extraordinary gifts with which God had equipped him, and partly from the glorious success, far exceeding all human thoughts, with which everything he undertook in the name of the Lord was finally crowned.

The one through whom a true Reformation was to come about must, of course, possess both a deep insight into the torn down corruption and a living, more than ordinary knowledge of the beatific doctrine, a penetrating eloquence, a comprehensive knowledge of the original sacred languages, the most heroic faith and the most excellent self-denial. But we find all this together in Luther. First of all, God made it necessary for him to convince himself with his own eyes and ears of all the kinds of destruction that prevailed at that time. Therefore, he not only had to be educated in low and high schools, so that he could observe the blindness of the highest guardians of church doctrine; he also had to spend a long time in the nooks and crannies of the monks, so that he could see how the most abominable sinful service was veiled in the garment of sanctity, and so that one, as he himself says, would not have to "flaunt against him as one who condemns unknown things. By God's providence, he also had to be sent by his monastic brothers through all of Germany and Italy to the steps of the papal throne in Rome, so that he could see for himself that everything, from the pope and his cardinals down to the lowest priest, was full of hypocrisy, lies, deceit, religious mockery and the most offensive sins. With all these experiences of the deepest decay of the church, however, God also brought Luther to the realization of his own ruin and his own misery, awakened in him a fierce desire for deliverance from the papal

darkness and for the right doctrine of the way to salvation, finally made him find the holy Bible book and, after the most severe trials and tribulations of heart and mind, strongly feel and experience the divine power of the gospel itself to comfort, refresh, strengthen, purify and sanctify his heart, in a word, to make him blessed; so that he could say with David: "I believe, therefore I speak," that is, what I preach I have myself experienced. So God first reformed

Luther's own heart thoroughly before he used him as an instrument of church reformation. But God also enlightened him in such a way that, according to the unanimous testimony of all the divine scholars who came after him, even Zwingli and Calvin, he understood the Holy Scriptures so thoroughly and knew how to wield this sword of the Spirit like no church teacher before or after him, not even Augustine and other highly learned church fathers. Zwingli once wrote: "Luther is such a splendid champion of God as has never been on earth in a thousand years." Calvin wrote: "I ask you to consider what a great man Luther is and by what great gifts he is distinguished, with what skill and penetrating power he has been able to overthrow the kingdom of Antichrist and at the same time to spread the doctrine of salvation. I often say that even if he called me a devil, I would do him so much honor as to recognize him as an excellent servant of God." Even a man considered by the papists to be the greatest scholar of his time, named Erasmus, confessed: "There is not a more correct interpreter of the Scriptures among all those of whom there are writings after the apostles than Luther. He is so great that I learn more from reading one page of him than from the whole of Thomas." The blessed famous Württemberg theologian Brentius wrote: "Luther alone lives in his writings, we are all in comparison with him, like a dead letter." The great Dutch linguist Masius has confessed: "On one leaf of Luther's writings is more thorough theology than often in a whole book of a church father." In addition to this excellent knowledge of the doctrine of salvation and the gift of presenting and defending it, Luther also had an extremely thorough knowledge of the ancient languages, so that he was able to translate the Bible into the German vernacular so beautifully, so clearly and so fluently that the simplest person can read and understand the Word of God, and the most learned person can find more in it than in many hundreds of extensive commentaries (interpretations). If we now also take Luther's Small Catechism, we must say that if Luther had accomplished nothing else but the Bible translation and the Small Catechism, he would already have to be considered the most influential reformer of all times, confirmed by God Himself, because the influence of these two works on the transformation of all Christianity is completely incalculable.

However, God expressed to Luther even more seals that He Himself had chosen him to be the reformer of His church and had called him in an extraordinary way, and to this belongs especially the unprecedented heroic faith, combined with the most excellent self-denial, which God had given him. A weak believer and a fearful man would obviously not have been suitable for a reformer; a reformer must have all the

### 3

He had to expose and punish the sin and error of the high and low, of the spiritual and secular authorities, with an undaunted heart; he was not allowed to be fickle and despondent, like Melancthon; he was not allowed to shy away from the wrath of all the powerful heirs and all the infernal gates, and he was not allowed to be afraid of death and the most terrible tortures of a martyr. And this heroic faith we find in Luther in incomparable measure. He was ready at any moment with joy to lay down his life for the sake of the gospel, only he was always afraid that God would not consider such a shameful sinner, as he called himself, worthy of this high honor. The Pope of Rome, before whom the Emperor had to tremble, was naturally also a fierce enemy of the Reformer, cited him to Rome, put him under ban, cursed him as a heretic and threatened him, if he did not recant, with the so-called apostolic and imperial sword: Luther remained undaunted, even burning the Pope's bull of excommunication and all church law in the open street in front of Wittenberg under a great crowd of astonished witnesses. The emperor summoned him to Worms to stand before him and the estates of the empire and answer for himself; everyone trembled - except Luther. All his friends begged him to flee, for he knew how Huss had fared in Costnitz; but Luther declared: "Even if his enemies made a fire that reached to heaven between Wittenberg and Worms, since the emperor had summoned him, he would still appear through it and in the name of the Lord, and kick the behemoth in his mouth, in his big teeth, confess Christ and let him rule. And if there were as many devils in Worms as there are tiles on the roofs, he would still enter. And if he had a thousand heads, he would rather have them all cut off than recant and deny Christ." Shortly before, he had written to Spalatin: "If I am called, I will gladly let myself be led there sick, as much as is in me, if I could not come healthy. He is still alive and reigning who preserved the three boys in the Babylonian king's furnace; but if he does not want to preserve them, it is a small thing for my head if it is held against Christ. Here you have my advice and opinion. Expect everything from me, except fleeing and recanting. I will not flee, much less recant. As my Lord Jesus gives me strength." Luther proved himself in this way not only in hours when his zeal flared up, but always in all the perilous situations of his entire life. Luther often saw himself abandoned by all those who were with him, he saw everyone despairing of the good outcome of the matter, he saw how everyone wavered: he - stood firm, like a rock, even was quite cheerful in the hours of the greatest danger; while the emperor consulted with the princes how the "Lutherans" were to be exterminated by cunning or force, Luther was joking with his friends at home.

hesitant friends. We do not hear that Luther, after he had come to full knowledge, was even once uncertain of his doctrine, only once doubtful about the outcome of his work, or only once became timid because of the crowd, or power, or bloody counsel of his enemies. When it seemed as if he and his cause were completely lost, he joyfully sang songs of victory and mocked with Elijah-zeal his enemies drunk with victory as miserable water bubbles, even if they were pope, emperor, kings and princes. As childlike and humble as his language was when he spoke to God or friends of the gospel, as terrible as God's weather was his language against the hardened enemies of the truth. How can one explain that Luther had such an unprecedented, truly ironclad heroic faith that could not be shaken by anything, if one does not assume that God equipped him so extraordinarily that he could carry out the work to which he was chosen?

(Conclusion follows.)

---

(Sent by missionary P. Crämer.) Frankenmuth, Cass River, Mich. in August 1848.

Since you dear readers of the "Lutheran" always remember our mission so diligently with your gifts of love, I cannot help but inform you from time to time about the status and the blessed prosperity of the same. In doing so, I have the good confidence that I will make you heartily happy with the simple account of what the Lord is doing here with His Word and grace, because Christian people cannot help rejoicing over the spread of the Kingdom of God among the Gentiles with their Savior. And then I also intend to draw you more and more into our blessed business of love by stimulating you to faithful co-prayer and friendly assistance. May the Lord, the merciful God, give His blessing that also the following lines correspond to this double purpose.

Most of all I would like to tell you about our little hopeful plant nursery, about the Indian children who have been handed over to us for schooling and instruction, and of whom we have now already baptized 19. When I recently returned from the synod after a month's absence, they rushed to meet me with such joyful haste and such jubilant shouting that I had to take them to my heart with fresh new love, and what is even more, the Lord Jesus loves the children who have been brought to Him so much, and expressly says: "Let the little children

come to me and do not hinder them, for such is the kingdom of heaven. - Verily, whoever has had occasion to observe such little wildlings in their woods, creeping around the huts of the old men, covered with dirt, filling the air with a piercing noise, and fleeing into the thicket like timid deer at the sight of a white man, and would find here their 20 washed clean and combed, their

who would then see them hurry to our German school with their reading and slate boards and hear them join in the German morning songs and prayers with a loud throat, how they then learn to spell, read, write and count in German, but then move on to religion and English lessons, who would see them sitting at their simple lunch table beaming with joy, and observe them in the afternoons during free periods, when the boys go hunting for birds with bows and arrows, or rush into the woods to look for berries, or while the girls are busy sewing and knitting, are now and then playfully urged to work in the garden and in the fields; - who in the evening would overhear their faithful "good night" when they were

whoever experiences a Sunday here and sees how most of them freely attend our German services and devoutly pray the Lord's Prayer and the faith with us; - but then all of them sing songs in the Indian language during their own services, pray loudly and decently and listen attentively to the lessons from the 1st Book of Moses and the Gospels - whoever sees all this with favorable eyes must be glad with us about it and would thank God that HE has appreciated us. Whoever looks at all this with benevolent eyes, would have to rejoice with us from the bottom of his heart and would thank God that He has made us worthy to be instruments of His mercy to these poor children. But for this very reason, every honest Christian soul must certainly be indignant about the deceitfulness of Satan, who has already tried several times to steal the trust of these children through lying rumors from the mouths of Methodist Indians. Recently, for example, a girl who was already on her way to us was turned away by the shameful slander that there was an arm-thick beating in our schoolroom with which we were beating the children to death! Then, in addition to all the pleasant things, there are also many things that weigh on us and want to be recommended to your intercession. I will mention only the one great misery, that the children are so often taken home by their misguided parents. They usually promise to send them back after 10-14 days, but not infrequently they keep them at home for 2-3 months, since we often have to start all over again with them when they finally return. - —

Even among the old Indians we are gaining more and more entrance, in spite of the malice of our enemies. The best and most gratifying proof of this in more recent times is that the chief on the Pine River himself has desired that we should live in his

We were not told twice, in spite of our meager resources, that we could do this. Despite our meager means, we did not let ourselves be told twice. A house has already been erected there and Missionary Baierlein has left with the interpreter. The first Sunday, when he held a meeting there to preach the word of the cross, he counted about seventy listeners. Let us pray diligently that the Lord will give power to his words and open the ears and hearts of the many, that they may turn from darkness to light and from the power of Satan to God, to receive forgiveness of sins and an inheritance with us who are sanctified by faith in Christ. - Another chief, whose son is also in our school, has asked us to buy him a piece of land, which he wants to pay off with the money they still have to receive annually from the United States. This wish has also been granted, and they have already begun to clear a piece for regular cultivation. The Indians on our mission land have also been encouraged by the beautiful fruits of their diligence, which the Lord has given them this year, to prepare another piece of land for the coming year. Besides, the Methodists are not celebrating to do their old mischief. Not only do they plow continuously with great shamelessness on other people's land, but they also still use the old lies, such as that the Indians would be taken away if they did not become Methodists, that they would not get any more money, and the like. In doing so, they often do nothing more than quickly fabricate them into Methodists by all kinds of persuasion, in order to then shamefully neglect them, either not instructing them in God's Word at all, or immediately appointing preachers from among them who themselves know nothing at all about the Word of God. Thus they recently converted a boy who had escaped from our school, who could not even learn the Lord's Prayer by heart, not only very quickly, but also immediately made him a preacher of the Word, which he cannot read, let alone teach, and of which he has only heard them howl a few times. But he has a good throat and can shout effectively, so he has the necessary qualities of a Methodist preacher. - Here it is indeed necessary to pray against it, and earnestly beseech the Lord that He will confess our good cause, which is His, and that He will control this mischief with grace. So pray diligently with us, and also help in other ways, especially since so little help can now be expected from Germany. We recently read that the Barmen Missionary Institute has already had to close for lack of participation. Basel is also in a sad state. This does not bode well for the poor Lutheran mission, either, but

we hear that the Nuremberg Centralverein is becoming more and more inclined to support the Lutheran mission more strongly in the future with its Lutheran funds.

May the Lord, the merciful God, promote the work of our hands, and open the hearts of many, that we may become more and more a people diligent in good works, and also that through us His name may be spread further and further, and the kingdom of darkness, as much as is in us, may be destroyed. A. C.

### **The Light Friend.**

It will be known to the dear readers in the East that here in the West we have only one man who honestly takes care of the spreading of light among us, namely Mr. Mühl in Hermann, Mo., who out of great modesty does not even call himself a light man, but only a light friend; just as from time immemorial the great sages have not called themselves sops (wise men), but only philosophers (friends of wisdom). Everybody will understand that here, under such difficult circumstances, we have always been supplied with light only sparsely and that thus the West has had to remain the dark side of North America until this hour. But - who should believe it? - Unfortunately, even among the "friends of light" so little receptivity for light and enlightenment has been shown here, that even the only light shining for us suddenly went out completely several moons ago for lack of the known necessary fuel, the dear money. What ghastly darkness has settled over the whole West from this time on, the dear readers will refrain from describing. But what happened? The aforementioned Mr. Mühl, who has already made so many sacrifices for the cause of enlightenment, has now crowned his noble zeal and - only grateful posterity will be able to fully appreciate it - has himself understood the humiliating business of going from town to town and taking refuge in the charity of all friends of light in the interest of the Western world to be enlightened. As a result of these efforts, Mr. Mühl was able to let his light shine again, and we received a sample in the latest issue of the "Lichtfreund", which has been revived. However, as it always happens in the world that one misfortune seldom comes alone, this unfortunately also happened to Mr. Mühl. He has had the misfortune of being attacked, probably by a darkie in disguise, who has made himself a Lichtfreund, a correspondence from St. Louis, which probably has no other purpose than to deal a new death



blow to the poor "Lichtfreund" who has barely escaped death and is barely breathing again. Thus we read in the latest number of the same:

"Inquisition System of the Old Lutherans. From St. Louis we learn about the nature of the of the Old Lutherans, the following incident was reported, which is reminiscent of the Inquisition system in the Roman Church of the past, and deserves to be communicated".

"A man of the said Old Lutheran congregation had sinned against the sixth commandment, and for this reason, after having been the subject of several sermons in church, was expelled from fellowship, and that after a complete ban had been pronounced upon him, in which, according to the report which has come to us, it was said: 'That no one should take the outcast under his roof and support him in his civil business. should.'"

Mr. Mühl, in his good-naturedness, accepts this report as a true one, and in the following, he proficiently lays into the text of the so-called Old Lutherans in St. Louis by instructing them that "the church is a moral institution, and therefore its means of punishment may only be moral". The whole admonition is so serious that one is truly moved by pity to see how unsuspectingly the most unfortunate of the editors has again fallen into the trap laid for him by a prankster. We can assure you that not a word of what the so-called Old Lutherans in St. Louis are accused of here is true. They know quite well that the church ban may not include any secular punishment and therefore may not have any detrimental consequences for the civil life of the banished person. The Lutherans in St. Louis are, of course, better acquainted than the Light Friend, who is a great enemy of all ecclesiastical symbols, with such sayings of their church as the following:

"The great spell, as the pope calls it, we consider a fair secular punishment, and belongs nothing to us church servants, but the Small, that is, the proper Christian ban is that manifest, stiff-necked sinners should not be allowed to come to the sacrament or other fellowship of the church until they mend their ways and avoid sin. And the preachers shall not mix into this spiritual punishment or ban the temporal punishment." (See: Christian Concordia Book. Edition by Ludwig in New York. Page 311.) -

We sincerely hope that the prostitution which the friend of light has to experience almost innocently at the hands of a pretended friend will serve not only to purify him in the best possible way by a retraction, but also to make better plans henceforth not to make his "friend of light" a bearer of darkness, for only truth is light, but lies are darkness.

### **Church consecration.**

Last Sunday, the 10th of Trinity, we had the joy of dedicating our newly built little church at Waterloo, Monroe Co, Ill. It was a day of thanksgiving and praise for us in two ways, not only because we were able to build a new church, but also because we were able to build a new church.

It was not only because we had a pleasant and friendly church, but especially because it replaced what we had lost in an accident two years earlier. The first church, built by this congregation in 1842, burned down on December 4, 1846, after it had been in existence for only two years.

The prospects for a new church were very bleak at that time, for the congregation was weak and small; it had lost more than half of its members soon in the beginning due to the departure of the Unit Evangelicals and consisted of only nine families at the time of the first church building.

As difficult as the trial was, since she lost her first church, so great is her joy now that she has regained what seemed so difficult at first, given her poverty and the small number of her members. In the meantime, God strengthened her, and through His help she was able to build the new church house without any outside support. It is a beautiful frame house, 30 feet long and 18 wide, with a pulpit and altar. The dedication itself was celebrated with three services, twice on the first day and once on the next day, with a large congregation. Besides the two assisting dear brethren, namely, Mr. P. C. Strafen, of Horse Prairie, who preached on Sunday afternoon, and Mr. Cand. Rud. Lange, of St. Louis, who preached on Monday, several more friends and fellow believers from out of town came to take part in the celebration. May God entrust this little church to His gracious care and may the glory of His name dwell therein.

G. A. Schieferdecker, P.

### Call.

We hereby communicate the appeal of Dr. Guericke in Halle to the Lutherans in Germany, especially in Prussia, which was promised in the last issue. It reads as follows:

"The injustice against the Lutheran Church, whose right has been trampled under pious phrases, was a ban on the conscience of the Prussian state, which could not bear anything but a court. The undersigned has for years privately pronounced this in the highest place and publicly; and the judgment has come to pass. Prussia seems to have been hit at the fatal moment of the present incomparably more horribly than any other country. Not as if this had been brought about by the church, which teaches obedience to the authorities; but the revolution in the church, which made the supreme power of the state, has punished itself by a revolution in the state, which the unleashed spirit of the age has made, for every revolution from above results in one from below. The revolution is now a fact, and it is up to us, to us Christians and theologians, to

to the time. In principle, the state has ceased to be a confessional, a Christian one. Therefore, in principle, there can be no more talk of a state church. Even if the temporal interest of the clergy in their majority still drives them to lick against this sting; the final and perhaps soon complete and also factual separation of the church and the state is the inevitable and in any case still the most salutary consequence of this transformation of the state. - The state church will be the carrion around which the eagles will gather. A number of Prussian pastors and congregations have already left the state church for years, and especially in the last, in order to take the meager morsel of a concession granted to the Lutheran church. I, for my part, would rather starve than feed on the morsels that fall from unlawful tables. The good right of the Lutheran Church in Prussia and in Germany, guaranteed in every conceivable way, was unconverted; I would rather be buried under its ruins than, by giving it up, be partly responsible for the fact that the most fully entitled and spiritually freest and most powerful church is depressed and tuned down to a sect. But now there can be no more talk of this. The state has stepped onto another basis, which, even if unfortunately not in place of arbitrariness, puts right in place of freedom. Let us, fellow believers in Prussia, exploit this freedom before it is too late! Exploit it, of course, not in an unlawful way, but in a completely lawful way. Let us trust our people and its representation with justice and equity, that, if now the desires and aspirations of those who have unfortunately gone astray from the Christian faith in general must be fully granted, and if also those must have full freedom of existence and development, who in the previous state-church union or similar ecclesiastical thought-, feeling- and fantasy-forms, although these might soon appear as a soap bubble reduced to a dirty drop, must also find their full satisfaction. If they want to find their full satisfaction also in the future (they will not want to realize it in imperiousness), - let us trust our people with the justice that even then we, we few, will not be stunted in our way, who, with the strength of the most heartfelt conviction, on the basis of the divine Word, want to hold fast to the old church of Luther, to the church which has a firm foundation in history and in the people, which has been proven in fire and in blood,

and whose right was once so brilliantly attested by the year 1648! Let us then, dear Lutheran fellow believers in Prussia, all of us, whatever our color and name, reject from us everything that, be it with state-church union, be it with sectarian narrow-mindedness and small-heartedness, amalgamates us; let us, clergy and commoners, for the sake of the ancient venerable

Let us, individually and collectively, bear open and reverent witness to this sense before our high authority responsible to the people's representation; and let us thus arm ourselves in time against the currents of distress and suffering which a time of even heavier judgments will surely bring upon us. Blessed is he who in such boundless confusion, in such an inextricable tangle of misery, has then a firm heart, and has built his and his children's house on a rock! I have spoken these undemanding words because I could not remain silent for the sake of my conscience. I have been waiting for a long time, and now I continue to wait for better and more capable people to take the matter into their hands, and I place myself at their service as one of the least of their helpers.

Halle, April 9, 1848.

Prof. Dr. Guericke."

### **The Wehl'sche Church Messenger**

In its last number, under the heading: "Back to the Old Night of the Papacy," the Evangelical Church reports "that the Lutherans in Detroit, Ann Arbor, Monroe and other places have erected a large wooden cross, a crucifix and lights on the altars," and makes the remark: "We are surprised that there are still Lutherans in this conscience-less America who allow themselves to be led back to the old night of the Papacy by such Papist parsons.

Indeed, we do not know whether we should pity more the silliness or be more horrified by the wickedness that Mr. Weyl has once again displayed here. What a concept this man must have of the papacy, since he believes that the essence of it, that is, the antichrist, the "secret of wickedness," of which Scripture warns in advance, lies in the display of a wooden cross, a crucifix and a few lights on the altar tables! God, where has it come to that a man who wants to be a Lutheran preacher, and indeed an enlightened and liberal one among them, indeed a vocal leader in the American Lutheran Church, can write such judgments out into the world? Whoever does not recognize from this that a large part of this church has sunk into the most stupendous swarm-mindedness, must surely be the disciple of such a master as Mr. Weyl is. But if he would only reveal his ignorance with that unsurpassed audacity, which is always so characteristic of thorough ignorance, then one could only pity him. But we ask: what degree of malice does it take to brand Protestant-Lutheran preachers, whom Mr. Weyl, at least in part, does not know himself, as "papist parsons" before the whole world?

## 6

because they have kept some innocent ceremonies, which the whole orthodox Lutheran national church had for centuries and partly kept until this hour? \*) Suppose, too, that Mr. Weyl were such a limited head that he regarded those exceedingly lovely symbols of the basic truths of the Gospel of Christ, the Crucified and the Light of the World, as ceremonies which the orthodox Lutheran Church had retained only for the sake of the weak from the Roman Church, but which should now finally be discarded, how uncharitable, how sinfully judging and condemning, but how wicked it is then, after all, to call otherwise orthodox and zealous servants of Christ "papist priests" because they retain those ceremonies, and to suspect them as secret Jesuits who wanted to lead their congregations back to the papacy! Shame on a man who so disgraces the name of an evangelical-Lutheran preacher, which he deceives, by such grave sins against his neighbors, even against his fellow ministers, who never did him any harm! May God have mercy on his poor soul and grant him repentance as long as it is said for him today. Amen.

The heretics are always more fervent and diligent in the propagation of their errors than the pious in the true service of the Word. And this is because Satan resists the pious; but Satan not only does not prevent the sectarians and heretics, but also encourages and incites them.

(Luther on John 17:11.)

—E—G

(Sent in by P. Brohm.)

## **How should a Christian view the well-known events in Europe, especially in Germany?**

This question seems to us to be of no small importance, all the more so since, in our opinion, it is answered quite wrongly by the local public. The jubilation with which the European revolutions were greeted here still resounds in our ears. In popular assemblies, in newspapers, even in pulpits they found their eulogists. It was said that this was the dawn of the golden age, the victory over superstition and despotism, and republican pride found no small satisfaction in the prospect of a significant increase of the republican family. All monarchs, simply because they were monarchs, were naturally branded as tyrants, whom it was not the least civic virtue to drive out, and those who really did it were praised as heroes and martyrs of freedom. Even among the Christian public, one hears about the revolutions mostly only homagelike remarks about progress of freedom and harbingers of great victories in the kingdom of God, about what God has done in

As far as we know, those ceremonies, which Mr. Weyl called out as papist, have also been retained by the entire unirtevangalical church of Prussia.

The Lord's grace can and will still make good things out of them, completely forgetting what they are in themselves as works of man.

As far as our view of the matter is concerned, we do not want to make the Christian an idle, indifferent spectator, but we are just as far from wanting to deny that God will govern everything in such a way that even evil will bring glory to His divine name and salvation to His elect, but what is man-made in the events mentioned, we can truly not rejoice in. We hold with God's word, which harshly frowns upon all revolutions. That all authorities in the world are God's orders, that every Christian owes them obedience and submissiveness in all matters where it can be done without sin, and even when submissiveness is connected with enduring an injustice, is something a Christian child already knows from the tablet. Resistance to authority, and nothing else is the idolized revolution, is not approved or permitted in any word of the holy scriptures, but rather expressly forbidden throughout. The holy scripture does not determine what form the authorities must have, for it has to do with far higher things than to make worldly orders, but it lets the already existing authorities remain and confirms them, they may be monarchical or republican, the form may be different, the essence always remains the same. The holy scripture thus also cuts off completely the assertion of sovereignty of the people in any case. According to this doctrine, a Christian, as such, is neither a monarchist nor a democrat, irrespective of his possible private opinion, according to which he gives preference to one or the other form of government, but he considers all ordered regiments to be divine orders; So there can be no question of an absolute divine right of princes, nor of a sovereignty of the people, from which all power must first be transferred; in general, a Christian claims what we call a holy indifference to all political things, so far as

they concern his own personal interest. Let those who know no higher treasure heat their heads and shout their throats hoarse with: long live the Republic! or, long live the Emperor! may they risk their lives in mad folly to fight for a liberty which at best is only a temporal thing; a Christian whose citizenship is in heaven does not regard the best-ordered world kingdom as his heavenly kingdom, the most extended civil liberty not as the liberty of the children of God; he is a pilgrim and stranger, walking through this transitory world after a start which God has built, and no man, needs the world and its goods, like a traveler of the inn, not to stay there, but to take lodging and sustenance, and to continue his wandering stick; therefore he also submits to the house-rule which once was customary in the inn.

He does not seek to overthrow it and make a new one; he is content whether the host sets him over tables above or below, i.e., whether God has called him to rule or to obey. From this also follows political frugality, that the Christian is content with any regime under which he can lead a quiet and peaceful life in all godliness and respectability. If the authorities want to prevent him from doing so, he nevertheless does not take up the sword, but prays, suffers, endures or emigrates. With these principles in mind and heart, a Christian in the midst of a republican country is not a fanatical republican and hater of princes, and in a monarchical country he is not a miserable servant of princes, and, just as he would consider it a criminal outrage against God's order if someone wanted to overthrow the republican constitution that exists here by law, so he considers it no less an ungodly presumption to want to forcibly transform existing monarchies into republics. This is, in our opinion, the right middle course on which a Christian, striding neither to the right nor to the left, has to walk, and the more the doctrine of the divine right of the authorities is infringed upon in this country (just think of the mockery with which the, correctly understood, very good "by the grace of God" is used here), the more urgently it is necessary to teach the Christians living here the 16th article of the Augsburg Confession and Apology: On the Police and Secular Regiment. But we reserve the continuation until the next time.

An interesting description of the movement of the Slavs is found in the latter number of the American Ambassador. There it says: - 600 years ago the whole eastern part of Germany was inhabited by Slavic tribes. In Meklenburg, Pomerania, Brandenburg, Saxony, Silesia, Bohemia, Moravia, Austria, Styria and Carinthia the Slavic element was predominant. This has changed through immigration and conquest by the Germans, and most of those countries are now purely German. Only in Bohemia and Moravia have the Slavs retained their language and ways. Two thirds of the inhabitants still speak Czech, which is also the language of the Slovaks in northern Hungary. These tribes now want revenge and satisfaction for the oppression that the Germans, as they say, (but actually only the Austrian government) have exercised against them for so long. They are going about founding their own Czech empire. The Slavs living further south, namely the Slovenes, Croats and Serbs, are thinking of forming a large South Slavic empire, which should reach from the Adriatic to the Black Sea and stand in fraternal connection with the Czech empire. It is very unwelcome to them that in the midst of the northern and southern Slavs, the Magyars (the ruling Slavs) are to be placed.

The Germans, who have a completely different language and folklore, have invaded Hungary. Equally unwelcome to them is the supremacy of the Germans. Bohemia therefore resolutely refused to send deputies to the German National Assembly in Frankfurt. Instead, a large Slavic congress gathered in Prague on May 30, with delegates from the most diverse Slavic tribes appearing in a colorful variety of their national costumes and dialects. Three days before, a great reconciliation feast was celebrated in Prague between the German and Czech inhabitants, but this reconciliation did not last long. On June 12, a terrible battle broke out. The Präg students, the Swornost or Czech National Guard and a mass of unemployed workers stood on one side, the Austrian military under Prince Windischgrätz on the other. The princess was shot at the very beginning, her son seriously wounded. From the barricades and from the windows the military was fired upon with bitterness. The military therefore went to the heights above Prague, bombarded the city from there and wreaked terrible havoc. In the end, Prince Windischgrätz retained the upper hand and was then appointed civil and military governor of Bohemia. The Czech provisional government under Count Leo Thun, which had been formed after the events in Vienna on May 16 and 26, allegedly in opposition to the revolutionary spirit prevailing there and out of devotion to the emperor (to whom the Czechs sent a brilliant legation to Innsbruck), was deposed. It is said that if the plans of the Czechs had succeeded, all the Germans in Prague, or at least all the outstanding men among them, would have fallen as victims of the hatred of the Czechs, so that in this respect the defeat of the latter is not to be lamented. - In southern Hungary, the struggle between the Croats and Serbs, on the one hand, and the Magyars and Germans, on the other, broke out at the same time. It is said that Russia is fanning the flames, as those peoples hope for help from it as a tribal power and are encouraged in this hope by Russian agents. The Magyars, on the other hand, are allying themselves more closely with the Germans and have sent envoys to the National Assembly in Frankfurt in order to promote friendly neighborly relations between the two peoples. Of the 35 million inhabitants of the Austrian Empire, about 8 million are Germans, 5 million Magyars, 16 million Slavs (including the Poles in Galicia) and 6 million Italians.

liens, Wallachians, Gypsies 2c. The Slavs are thus far superior in number to the other tribes, but are far inferior to the Germans in education, to the Magyars in bravery, and to both in property and power.

So far the ambassador. Later news of August 9 say that the civil war in Hungary is indeed terrifying. The Insurgents advance and prepare to besiege the largest and richest cities of Hungary. The war is waged in the most barbaric manner, cutting off heads and limbs seems to be the order of the day among the insurgents.

### **Wink for the displeased of our days.**

Luther tells the following story in his writing: Whether men of war can also be in a blessed state? One reads of a widow who stood and prayed for her tyrant most earnestly, that God would let him live for a long time 2c. The tyrant heard it and was surprised, because he knew well that he had caused her much pain, and such a prayer was strange. For common prayer for tyrants does not tend to be so. He asked her why she prayed for him like that? She answered: I had ten cows when your grandfather lived, and he took two from me; so I prayed against him that he might die and that your father might become lord. When this happened, your father took three cows from me. Again I prayed that thou mightest become master, and he died. Now you have taken four cows from me, so I pray for you, because I am sure that whoever comes after you will take the last cow from me with everything I have. So the scholars also have a likeness of a beggar who was full of sores, and there were many flies sitting inside, chewing and stinging him. Then a merciful man came to help him and chased all the flies away from him, but he cried out and said, "Oh, what are you doing? These flies were so full and full that I was no longer so afraid of them, but now the hungry flies are coming in their place and will plague me much more. - Do you understand these fables? To change and to improve are two things as far apart as heaven and earth.

### **Scales.**

During the reign of Charles I, King of England, the gold workers in London usually weighed their gold and silver in the presence of the royal privy council. They used such precise scales for this purpose that the scales tilted at the hundredth part of a grain. This was assured one day by the chief master of this guild. Noy, the King's Advocate General, who was present, cried out: "Truly, I did not want my actions to be weighed in these scales." Don't you agree with him, reader? And yet the scales which God holds in His hands, who will judge you, are infinitely more accurate. How may a man justify himself before God? To a thousand he cannot answer him one thing. (Job 9:2, 3.) O, how much therefore do we need the merit of Jesus Christ, who was made for us of God unto wisdom, and righteousness, and sanctification, and redemption. (1 Cor. 1, 30.) (Old and new things from the kingdom of God.

From Hahn.)

---

**John 1:29: "Behold, this is the Lamb of God who bears the sin of the world."**

(Luther on these words.)

God says, "I know that your sins are too heavy for you to bear. Therefore, behold, I will put them on my little lamb and take them away from you, you believe; for if you do, you are free from sins. It has only the sin two oerter, since it is, either it is with you that she lies on your neck, or lies on Christ, the Lamb of God. If it lies on your back, you are lost; but if it rests on Christ, you are released and will be saved. Now take hold of whichever one you like. That the sins remained on thee, that ought to be according to law and right; but by grace they are cast upon Christ the Lamb. Otherwise, if God would reckon with us, it would be done for us.

### **Saying of John Newton.**

I sometimes compare the tribulations to which we are subjected in the course of a year to a large bundle of wood, much too heavy for us to pick up. But God does not require us to carry the whole thing at once; He graciously dissolves the bundle, giving us first a piece to carry today, and then another to carry tomorrow, and so on. So we would get along easily if we only took the burden assigned to us for each day; but we like to increase our affliction by carrying yesterday's piece again today, and adding tomorrow's burden to our load before we are asked to carry it. - —

### **The faithful witness of baptism.**

Let the little children come to me, and do not hinder them, for such is the kingdom of God. (Lucas 18:16.)

Blessed Johann Tobias Kiessling in Nuremberg was also a great friend of children, because he once stood by the small and lowly in the country. When he crossed the street, it was often impossible to cope with all the children who wanted to greet Mr. Kiessling and shake his hand. In addition, he was a godfather to the whole world. Admittedly, the connerions that he got into through the majority of his guardianships were not exactly of the kind that he was much envied for them.

would have been. For the majority of his cousins not only belonged to the poorest people in the city, but the conduct of many of them was not exactly praiseworthy. But even if, in order to dissuade him, he was told one thing and another about the new cousins, which was not at all praiseworthy, he always answered: "They are human beings after all, they are redeemed Christians, perhaps the Lord will bring them around. And so he himself baptized the child of the most despised and contemptible parents, prayed for it with all his heart, and later, when no one else cared for the poor abandoned worms, he took care of their outer and inner salvation as a true father.

He spent many a free hour on the inner care of the poor children entrusted to him through Holy Baptism, especially on Sunday afternoons. There, one could almost always see a considerable number of poor children in Kießling's house, most of whom belonged to his godparents or to one of his sisters. There, they were then treated in the most invasive way to

The children were admonished, taught the main doctrines of Christianity, told stories from the Holy Scriptures and other edifying books, shown pictures and sung. Of course, there was no lack of external, physical refreshment. The great friend of children in heaven blessed Kiessling's efforts, so that he saw the fruits of his prayers, his admonitions and teachings in several of his godparents and the other poor children.

## 8

### **Ecclesiastical message.**

Candidate Johann Georg Sauer, educated in Germany for the service of the church in America, has been duly called by the Lutheran congregation of St. John's in Jackson Co., Ind. to be its pastor and, at his request, has been ordained by the Synod of Missouri through Pastor Carl Fricke of Bartholomew Co, Ind. assisted by the Rev. Schürmann of Franklin Co., Ind. in the midst of his congregation, on the 9th Sunday after Trinity last, Aug. 20th of this year, he was publicly and solemnly ordained to his sacred office.

To bring the arrogant reason to understanding is just as difficult a business as to fathom the heart of man, which, as is well known, God grants to Himself as a re<sup>a</sup>le (privilege). -Dr. Rudelbach.

### **Communication of world trade.**

The last news arriving from Europe extend to the 4th of August; they contain little that is new and even less that is pleasant. There has been real violence in Jrlanv, but the English government seems to be happy in suppressing the riot. The Irish are a living mirror of the naughtiness of our natural heart. We are all, says Dr. Luther in the Hauspostille 23, p. Tr., none excepted, so minded that we like to complain when we feel what hurts us; we think that injustice is happening to us, too. And it is true that we are sometimes wronged by people, that we do not deserve it for them, that they act so unfaithfully toward us. Then we go and can see nothing but our right and our adversaries' wrong, then we cry out and complain; but we are lacking in such a case. For though thy neighbor do thee wrong, yet thou shalt not reckon upon it, but think, How if I had sinned so greatly before our Lord God, that I should long since have deserved that he should have taken from me not only my right, but also life and limb?

The Lombards, having suffered a defeat at the hands of the Austrians, have demanded help from France, which will probably be granted. From this, it is feared, a general European war might ensue. The pope, tired of government, is said to intend to leave his states and Italy and take up residence in Avignon. (As is known, Avignon was once the residence of the popes in the Middle Ages from 1309 to 1378, during which time the French influence on the papacy was predominant).

In Germany, the condition is daily becoming more critical and unsatisfactory with regard to a firm collective regiment for all German tribes. The German imperial governor is not a welcome guest to many; Prussia, Hanover and Hesse seem to have a strong inclination not to recognize his supremacy; on the other hand, the republicans cry out that the people have been deceived once again, and instead of getting rid of all the princes, have got one more. In Berlin, at the end of July, there was great excitement, and outbreaks of riots were expected every hour. Cholera was also said to have broken out there. With Denmark, the war was to begin anew. As a result of all these uncertain conditions, property is said to have fallen in value to such an extent that it cannot be sold for half.

A preacher in Bavaria, the well known Decan Brandt, has in 1846, when he was just recovering from a serious illness, a noticeable worthy dream, which, published in the newspapers, caused a great sensation throughout Germany. He dreamed that in 1847 he would not be an apple tree, in 1848 a great lord, in 1849 a soldier, in 1850 a gravedigger. In 1847 there was such an abundance of fruit that the fruit trees almost succumbed under their load; what happened in 1848 is well known; will the year 1849 and 1850 now also make the dream come true?

Newspaper readers are now accustomed to reading astonishing news every time, and put the paper down dissatisfied if their curiosity is not fully satisfied. This may well be the case now, when, with a few exceptions, a standstill in political movements has perhaps occurred for a short time. But we would like to warn our dear readers against this curiosity and ask them to examine their hearts carefully to see whether mere curiosity has the upper hand in them. The most important thing that had happened up to the departure of the last steamship, August 19, is the following: The Austrians, using their victories, have reconquered all of Lombardy, have entered Milan, and are threatening to advance even into the Papal States. England and France want to mediate the freeze and forbid the victors to advance further. This, they fear, could lead to a general war. The quarrels between Denmark and Germany have not yet been resolved, and both sides are preparing for a serious continuation of the war; 5000 Saxons on foot, 8 escadrons of cavalry and a battery of 12-pounders, as well as 4500 Badners, are on their way to Holstein. The German ports are to be blockaded even more strictly from now on. Prussia's aversion to the central power is becoming more and more evident; the homage of the Prussian military demanded by the Reichsverweser has indeed been refused, including in Hanover. Thus, of course, the unity of Germany has already been abolished. The Diet of Frankfurt decided to abolish all prerogatives of the nobility except the title and to abolish the death penalty. In Ireland, the revolution is completely suppressed; almost all of the party leaders have been arrested. Russia is massing her forces on the frontiers, not more than two German miles from the Prussian frontier; a camp of 40,000 men is established at Warsaw, another near Gallicia. Moldavia and Wallachia are occupied by the Russians with the Sultan's permission, and the old order of things has been restored. In Hungary, thousands of Jews are said to have been baptized to escape persecution, and more than a thousand from Pesth are said to be determined to



emigrate to America; many of them are said to possess immense wealth. Cholera has broken out in the Russian camp in Poland. In Berlin, it continues to spread, but slowly so far.

### **Help from Germany for our church here.**

A dear brother in office had recently turned to a friend in the old fatherland with the urgent request to send workers to the local harvest field. The answer he received is devastating for the present and the near future. The friend writes among other things: "You can think little of Succurs from us now; our own distress takes all our thoughts in such a way, that

It is difficult to imagine that anyone will decide to join you in the near future. Everyone will now remain at his post, where the Lord has first placed him; only when we get further, when we can see how much strength can be spared here, will you be able to think of a large influx, and certainly then.... No one whom the Lord has put in a burning house will soon leave it to help another before he knows what will happen in his own. - May this message serve as a strong encouragement for preachers and congregations to contribute as much as possible so that our seminaries at Fort Wayne and Altenburg, the latter with its high school preparatory school, become stronger and stronger to remedy the ever more painfully noticeable lack of workers in the vineyard of the Lord. Whom God has blessed with temporal goods or capable children, has here the best opportunity to grow with the pound entrusted to him to eternal blessing.

### **Conference.**

The preachers of the Fairfield District of the Lutheran Synod of Missouri, Ohio and other states will meet for a three-day conference on the evening of October 7 at the following address

A. Ernst.

**Reminder.** - We forgot to mention in the last issue that the "Mittheilung von Welthändeln" was sent in by Pastor Brohm. We mention this belatedly in order not to arouse suspicion, as if we wanted to adorn ourselves with other people's feathers.

### **New address.**

Rsv'ck ^16. ürauät,

8uAar Oreslc O., Harmovk Oo., luä.

### **Display.**

The preachers of the St. Louis Conference District of the German Evangelical Lutheran Synod of Missouri, Ohio and other states are hereby notified that this year's conference will be held at Neumelle, St. Charles Co., Mo. from the 13th to the 16th of October next (13 miles from Missouri and 45 miles from St. Louis).

G. H. Löber.

---

### **Display.**

The "Gespräche zwischen zwei Lutheranern über den Methodismus" ("Conversations between two Lutherans about Methodism") contained in the previous volume of the Lutheraner are printed in pamphlet form and can be obtained in whole and in part at 5 cents for 2 copies from F . W. Barthel. W. Barthel.

---

### **Get**

for the heathen mission on the Cass River in Michigan:  
\$1.00 from Mr. C. Eckhardt. \$1.00 from Mr. Peterseim.

### **Paid.**

The 2-half of the 4th year HH. I. Drege, E. Fischer, Hübner, Sport, Wildermuth.  
The 4th year HH. Samuel Bechler, W. Briegel, C. Bauer, D. Bürger (6 ex ), D. Hattstädt (3 ex ), Ernst Hitzemann, Heck (from No. 10 on), C. Kastens, Kettenring, I. List, Gottfr. Rewald, I. Senft, Joh. Winkler.  
The 5th year HH. Aichele, Chr. Blum, H. Bap- ler, L. Dannettel, ?. Fürbringer, Golmar, Grümngr, Heinr. Holle, Heim, Mar. Köster, D. Lochner, Möhlen- kamp, H. D. Meyer, Jakob Müller, Peter Theisen, Um- menhäuser, H. D. Weber.

**Printed by Arthur Olshausen, publisher of the Anzeiger des Westens.**

## **Volume 5, St. Louis, Monday, September 19, 1848, No. 2.**

### **Preface by the editor to the fifth volume of the "Lutheran".**

(Conclusion.)

Whom God sends to an office, he also makes him sent to it. As we have already seen, this also proved true in Luther's case. That he was specially chosen by God for the work of the Reformation, that he was exceptionally called to it, was also proven by the wonderful success with which everything he undertook in the name of the Lord was finally crowned.

What a miracle it was that Luther was not beaten and killed in chains and bands soon after his appearance! There has probably been no man in the world at any time who had so many and such great enemies as he. He had the most powerful of the Erve against him, and he wrote so sharply, so biting, so unsparingly against them that they grudgingly read his writings. Banned by the pope and by the emperor's eight, he was in mortal danger every hour of his life. How often he found himself defenseless in the midst of his enemies! And instead of imploring his high patrons, such as the Electors of Saxony, for their protection, he forbade himself the same. When, against the will of his elector, he left Wartburg Castle as an outlaw of the state and a prisoner of the church, in order to assist the army at Wittenberg, which had been entrusted to him and was threatened by hawks, he wrote the following to the elector, who had threatened to withdraw his protection if he would wilfully leave his place of refuge: "This is written to Your Electoral Grace, in the opinion that E. K. F. Gn. K. F. Gn. knows that I come to Wittenberg in much higher protection than that of the Elector. Nor do I have it in mind to seek protection from His Royal Highness. Yes, I think I would like to protect King Francis more than she could protect me. If I knew that K.F.G. could and would protect me, I would not come. These things are still

No sword can advise or help; God alone must create here, without all human care and assistance. Therefore, he who believes the most here will protect the most here. Because I now feel that King Francis is still weak in faith, I cannot consider King Francis the man who could protect or save me. Shortly before, he had written that he was prepared to go to Worms, as well as to Leipzig, the city most hostile to him at that time, without protection and cover, "even if it rained for nine days like Duke George, and anyone would be nine times more furious than this one. Thus Luther behaved, and behold, although thousands and thousands of Lutherans had to atone for their confession with their death, not a hair of Luther's head was harmed. Where else can we look for the cause of this miraculous phenomenon than in the fact that God had held his protective hand over Luther and had also spoken over him the word: "Do not touch my anointed and do not harm my prophet"?

And what must we say when we see with what rapidity, bordering on the incredible, the work of the Reformation spread as soon as it was begun by Luther's ministry? Emperor Charles IV had already called a Diet at Worms in 1352 for the reformation of the church at head and members, and Emperor Maximilian I, together with Louis II, King of France, called a church assembly at Pisa in 1511; but kings and emperors might unite with their estates and with entire concilia, all undertakings were in vain, for God's hour had not yet come. Finally, however, Luther, the defenseless poor Augustinian monk, appeared, the Bible alone as his sword in his hand. He did not want to reform at all; he only confessed what God had taught him in his Celle in his highest needs as some beatific truth; and behold! with lightning speed his word went from mouth to mouth, from city to city, from country to country. Like a winged angel of God he flew in

his writings through the heaven of the church. Revelation 14:6. Even if the pope demanded Luther's extradition, put a high price on his head, had assassins and poisoners against him and had his books burned, and even if all the powers of the earth rose up against the "new" teachings with fire and sword: the fire that had fallen from heaven, the fire that God Himself had soon kindled in millions of hearts, no human hand could dampen. After a few years Luther had followers from all classes, high and low, rich and poor, learned and unlearned, in Germany, in Switzerland, in France, in Spain, in Italy, in England, in Denmark, in Sweden, in the Netherlands, in Hungary, in Poland, even in Syria in the midst of Mahomet's confessors, and thousands of them everywhere were not only ready to lay down their lives for the newly established gospel, but also really sealed it with streams of their blood. A light spread throughout Christendom that had not shone since the time of the apostles. The enemies may have set heaven and earth in motion, the evangelical confessors were confident, but on the contrary, the pope, emperor, kings, princes, prelates and bishops trembled at the tremendous upheaval that now took place, for whole nations, armed with God's Word, now took up arms against the pope

and his anti-Christian empire. Luther himself wrote: "It is not possible that a man should approach and lead such a being. It has also come so far without my concern and counsel, it shall also go forth without my counsel, and the gates of hell shall not hinder it; another man is he who drives the little wheel."

Who can now doubt that Luther was not only a witness of truth, like a Wiclef two hundred years earlier in England, and a Huss a hundred years earlier in Bohemia, but that he was the true reformer called by God? Others wanted to reform, and they could not; Luther

## 10

did not want to reform, and he could and had to. How could he, we repeat, have been so prepared for it without God's special government, how could he have come to such incomparable insight in that time of darkness without God's enlightenment, how could he have had such a heroic spirit that could not be bent by anything without God's strengthening, and how could he have led everything out so gloriously without God's protection and help and finally have left the battlefield as a victor through a gentle and blessed death? Well done, Luther's work has withstood Gamaliel's test: "If it is God's work, it will stand; if it is man's work, it will perish."

It seemed as if the Lutheran church would finally perish with the dawn of this century; rationalism, the religion of reason, invaded our church like an all-consuming plague, and a new church was built in Germany, the so-called Protestant church, which seemed to want to swallow up our church all at once; Also, just a few years ago in America, it seemed that our church had come to an end through the unfaithfulness of those who were supposed to be the guards on the battlements of our Zion here; the walls of our confessions had been torn down, in the midst of our former castles the banner of the sects was now fluttering, and the enemy was already rejoicing that our church was finished. But what happened? The seemingly already withered tree that Luther's hand planted is now showing again that it is rooted in the eternal word of the living God; it is already greening and blossoming again, already thousands are again making their home under its shady branches and picking its sweet fruit.

Thus, God has irrefutably and clearly testified that Luther was his servant and messenger, that is, he was called by himself to the work of reformation. But if he was, do we not have to return to him? Is it not a serious contradiction to admit that Luther was the chosen man of God, because one cannot deny it, and yet to leave the church renewed by his ministry and to cling to men who wanted to reform the Reformation again according to their reason and according to their heart? - —

It is true, however, that everything that has been presented so far would lose its power to prove what we want to prove if Luther's teaching did not agree with God's Word. For the Lord warns of the last days: "False prophets shall arise, and shall show great signs and wonders, and shall deceive into error (where it is possible) even the elect. Matth. 24, 24. And as far as the happy success and existence of a work is concerned, we know from God's Word that the work of the Antichrist, the Pabstacy, shall also go out happily and exist until the return of the Lord for judgment. But we Lutherans can be confident, because that which is Luther taught and the whole church named after him confessed is nothing other than the eternal gospel.

If we are to describe the character of what Luther taught and did in round words, we must say: his doctrine was Bible doctrine, his Reformation was a Reformation according to the Bible, the Christianity he preached was Bible Christianity, the church for which he worked and fought was a Bible church, and every dispute he led was a dispute about the Bible. But just as the Lutheran Reformation flowed from the Bible, as from its own source, so it was nothing other than a great flooding of all Christendom with streams of truth and life from the Bible. Luther was not awakened to the Reformation, as others were, by the fact that the superstition of his time was offensive to his reason and that he was a friend of false enlightenment and freedom; no, before he got the Bible into his hands, he was a Papist with all his heart and toiled in fearful conscientiousness with the prescribed works of penance. Only when the heavenly glow of the light of the Bible fell into his heart in his dark hermitage did he see with horror what a dark time he was living in; With the light of the Bible he therefore illuminated everything he found in the ruined church, and what agreed with it he kept, even if it seemed offensive to human reason and the human heart, but what went against the Bible he rejected, no matter whether it seemed holy or unholy, wise or foolish.

If we look at Luther in the struggles of his entire life, it was always a matter of his not wanting to depart from the Bible. When Luther had to recant his 95 sentences against papal indulgences before Cajetan, he wrote to Carlstadt: "I do not want to become a heretic by recanting the opinion by which I have become a Christian; rather I want to die, be burned, expelled and maledicted. (Ozrp. 1. XV, 687.) (Luther here means the Bible's teaching of blessedness through faith in Christ alone). Luther's last decision is also known, when he stood before the emperor and the empire in Worms and was to be forced to recant his teachings: "Unless," he said, "I am overcome and convicted with testimonies of the holy Scriptures and my conscience is caught in God's Word, then I cannot and will not recant anything. Here I stand, I cannot help it, God help me. Amen." Even

Luther's enemies had to give the same testimony. When, for example, in 1530 a confession of faith by Luther, expanded by Melancthon and called the Augsburg Confession, was publicly read in the high imperial assembly, Duke Wilhelm of Bavaria spoke to the papist Dr. Eck: "So far I have been told much different about the Lutheran doctrine than I have heard today in their confession itself; and you have also well reassured me that their doctrine is easy to refute." Eck replied: "With

He said that he dared to refute this doctrine with the writings of the church fathers, but not with the holy scriptures. "So," added the duke, turning away contemptuously, "so, as I hear, the Lutherans have proof and grounds of their doctrine in the holy Scriptures, but we apart from them." The Bishop of Augsburg himself, Christoph von Stadion, said on this occasion: "All that has been read here is the truth, we cannot deny that." Even the Emperor Charles V, when he was urged in Augsburg to use fire and sword against the Lutherans, exclaimed with a sigh: "Ah, the doctrine which the Lutherans profess must have more reason than we think." \*)

It is true that the Reformed claim that the difference between them and the Lutherans is not about the truth of the Bible, but only about a human interpretation of it. Would to God it were so! But it is, alas! not so. As long as Zwingli and Calvin sought the reformation of the church from the Bible alone, they were in agreement with Luther; but as soon as the former departed from the simple letter of Scripture and preferred to follow their reason and their hearts, Luther also rose up against them with the same seriousness as against the pope and his assistants. In this dispute, too, Luther fought for nothing but the great treasure that the Bible should remain in its divine, arbitrate authority. Luther knew well what the devil had in mind again among the Protestants when he tried to make them at least waver in One Clear Word; he knew that it was a matter of nothing less than the reputation of the whole Holy Scripture. Therefore, when Luther found that Christ speaks in the Holy Communion: "This is my body; this is my blood," no sophistries could dissuade him from the word, his unified reason for faith; here, too, he remembered that he had sworn on the holy scripture, therefore, here, too, he wavered every moment until his last breath. Therefore, in his last sermon in Wittenberg, he was able to bear the remarkable testimony: "I have had more than thirty idolaters before me, who wanted to teach me; but I refuted all of them with this saying: "This is my dear Son, in whom I am well pleased, hear him!"" And with this saying I have hitherto been sustained by the grace of God, otherwise I would have had to accept thirty faiths". - I will gladly suffer all words of reproach, but I will not depart a finger's breadth from the mouth of him who says, "Hear this one!

So Luther also despised the use of any other weapon to fight for the kingdom of God.

\*) This statement was made by the Emperor after the Chancellor of Electoral Saxony, Dr. Pontanus, in the name of the Protestant princes and estates, had made the confession with great joy of faith concerning the AugSb. Conf.: "They based their ! ehre on testimonies of the Holy Scriptures and therefore would not be frightened by any threat!" See: OsrNnrü, Oont. toi. 178 s.!

ten. When Ulrich von Hütten, a nobleman from Franconia, offered him physical help against the spiritual tyrants, he replied: "The world has been overcome by the Word, the Church has been preserved by the Word, and will be built up again by the Word: the Antichrist, too, as he began without a hand, so he will also be worn down without a hand by the Word.

Luther's whole work, who can deny it, was aimed at bringing Christianity back to its roots. to guide the Scriptures. This was the root of his teaching in all articles. The otherwise unbending man gave way to anyone who could use it to convict him, even if it was a child; he rejected what was contrary to Scripture, even if it seemed as if it had been confirmed by a heavenly apparition. Therefore, when Luther saw the Scriptures brought to light again, he wanted to die gladly, for now Luther considered his work accomplished. He had not yet completed half of his church postilla (1522), but he already wrote: "Oh that God would want that my and all teachers' interpretation would perish and that each one of Christ himself would ignore the bare Scripture and

God's word before him! In, in, dear Christians, and let my interpretation and that of all teachers be but a scaffolding for the right building, that we ourselves may grasp and taste and abide in the plain and pure word of God, for God alone dwells in Zion.

It is therefore certain that if a heathen were to find the Holy Scriptures in the midst of heathen lands, if he were to read them attentively and thereby surrender himself to the government of the Holy Spirit, and if he were to accept the word of Scripture not as the word of man but (as it truly is) as the word of God, he would arrive at no other doctrine than Luther's doctrine and become a Lutheran with mouth and heart.

May the world with its prophets slander and blaspheme us, my dear Lutheran readers, if we return to Luther's Reformation and stick rigidly to his teachings even in these last times, when the temptations are becoming more and more subtle and therefore more and more dangerous. We know that the world is lying about it. We would not despise a man, we would despise God, if we despised Luther, whom God called and chose for the reformation of His church. We would not be denying man's word, but God's word, if we wanted to deny Luther's teaching and expose it to the enemies even in one point; for his teaching is nothing other than the eternal gospel. We would not be unfaithful to an ecclesiastical party, but to the Church of Christ itself, if we faithlessly left our dear Evangelical Lutheran Bible Church: for this is so certainly and truly Christ's true Church, as certainly as the foundation of the apostles and prophets has JESUM CHRISTUM as its cornerstone.

May, that is our conclusion, others go away with the time also in things that the unchangeable In these matters, with God's help, the "Lutheran" sticks to his old motto:

God's Word and Luther's Teachings Perish Now and Nevermore!  
Amen!

"We (Christians) are all saints, and cursed be he who does not call himself a saint and boast. Luther.

### **Correspondence from Hanover on the present ecclesiastical conditions and prospects in Germany.**

.... I presume that you have received news of the tremendous events that have reshaped the entire physiognomy of our people, through newspapers and other means; therefore I will not bother you with them in any further detail. The spirit that has been rumbling among us for a long time, and could hardly be restrained only by artificial means, has come to the outbreak, it has come to dominate, and when it develops its course of consequence

- which must happen without question, if God does not intervene extraordinarily and speaks his: "up to here and no further" - then everything will be loosened from its joints, and then we have only experienced the beginning of the end. But who knows what He has in mind, who has searched out His counsel? But this seems to me to be certain - if we are not chastened by severe divine judgments to the point of blood, that we seek Him in fear - then it is over with the German nation. You will know how the upheaval has begun through sacrilegious outrage and purposeless rebellion with bloodshed, how the German nation has sold its noblest possessions in slavish imitation of the French hereditary enemy for a dish of lentils; just as you will know how our princes only sit on shaky thrones that can soon be completely overthrown if God does not intervene. The most important

consequence in our area is probably that now German national or state life as such has renounced Christianity, I mean by the recognized principle that from now on the religious confession, whether Christian or not, is completely indifferent in order to participate in all rights; in this respect we have quickly arrived where you would have been in North America from the beginning. How, as long as it stands like this, a healthy development of national life is cut off, at least in the straight way, I hope you will realize; although I do not mean to say by this that it is not in the end, viewed the matter as a whole, a salutary catastrophe, that what has factually been the case for a long time is now really there before everyone's eyes, that optimistic deceptions are now no longer possible. What underlies the spirit that now rules our political life as an idea, that is nothing. It is the development of the natural man that is wanted, that is, basically nothing other than paganism. Our people, of course, are only partly caught up in the movement, and even of those who are really caught up, there are only a few, as always, who pursue their goal with full consciousness. Whether a reaction will come from the innermost core of our people, from the country people (here I am looking primarily at northern Germany, in the south I am not exactly familiar, only I know that it looks much wilder throughout southern Germany), when they realize and recognize where they are being led, or whether all those who do not know about it are to be swept into the maelstrom as a judgment for the fact that everywhere the Word of God no longer rules consciously in the hearts of the masses, I cannot know, of course. How totally the outer form of the church is affected by the turn of events is obvious to anyone who knows how up to now, even if in part only in form, church and state delivered together in their spitz. And of course the Lutheran

rical church is facing a complete transformation in its external position. This has been shown, if not yet among us, as far as I know, at least in Italy, which is in a similar movement, how the Roman church knows how to make its reckoning in revolutions on ungodly ways; in the end it is right for it if all state authority is shaken, so that it alone can rule; and in the end it does not have to fear at all that the growing world spirit will first make it the object of its attack, precisely because it is itself related to it. Our Lutheran Church, however, stands at the point where it knows itself to be drawn into the midst of the current of the movement; it can no longer go hand in hand with the state, for its presupposition in its fraternal union with the state was that the *status politicus* was at the same time, as *status hierarchicus*, an organic member of the *ecclesia*. But from the moment when the state publicizes its indifferentism by law (which will happen within a short time), the ecclesiastical rule, which it has led until then, is completely destroyed, and the task will and must arise for the Lutheran church to establish it out of itself. I of my place, and I believe most people with me, can only see in it the dawning of a blessed epoch for God's kingdom under divine grace, notwithstanding all the pain and travail that such a solution will bring about, as things have stood for a long time. For even if it is to be feared 'that the Lutheran Church among us will lose external power, I mean in numbers, as soon as the state coercion which has hitherto taken place ceases; that sects will form upon sects; that perhaps even the confessing Lutherans, clergy and laity, will have to step out of their present state of possession and found a commonwealth from the very beginning; that the goods of the church will be taken over by the state, and that the church will be divided into two or more sects; that the church will be divided into two or more sects, and that the church will be divided into two or more sects,

## 12

All this cannot be compared with the oppressive conditions we had, where the church, precisely because it was regarded from above as a state institution, and because it was inhibited from below by the mass of those who had fallen away from its principle, or even did not know it themselves, could not move freely in its own laws commanded to it by God, except for preaching and pastoral care of the individual. I only want to tell you how the conditions in Hanover seem to be shaping up. . Some days ago the great pastoral conference was assembled here, this time in such large numbers as never before, because all serious people feel that at this time it is a matter of great importance, a question of life. Pastor Petri presented his view as follows: as soon as the state formally rejects Christianity as the basic condition of its existence - as soon as the right of the government to govern the church expires; but for the time being, as far as I remember, he thought that the intrinsically invalid measures could be legalized from above by acceptance from our side, if they did not affect the unimpaired existence of the confession: He seemed to think that the introduction to an incoming synod, which the government would make, would have to be accepted from our side, so that in this way a transition from the previous regime to a new purely ecclesiastical one would be initiated. And this seemed to be the predominant opinion of all assembled, at least I do not remember any voice against it. Petri was authorized, as soon as he, who sits at the nearest source, would become aware of measures that make quick action necessary, to give notice of them immediately and to invite a similar meeting as the Pentecostal Conference. The intention of our Ministry of Culture (the former Cabinetsrath Braun is at the head) is this: a commission, which has already met, should discuss the introduction to a presynod that will meet soon; this presynod will consist of about as many clergy as seculars; as far as I remember, each clergyman and one member of the congregation should vote (?) to such a synod. This presynod will then deliberate on the synodal and presbyterial constitution to be adopted. A similar course seems to be taken in Prussia; in Prussia, of course, the confusion is more hopeless than here because of the union. Twenty to thirty pastors at the Gnadau conference are said to have petitioned the minister to dissolve the union. In Breslau, too, Oehler is said to be preparing a Lutheran secession, but I know nothing more about this. In any case, the Union in Prussia, this artificial edifice, as it seems to me, will collapse under the present circumstances.

For the time being, our Ministry of Education and Cultural Affairs in Hanover has already issued some rather. The Ministry did not consult the Consistory at all, allegedly because it was not a purely ecclesiastical matter, at least not one that required ecclesiastical approval.

If our Lutheran Church is soon only detached from its present state association, then without question an organic connection with the Lutheran Church of all countries will also be established, also I think it is not otherwise possible than that all previous Christian private associations for purposes of mission, mercy 2c. will be organically incorporated into the church. - Prof. Dörner, now in Bonn, has published a brochure at this time in which he draws the outlines of a German Protestant national church to be formed, but basically he wants nothing other than a grand union of all existing Protestant confessions and all those still emerging, as he says, in the Protestant principle with the previous one, even if he does not strive for this goal with conscious intention. All confessions are to retain their such form, but nevertheless unite in a common confession, which contains only the consensus, and in a common central representation and central regiment, so that, in his opinion, particularity and commonality are beautifully linked with each other. It goes without saying that no honest Lutheran will accept such proposals. We will in no way let ourselves be pushed by the necessity of the time to be quantitatively more important, even indirectly to give something of our confession. Let all brusqueness be far from us in this time of common need; but it seems to me that the love we owe even to the Reformed as Christians can only be pure and undisturbed if we do not join with them in church fellowship against God. In the end, such proposals as Dörner's are based on the fact that the so-called consensus or rather lifeless extract from the divergent confessions is the more general and therefore higher, in which the particular must gradually balance itself out, so that it reaches the so-called higher unity.

Petri is of great importance at this time because of his so important cybernetic talent (governmental gift); he is also at present, as it seems, the point of mediation through which we Hanoverian Lutherans are preferably in contact with those of all other Lutheran countries in Germany. Our Consistory is now helpless, as it seems to me; "it is too late" - this fatal word seems to apply to it as well; God grant that some of its members will come to a decisive act of faith through the necessity of the time.



(Sent in by?. Brohm.)

### **How should a Christian view the well-known events in Europe, especially in Germany?**

(Continued.)

In the foregoing we have tried to show why a Christian cannot rejoice in the so-called efforts for freedom in Germany, namely, because of their revolutionary character; we now add, also because they are the ripened fruit of an evil tree, unbelief. This is not difficult to prove. Revolution in itself can never be a fruit of faith; for a good tree cannot bear evil fruit, and an evil tree cannot bear good fruit; but that revolution is not good fruit we have proved above.

A people who humbly bow to God's word will never revolt, even if they are under a harsh government; but when faith has disappeared, it is natural that the desires of pride, self-will, and arbitrariness break out in revolt. This spirit of unbelief is now manifesting itself in all public actions in Germany. Nothing but ideas of reason pervade the spiritual atmosphere; all the leading men who are working on the transformation of Germany are decidedly "friends of light"; in the proceedings of the Reichstag, not a word of honor is given to God, nor is God invoked for his blessing; the old venerable ceremonies of homage have been abolished, and there is nothing like a "long live N. N." or a "hurrah! N.!" or a "hurrah!" takes the place of solemn oaths; all worldly affairs are conducted as if they were the highest good; the German Reichstag has abolished the death penalty in its efforts for progress; in the same assembly the most scandalous squabbles and insults and even challenges to duels took place; unbearded boys, students and high school students, instead of being subject to the elders, as Peter admonishes, pose as the lords and saviors of Germany. Hand in hand with the political upheavals goes a complete destruction of all that was left in the church of the faith of the fathers; there is a demand for the abolition of the ecclesiastical symbols where they still existed in name; Even the demand for the separation of the church from the state, desirable as it may be under present circumstances, is not based on the conviction that the spiritual and secular regimes are mixed contrary to Scripture, or on the inability of the unbelieving authorities to be rulers and nurses of the church, but rather on the striving for unbridled arbitrariness in matters of faith. The friends of light have won a right to speak in the church. One sees the axes looking down from above, as one cuts into a forest, and cuts up all its table works with axe and baleen. They will not rest, if the Lord permits otherwise, until they reduce Jerusalem to a heap of stones.

and even the last debris left over from the shipwreck has been destroyed. Read, beloved reader, the Lamentations of Jeremiah; is it not as if every word therein were written for this time?

But if we turn our attention away from the doings of the foolish children of men and look for the hand of God hidden in the midst of this tangle, we must exclaim: Lord! You are a righteous judge! As the words of God are always fulfilled, so also now: He pushes down the mighty from the throne. He heaps shame on the rulers. We may not join in the vile reproach of princes; we are not set as their judge; they stand and fall before their Lord. It is enough for us to recognize the omnipotent, almighty arm of God and to give him justice in his judgments. How many a libertine among the great lords, who was accustomed to live gloriously and in joy all his days, has had to flee in fear from one chamber to another! How many a proud potentate has had to stoop before the mob! How many a crowned head, who closed the gates of his kingdom to the Gospel, has been close to losing his crown! How many rich men, landlords, factory lords, who have glutted themselves on the sweat of the poor and filled their money bags with usury, have seen their castles and factories go up in smoke! But even the great number of the middle class is already sighing under the burden of foodlessness and insecurity of property, and they have to learn that the golden times they dreamed of will not come by way of revolution and overthrow of thrones. All the letters that come from over there are filled with complaints about the present and anxious expectations for the future. But greater than all these bodily tribulations are the spiritual judgments, powerful errors, seducing teachers, spiritual blindness; that they no longer recognize what is for their peace. The Lord strikes them, but they do not feel it. The so-called state churches have become rotten and decayed; therefore the Lord now lets them be trampled underfoot.

But God certainly still has a great people in Germany, certainly greater than we think. They must undoubtedly also suffer from the general tribulations. Our eyes should be primarily focused on them, for if one member suffers, they all suffer. We can hardly serve them with temporal gifts, so let us lift up our hearts and hands to their and our Lord and help them to fight with fervent intercessions that He may shorten the days of their affliction, equip them with constancy and patience, and finally redeem them according to His Fatherly good pleasure. Has this been done by you, dear reader? Is it still happening? Do you not let the weekly newspaper news satisfy your curiosity as well as lead you to prayer and intercession for your brothers and sisters who may now be in need of help?

stand in great heat of tribulation, drive? - How about it?

Even if we do not have such sanguine hope as many, we also hope that the Lord will preserve His church in Germany, even if in a meager time. In Prussia, the Lutheran Church has not only grown significantly through the conversion of nine preachers\*) with large parts of their congregations from the unchurched church, but it also appears as if it has purified itself more and more from some of the blemishes and infirmities that were attached to it. Dr. Schröder, Lutheran pastor in Thorn, publishes a church bulletin in the service of the Lutheran Church of Prussia, which one can only rejoice about. We can also look forward with confidence to a close ecclesiastical union of the Lutherans in other parts of Germany, from which they have hitherto been prevented by the secular arm; for the silent ones in the country, both among preachers and laymen, who have borne the Babylonian prison with great unwillingness, are certainly not quite a small number. May our readers diligently remember their debt of love!

Finally, we do not forget ourselves, as if we had no need and danger because we live in happy America. America, to which so many now look longingly, who were formerly determined enemies of emigration, is nevertheless no safe haven from God's judgments, the ocean no insurmountable wall. Already the Lord has sharpened his sword, and bent his bow, and aimed, and laid deadly projectile thereon; his arrows he hath prepared to destroy. It is more than likely that the deadly arrows of cholera will fly through the land before the end of the year. Whose heart will they strike? Is it not high time to consider how we will meet our God? Let him who has despised God's word abandon his contempt, let the arrogant abandon his arrogance, let the miser abandon his avarice, let the indifferent abandon his lukewarmness, let the indolent abandon his sloth, let the worldly-minded abandon his worldly love. Let each one reach into his bosom and search out what it is that the Lord has against him. But nowhere is there rest and a safe refuge than in Christ Jesus. Turn unto him, and ye

shall be saved, ye shall be saved, ye shall be saved, ye shall be saved, ye shall be saved, ye shall be saved. The weak and the stupid lift up their lazy hands and weary knees, and lift up their heads, for the judgments of God, terrible as they may seem, are buds of the approaching summertime of eternal life. Let this blessed day of our salvation come soon, and let the Lord give us the cancer of faith and love, and the helmet of hope for salvation.

\*) According to oral reports, their number increased to 20. The former nine pastors were followed by 4000 souls.  
(Sent in by Fr. Dr. Sihler.)

### **The *Lutheran Observer* and the Ohio Synod.**

In No. 29 of the 1848 issue of the *Lutheran Observer*, the following resolution is reported, which the General Synod of Ohio passed this year at its meeting in Columbus:

"The ministry of the general synod of Ohio pledges itself, both individually and as an ecclesiastical body, to confess the symbolical books of the Evangelical Lutheran Church, and to interpret the sacred Scriptures in accordance with them; also that henceforth all who seek licensure or ordination shall be examined in and committed to these confessions."

It goes without saying that the editor of the *Lutleran Observer*, from his unionist point of view, is now making his traditional complaints about the narrow-mindedness and short-sightedness of his dear Ohio brethren. Nor does he fail to practice his old tricks, as usual, in order to take his readers as nimbly as possible against that decision of the Ohio Synod and to maintain and strengthen them in his wrong view of the relationship of the ecclesiastical symbols to the Holy Scriptures.

He is either still involved in his old misunderstanding or tries to maintain it in his readers, as if the Synod of Ohio wanted to grant the symbolic books a position above the holy scripture in the above resolution, by committing itself: "to interpret the holy scripture in accordance with the ecclesiastical symbols". If, of course, the opinion were to lie in this, as if the written Word of God in its truth of salvation, i.e. If this were to be the opinion that the written Word of God, in its truth of salvation, i.e., in those things that belong to the blessedness of the soul, is in itself dark, ambiguous, and indeterminate, and requires a human light and rule of interpretation from elsewhere in order to be understood and taught correctly, then this would certainly be a fundamentally false and overthrowing, thoroughly anti-Christian and un-Lutheran opinion, from which no one is so far removed as precisely those confessional writings of the church that have been so often misjudged and attacked. For it is precisely these that, according to the external requirements at the time of their creation, may appear as the actual confession, as a defense of it, as textbooks or as mediators of peace for disputes arising within the church, - it is precisely these that, in all humility and reverence for the holy Scriptures, consistently subordinate themselves and most decisively reject as anti-Christian all human tradition of the papists against and above the written Word of God and all faith in authority based on it. They only want to be witnesses, witnesses of the "example of the wholesome words", which are contained in the holy scripture itself according to type and occasion, but not exactly compiled in one spot. And in

When they do the latter and immediately defend the clear and simple understanding of this model against the superstitious addition of the papists and the unbelieving idiocy of the zealots, the symbols of the Lutheran church also appear as doctrine and defense in addition to this testimony.

This, then, in brief, is the true relation of the confessional writings of our church to the written word of God; and he who conceives and represents this relation otherwise is either ignorant or malicious in this; and since the Ohio Synod certainly meant this relation alone, it certainly does not mean to say anything but the following in the above resolution:

Because the very symbols of the Lutheran Church are the pure and unadulterated explanation and exposition of God's Word, and are conformable and obedient to it in all aspects of the doctrine of salvation; - further, because they so thoroughly and earnestly assert and defend the clear, simple Word of Scripture, as it reads, against papists and enthusiasts; - finally, because they so simply and comprehensibly compile the summa of the truth of salvation from God's Word (as, for example, in Luther's catechisms), and comprehensible; - for this reason and this reason alone, we too, individually and as an ecclesiastical body, profess these symbols and henceforth also want to commit our candidates to them at ordination, that they interpret the Word of God in accordance with them and do not fall into either a pontifical or a pseudo-scriptural interpretation.

Or should the Ohio Synod be indifferent if, for example, in the doctrine of the sacred sacraments, these or those of its members departed from the simple scriptural words as they read and from the testimony and teaching of the symbolic books that correspond to these words, and, after the procedure of the Calvinists and the succession of Messrs. Schmucker and Kurtz, from their own conceit, put another imaginary meaning into the words of institution and preached and taught according to this meaning?

From this same misunderstanding of the true relationship of the Lutheran confessional writings to the Word of God comes the multitude of groundless fears that Dr. Kurtz derives from the commitment to the symbolic books. Among other things, he thinks "that this will inevitably become the fertile source of intolerance, quarrelsomeness, condemnation, and separation, and even prepare the way for unbelief and apostasy," and calls such a procedure "hyperorthodoxy," which finally leads either to heartless doubtfulness or to immoderate broad-mindedness, in that the conscience of the people is thus subjugated and the spirit of free research is inhibited; Roman superstition had brought about the denial of God in France, and the swearing of allegiance to confessions in Germany had helped to bring about the crudest and most shameless new faith (faith in reason)," and so on. etc.

This and similar horror stories of the further to refute it would actually be the matter of a special pamphlet or a more detailed work in the *Lutheran Standard* and should certainly be done by the Ohio Synod, since it is the part attacked here first. We confine ourselves here to a brief rebuttal:

Dr. Kurtz, and the unionists similarly minded to him, here and in Germany, proceeded in the above according to the usual superficiality and sham, in order to at least make room in the suspicion of the ecclesiastical symbols of his unruliness in the secret, after the rushing mountains of the "great evangelical union and world union" in London two years ago, of whose glory also Mr. Kurtz took the mouth so full, have given birth to nothing greater than a mouse.

In fact, in all those accusations, both for the sake of symbols and the commitment to them, there is a multiple injustice, in that the accuser fails to recognize or deliberately conceals several points of the matter.

First, no mention is made of the fact that the Lutheran Concordia Book in none of its parts wants to have a special validity above and apart from the holy Scriptures, and subordinates itself to the latter at all times and everywhere and proves its unconditional obedience to Scripture in its application; on the contrary, Dr. Kurtz leaves his readers under the impression and prejudice that the symbolic books, similar to Roman traditions, want to take a stand above the holy Scriptures, in which case, however, the obligation to them is the most ungodly conscience. On the contrary, Dr. Kurtz leaves his readers under the impression and prejudice that the symbolic books, similar to the Roman traditions, want to take a stand above the holy scriptures, in which case, however, the obligation to them would be the most godless compulsion of conscience and the most miserable

human bondage.

On the other hand, this truth is either overlooked or concealed, that neither the confessional writings (in that relation to the holy Scriptures which they themselves have repeatedly indicated) nor the proper obligation of the ministers of the church to the same have ever produced and initiated "intolerance, contentiousness, condemnation and separation, yes, unbelief and apostasy," and so forth. Such abominations have come to light only when the sin of contemporaries or descendants has attached itself to the noble and pure testimonies of the fathers, and thus a shameful abuse of the ecclesiastical symbols has been committed. This happened, for example, when their subordinate position to the Holy Scriptures was to a certain extent abandoned, when it was claimed that they, too, were inspired by God (even if only indirectly) and therefore, similar to the Word of God, binding and obligatory for consciences, from which, of course, an obnoxious confessionism and papal papacy developed.

But what could those precious testimonies for such falsity and such abuse? And is it just and reasonable, does it betray even a small gift of unbiased historical love of truth, if Dr. K. therefore calls the symbolic books themselves "the source"?

of unspeakable and incalculable calamity" in the church?

Thirdly, not a word is said about the fact that, partly in contrast to such misuse, partly due to punitive judgments imposed by God for the ingratitude and contempt of the loud gospel and the pure confession, "strong errors" or even the denying unbelief and reason, the insolent denial of the Bible God arose. This non-use and misuse of the symbols of the Lutheran church is not the fault of these testimonies and does not cancel their proper use. This use is as far from idolatry as rejection of them, and consists in recognizing them, from the Apostolic Symbol to the Concordia formula, only as witnesses to the truth of salvation of the divine Word, even against all kinds of errors, and, after one has come to know their complete obedience to Scripture by comparison with it, to teach the same truth in accordance with them. It is similar to the church when it is called "the pillar and foundation of truth" by the apostle; For she is this not in so far as she brings forth from herself the truth to salvation, beside and above the holy Scriptures, or by her testimony to the Scriptures wants to make them what they are (as the papists suppose) but in so far as she unceasingly testifies to, confesses, teaches, spreads and propagates the truth once for all handed down in the holy Scriptures.

Fourthly, nothing is reported about how even the fights and disputes within the Lutheran church, which broke out after Luther's death, are absolutely innocent of the confessional writings, but rather the error or the spiritual arrogance of mutual opponents, who both swerved from the Holy Scriptures and the truth center of these testimonies to opposite ends.

For example, Georg Major, professor of theology at Wittenberg, claimed that good works are necessary for salvation and that it is impossible for someone to become blessed without good works. This sentence was contradicted by Nik. Amsdorf contradicted this statement by claiming that good works are harmful and corruptible to salvation. Furthermore, Victorinus Striegel stated that original sin is a slight accident (*accidens*) like a garlic-coated magnet, which does not corrupt the whole essence of human nature, but only weakens it. Matthias Flacius, on the other hand, fell into the opposite error, claiming that original sin is the essence of human nature itself. Similarly, contradictory errors had come to light about the behavior of man at conversion by the grace of the Holy Spirit. Some said that man could cooperate in this process, at least prepare himself to receive the converting grace, and prepare to destroy the

Others, on the other hand, approached the contradiction by thinking that grace works irresistibly in conversion. Where did these and other disputes come from? Not from the correct presentation of evidence from God's Word, namely, from the appropriate compilation of such passages of Scripture that are directed against both opposing errors; likewise not from the confession and doctrinal books of the church in a similar way, but rather it happened that the disputants unilaterally tore out individual passages from God's Word and the symbols that seemed to confirm their error, from the healthy connection with the mutual passages, and drew on their error.

But what can a knife, for example, which is intended for cutting food, do if a person injures himself and others with it? What is the fault of a properly made man's suit when wrong heads come over it and turn the sleeves into pants and vice versa?

But in order to thoroughly settle the latter and other opposing errors and doctrinal disputes from the correctly composed words of holy scripture, it happened that faithful, ecclesiastically minded and thoroughly learned theologians drew up the Formula of Concord or Concordia; And where the above-mentioned errorists and disputants accepted it with sincere hearts and listened to its astute argumentation, harmony was indeed restored and the unity and purity of doctrine regained. However, where disruptive and arrogant spirits rejected it and became all the more fierce in their quarrels; where perhaps an earlier error of the intellect, due to a lack of sincerity, now became a malicious false doctrine of the heart, was this harmony formula to blame for this, as Dr. K. thinks?

Summa, Dr. K. has, as I hope the unpartisan reader is now sufficiently aware, not exactly spoken like a doctor of divinity, but as an ignorant and pretender or even as a malicious partisan, by stating the symbolic books and the appropriate commitment to them and to them as the cause of all kinds of quarrels and disputes. (Conclusion follows.)

(Submitted.)

### **Stacks of Russian proselytizing among the Lutherans in Livland.**

(See: Lutherans, Year 3, page 18.)

The magazine published in Leipzig, "Die Grenzboten", contains in its 13th issue of April 1st the following essential information:

In the report published last year by the Minister of the Interior, Parowski, it was stated: "The most remarkable event of the past year was the conversion of about 20,000 peasants from the Lutheran to the Orthodox Church.

Just as the Uniate Church calls itself the Protestant Church, and the Papist Church calls itself the Solely Blessed Church, so the Greek Church calls itself the Orthodox Church.

verities (converts) is lower. About the eighth part of the peasants of Livland has already been converted to the state church, namely to the Greek church, but the number is even more favorable for the Greek church, if one takes into account that in the official tables the children of the converts are not listed, while according to the general state law the descendants of every family in which either the father or the mother belongs to the Greek church must follow the religious creed of the same. So far, this law has not been put into practice, but it will come. At present, the hoax that had gripped the peasantry for a year and a half, driving them toward the sheepfold of the Greek church, seems to have faded; they have finally been disappointed, and as a result there have been almost no conversions for half a year. The Greek popes look around in vain for souls to be saved and postpone the obtaining of the number necessary for a religious presentation until a more favorable time, the appearance of which they do not doubt at all; but this much is certain, for the moment everything is quiet. After the converts had long hoped in vain for the attainment of the "land of the soul," which, in contradiction to the official declaration of the government, had been promised to them by the emissaries and popes spread over the whole country as a reward for their conversion to the "religion of the emperor," they grew weary of this unsuccessful perseverance and of mere appeasements and approached their apostles of conversion with serious admonitions and threats. Suddenly the rumor spread, first among the Estonian population of Livland, that the expected "soul land", as it was very significantly called, would be distributed in Pleskow to all "people of the emperor". The whole frontier went into an uproar, a mad joy over the final reward of the religious sacrifices waved its destructive torch. What little property there was was sold off and taken by the Russian speculators for a ridiculous price; what could not be sold off was smashed to pieces, and above all the dwellings belonging to the lord were partly set on fire and partly devastated with such energetic indignation that not a window, not a stove, not a door, not a destructible part was left. And now the poor Bethörts set out in many individual groups of 100, 200, 300 men to take possession of the land of souls. Arrived in Pleskow, they were received by the governorate authorities and for the time being received no

The Russian police took away horses, wagons and other belongings *from the emigrants to cover the cost of food, etc. The emigrants themselves were taken to their homelands in separate groups under strong military escort.* Horses, wagons and other belongings are taken from the emigrants by the Russian police to cover the cost of food, etc., and they themselves are sent back to their Livonian homeland in separate groups under

strong military escort.

The misery was indescribable, hundreds of hungry physiognomies wrapped in rags, wretched women, languishing children, who opposed the crude maltreatment of the Russian Kalpusniks partly with loud whimpering and howling, but also partly with a grim, revenge-brooding fury. After repeated, mass execution, the individual families were handed over again to their respective landlords in mercy and in disgrace, and thus the dream of a land of souls ended.

The consequences of this temporary emigration are lasting and significant in several respects. First, it resulted in a bad harvest, which is already noticeable in urgent need; since the departure took place in spring, a large part of the summer field remained uncultivated, especially since the plundered farmers had no more manpower to make up for what they had missed, due to the loss of their horses. Then, however, the disdainful dispatch which the converts received from their new "fellow believers" dispelled all religious deception and left no doubt about the actual intentions of the government. Therefore, all renewed promises fell on barren ground, and all desire to convert has since disappeared.

---

(Submitted.)

### **Lutheranism in Nassau.**

Probably some readers of this newspaper still remember that in the first half of the third yearbook the conversion of the parish of Steeden, located in the quite unintelligent Duchy of Nassau, to the Lutheran Church, and therefore the prospective expulsion of the pastor of that parish, Mr. Brunn, was reported. For a long time, nothing was said here in the country about the further course of this matter and various fears gained space. Recently, however, it was reported in a private letter that Pastor Brunn's expulsion had indeed taken place, but that the congregation of Steeden, while he was in neighboring countries and especially with his Prussian brethren in faith and ministry, had provided for his family and, at the outbreak of the political turmoil, intended to ask their former faithful pastor to return and to continue administering the holy ministry in their midst, so that he is now probably already preaching the word of the cross to them again. Even outside this congregation, as a result of these events, many have found it necessary to examine the symbolic books of the Lutheran church more closely, and many, especially school teachers of that country, now thank the Lord that He has led them to a decidedly Lutheran standpoint. A. S.

He who preaches Christ before empty pews with humility and joy stands on a very high level in the kingdom of God; while he around whom many thousands flock, if, as it happens, something human stirs in him, stands much lower in God's eyes. Theremin.

---

(Sent in by? Fick.)

### **Oregon.**

We take from the "*Missionary Herald*" the following notices about Oregon and the murder of Dr. Whitman, which has already been briefly mentioned in these papers.

#### **Introductory remarks.**

The readers of the Herald have already been informed of the calamity which has befallen the mission among the Oregon Indians. One of the stations has been destroyed and the workers employed there have been murdered by the tribe they sought to save from the degeneracy and vices of paganism.

Until recent times, there have been only three stations in Oregon under the direction of the Society. Namely, the *American Board of Commissioners for Foreign Missions*. These were Wai-

ilatpu, Clear Mater and Chimakain. Last year, however, the Methodist station at The Dalles was transferred to our brethren. Dr. Whitman formerly had charge of Waiilatpu; Mr. Spalding labored among the Nez Perces at Clear Mater; and Messrs. Celts and Walker resided among the Flat Heads at Chimakain. Mr. Himnann, assisted by a nephew of Dr. Whitman, was in charge of the station at The Dalles.

As will be seen, Mr. Spalding says nothing certain about the causes of that deplorable event which so unexpectedly darkened the prospects of the mission. The information that appeared in the newspapers is certainly partly correct; but it is very doubtful whether the whole truth is reported. Thus the confessions of Mr. Rogers, which implicate Dr. Whitman and Mr. Spalding in a conspiracy against the Indians, are not mentioned in any of the letters which reached the Mission House. The reader will not fail to note the part of the following communication which describes Mr. Spalding's encounter with a Roman Catholic priest. It seems quite extraordinary in the valley that under such circumstances the children of the murderers were baptized. And this incident gains increased importance when we consider the ceaseless efforts of the Romans to extend their influence over the Indians of Oregon. Within a few months, a significant reinforcement of priests and nuns has entered that remote territory; missions have been established at several points, not far from Waiilatpu and Clear Water.

Although we have no reason to suspect that the Romans had any direct involvement in the murder of Mr. and Mrs. Whitman, it is possible that they said and did something that had an unforeseen and unintended connection with this sad event. As it is said, Dr. Whitman expressed his fear that their measures would bring him harm; especially when the diseases (measles and dysentery) brought by the immigrants from the Ver. States, which showed themselves so pernicious to the Indians last fall, were declared by the priests to be a judgment sent by God upon the Americans for their heresy and wickedness. Some of the Kayuse chiefs refused to listen to his teaching any longer at this time. However, further discussion of this matter must be postponed until more accurate news is received.

The murder of Dr. Whitman and others is reported by Mr. Spalding in a letter dated January 8, 1848:

"I have the painful duty to inform you of a most deplorable event. However, I have only little time to write, since the messenger leaves here tomorrow morning for the States. I can now only state the terrible fact, leaving the details for future communication. Our dear brother and sister Whitman have been murdered by the Indians, and with them twelve other persons, namely, Mr. Rogers, who had been preparing for the preaching ministry for two years, with the intention of devoting himself to our mission; John and Franeis Sagar, the two oldest boys of the orphan children; Mr. Kimble of Indiana, Saunders, Hall, Marsh, Hoffmann of Elmira, New York, Gillan, Young, Sails, and Bulee, from the last immigration, which had remained on the station for the winter. The first three have left numerous families.

The bluthad took place November 29, 1847. Mr. Smith and his family were at the sawmill 20 miles away; so were Mr. Joung, his wife and three sons. On the following day Mr. Zjoung came to the station for Lebensnittel and was killed. The rest were sent for nine days after the terrible deed, and they were given life to take charge of the flour mill. But the women and children, forty-eight in number (including my eldest daughter, who was at the station at the time), were made slaves by the murderers and treated in the cruelest and crudest way.

Eight days after the first murder, Messrs. Sails and Bulee, two young men who lay ill, were torn from their beds, slaughtered and cut into pieces in the most ghastly manner, in the presence of the women and children, their dead bodies lying near the door in dirt and blood for 48 hours; the prisoners, among whom was a sister of Bulee, were obliged to step over them and fetch wood and water. No one was allowed to wash and bury them until two Nez Perces arrived.

Dr. Whitman had just returned from the funeral of an Indian child and was busy reading. To divert his attention, one Indian stood as if to ask him for medicine, while another stepped behind him and struck him on the back of the head with a tomahawk. A second blow to the sheirel knocked him lifeless to the ground. Then Tilaukait, one of the first chiefs, who had received innumerable proofs of love from the Doctor and was about to be admitted to the church, threw himself on the body and tore it apart terribly, cutting the head and face, tearing out the heart, etc., and scattering it in the dung. Other bodies were treated just as cruelly; the little captive girls were often forced to step over them in order to torture them. They lay around in the yard for 48 hours (from Monday to Wednesday). No one was allowed to pick them up and bury them. Even the sorrowful widows were not allowed to go out and sweeten the last moments of their dying husbands, some of whom were agonizing for a long time in the death throes.

Mrs. Whitman fled upstairs, where she received a wound in the chest through the window. Mr. Rogers followed her; but they were persuaded to come down, as the Indians promised not to kill them. Nevertheless, they were immediately dragged to the door and shot. Mrs. Whitman died instantly. Mr. Rogers continued to suffer for a long time. Mr. Osborn, who was sick and hiding under the floor with his sick family, heard him frequently say, "Lord Jesus, come soon," as he lay in the filth and blood, until he lost his voice. Mr. Hall fled from the Indians, reached Walla Walla, crossed the Columbia, and took his way to this place; but he has not yet arrived; and Indian news says he is killed.



Mr. Canfield, after being wounded, fled, hid in an upper room until dark, then fled four miles, and hid in the bushes during the service.

day. During the day he heard several rifles, and since on that day my return from Uilla was expected, he considered it a foregone conclusion that I had fallen. By night he took the direction of my station; and, though a stranger, nevertheless by God's help reached it on Saturday, and brought the terrible news, saying that I was probably killed, and that my daughter was of course among the prisoners. Mrs. Spalding immediately sent out an Indian to rescue, where possible, Eliza.

Mr. Osborn and his sick family fled about three miles that night and hid in the bushes. The following day they traveled about five miles when Mrs. Osborn stayed behind. Mr. Osborn took one child, leaving his wife with two children, reached Walla Walla, where he found horses and an Indian friend, and after much wandering and searching they reached the fort Friday night; during the whole time Mrs. Osborn and the children had nothing to eat. Mr. Stanley, a painter, was returning from Shimakaie to Waiilatpu; but when he was two miles from the bloody scene, he learned from a little girl that all were dead at that place. He escaped to Walla Walla. A Nez Perce, who was present and a witness to that terrible event, left on Friday and reached Clear Mater on Sunday, bringing the news that I had escaped the Indians and had taken the direction to Willamette. Meanwhile, my happy arrival, which with God's help took place Monday night, removed the terrible uncertainty from the soul of Mrs. Spalding.

(Conclusion follows.)

Display.

The preachers of the St. Louis Conference District of the German Evangelical Lutheran Synod of Missouri, Ohio and others are hereby notified that this year's conference will be held from the 13th to the 16th of next October at Neumelle, St. Charles Co, Mo, (13 miles from Missouri and 45 miles from St. Louis).

G. H. Löber.

---

Display.

The "Gespräche zwischen zwei Lu - theranern über den Methodismus" ("Conversations between two Lutherans about Methodism") contained in the previous year's Lutheraner are printed in pamphlet form and are available in whole and in detail at 5 cents for 2 copies from F . W. Barthel. W. Barthel.

**Get**

to the Synodal Missionary Fund:

P1.00 by Mr. Kerkhof. 25 Cts. from Mr. Schneller, Al.00 from Mr. Hermann. P1.47H from various parishioners in St. Louis.

**Paid.**

The 2nd half of the 3rd year Mr. Rösner.

The 1st half of the 4th year HH. Nicol. Koch, Rd'Sner.

The 4th year HH. Chr. Bende, Ellerbusch, Ernst Jansen, Löber (for Roth), Mich. Thomas.

The 1st half of the 5th year HH. Phil. Books, Nicol. Cook.

The 5th year Mr. Löber (2 copies), Heinr. Biermann.

**Printed by Arthur Olshausen, publisher of the Anzeiger des Westens.**

**Volume 5, St. Louis, Monday, October 3, 1848, No. 3.**

(Sent in by Dr. Sihler.)

## ***The Lutheran Observer and the Ohio Synod.***

(Conclusion.)

Now, in opposing, on the one hand, in accordance with the truth, the above resolution of the Synod of Ohio against the unjust attacks of the *Lutheran*

*Observer*, of this organ of the unionist so-called General Synod, in the brief, it is just as much incumbent upon us on the other hand, in accordance with love, to prove to the Ohio Synod recently what ecclesiastical conduct is most precisely connected with that resolution.

The first and most important conclusion of this decision is that it is absolutely incompatible with this public and solemn confession of the symbolic books to continue to serve mixed congregations as such and, for example, to offer Holy Communion to reformed and un-reformed people. For this cannot suffice, in fact, when the preachers of the Ohio Synod present the Lutheran doctrine to the Reformed and the Unrighteous, who may desire Holy Communion from them, and then demand of them that they admit that it agrees with the Holy Scriptures; for the people, in their customary indifference to pure doctrine, do not think any further or otherwise than thus: "That the Lutheran doctrine agrees with the Holy Scriptures, I now certainly see, but the Reformed doctrine is not contrary to the Holy Scriptures either!" Therefore it is absolutely necessary, so that consciences are advised on all sides, that the Lutheran pastor not only proves in general the obedience of the Lutheran church to Scripture in the doctrine of the Lord's Supper, but at the same time gives definite proof, that the Lutheran church alone is subject to the word of Scripture as it reads, but that the Reformed church does not do so, but actually, out of the conceit of carnal reason, puts a different sense into the words of institution, which is directly contrary to the clear, simple sense of the word.

The Lutheran church is not in harmony with the Word of God, as it says, and its doctrine is opposed to that of the Lutheran church in this respect; He who therefore heartily acknowledges and testifies to the Lutheran doctrine of the Lord's Supper as absolutely in accordance with Scripture must at the same time reject the Reformed doctrine as contrary to Scripture, since it still does not believe in the almighty and true Son of God and holds to the error that in the blessed bread and wine the body and blood of Christ are not essentially and truly contained.

Then, however, the Lutheran pastor may not tell the reformed or un-reformed person who requests Holy Communion from him that by receiving Holy Communion from his hands and within a Lutheran congregation, he is actually leaving his previous faith community and entering the Lutheran church. For by such a declaration of the Lutheran pastor, he can properly guard his and the Reformed conscience in the following respects:

For the time being, this prevents the misconception that it is possible to endorse the pure doctrine of the Lutheran church and yet belong to a church that teaches the wrong doctrine.

Secondly, only the willing acceptance of the Lutheran pastor's declaration on the part of the reformed or un-reformed person reveals that the latter heartily acknowledges and confesses the pure doctrine of the Lutheran church and gladly separates from his unbelieving church out of love for divine truth.

Thirdly, it is only through such a procedure that the right protest against the false union of our day is raised and the delusion put down, as if the Lutherans and Reformed, without unification of the repugnant doctrine, could still unite ecclesiastically.

Whichever Lutheran pastor of the Ohio Synod, whether out of concern for his stomach or fear of mankind, or out of laziness, withholds this absolutely necessary declaration from the Reformed or the Uneducated, would only be confronted with the following

The Lutheran confession is a hypocrisy, if the Lutheran confession is testified in the mouth, but in reality it is denied, and behind the figurehead of the ecclesiastical symbols it is moaning about unionism.

A second necessary consequence of the commitment to the ecclesiastical symbols for the ecclesiastical practice of the Ohio Synod is that it does not make use of any agendas in which not only the unionist formula for the administration of Holy Communion: "Christ speaks" etc., but also no other ambiguous form occurs, be it in the execution of the public service or special ecclesiastical acts. For the common worship and the actions of

the church should and can only be the physical expression and the manifold realization of the same one and pure confession. How manifoldly, however, the hitherto used agendas of the Ohio Synod contradict this demand has already been demonstrated several times in the Lutheran.

Thirdly, the Ohio Synod should now be serious and diligent in getting rid of the so-called united hymnal as soon as possible and introduce a decidedly Lutheran one. For first of all, the content of the latter is miserable, since even the noble older Lutheran hymns are miserably adulterated, watered down and mutilated, and secondly, it also has the purpose of promoting the false union of today between Reformed and Lutherans.

Fourthly, there should no longer be that enthusiastic recklessness that individual Lutheran preachers, even of the Ohio Synod, invite members of other communities to partake of Holy Communion, and thus, in addition to the practical denial of pure doctrine and the actual promotion of false union, damage their consciences in another respect, in that they can become the cause for many an unworthy person, whom they do not know exactly, to eat judgment.

In contrast, fifth, the Ohio Synod should make it a serious matter to all its members to

They are indispensable for the proper direction of the pastoral care of the Church and, if used with love and wisdom by the pastors, will be a great blessing to them and give them ample opportunity to become more and more fathers in Christ in their preaching, while at the same time benefiting their parishioners in the most varied ways.

Sixthly, the public recognition of the ecclesiastical symbols is no less precisely connected with the fact that the preachers of the Ohio Synod may henceforth no longer be human servants temporarily hired and hired by the congregation; for the calling to assume the sacred office of preaching, which also takes place indirectly, i.e. through human beings, is a divine one and as such also contains the requirement, 1. 2. to the congregation to listen to their called shepherd throughout his life, provided that he persists in pure doctrine and blameless conduct and carries out his ministry with zeal and fidelity in all directions.

On the other hand, the carelessness of many preachers to leave their congregations in order to improve themselves externally, and to offer themselves formally to unaffiliated congregations and to identify themselves clearly as belly servants and hirelings, should be resisted; for even in the case of an ordinary appointment from a congregation that may have become vacant to the preacher officiating at another congregation, the approval of the latter is required for the pastor to accept the new profession.

This disgusting and unworthy temporary renting and doing of Lutheran congregations and the no less disgraceful renting and doing of Lutheran preachers is one of the worst stains of most of the Lutheran congregations and synodal constitutions here; and in no small part the unchurchly deformity of the congregations is produced and maintained by this. For how should a healthy ecclesiastical form penetrate where the congregations, through a false encroachment of civil democracy into church government, are accustomed to regard the minister of the holy church, who acts with them in God's stead through Word and Sacrament, not as God's servant, not as an ambassador in Christ's stead, but as their hired servant, as their preacher and sacrament administrator, whom they can keep or send away at will after the expiration of the hire period? How should such congregations have a reverent awe of the sacred office of preaching and, for its sake, of the bearer of it, and, provided that he publicly and especially speaks God's word purely and loudly and leads a holy, godly life, also regard him as an angel of God and obey his, i.e. God's, word with thanksgiving and love?

Likewise vice versa - how should such mercenaries and hired servants, if they are against How could they then have the holy courage and the divine joy to carry out the penal office of the law vigorously and penetratingly, not only in preaching but also in private pastoral care, without regard to the person, since unfortunately in almost all congregations there is more to punish than to comfort? However, this unfortunate state of affairs should first be remedied by the synod.

If it does not want to trample on the dignity of the holy office of preaching, it must not tolerate or accept into its association any preacher who puts up with the shameful conditions of being temporarily served and who is not able to obtain a proper call from his congregations, which must of course first be carefully instructed about this. And every preacher who recognizes the glory of his office and is spiritually minded would in any case have to leave such a congregation that, despite all thorough and repeated instruction, wanted to hold on to the old naughtiness and disorder of renting and did not want to give its preacher a proper calling.

On the other hand, the synod would also be obliged to thoroughly eliminate a seventh grievance. This concerns the superficiality in the examination of its candidates. For how is it possible, by means of an examination of about two to three hours, to reach a judgment about perhaps five to six or even more candidates, as to whether they are sufficiently qualified, in terms of attitude, knowledge, teaching ability, gifts for pastoral care and church government, to assume the sacred office of preaching, which is so difficult, responsible, and associated with such special difficulties in this country? If the synod were to persist in this frivolous procedure, which is also directly contrary to its new commitment to the symbolic books, it would be guilty of all the sins committed in the administration of its office by dishonest and incompetent people whose character was not sufficiently recognized in that superficial examination. No! thoroughly and carefully examine them, not soon by this, soon by that, but by a standing examination commission of the most pious, learned and experienced preachers of their association, orally and in writing, let the candidates also preach and catechize, look carefully at the moral testimonies brought in, After they have passed their exams and have received a

written, ordinary (i.e. not rental or temporary) appointment, they are immediately ordained into the church, and the arbitrary means of providing information about annual licenses, which does not provide any security for either the synod or the congregation, is completely omitted.

Eighthly, however, the commitment to the ecclesiastical symbols is no less precisely connected with the obligation of the synods to provide for the establishment of proper parochial schools.

The children should be carefully instructed, either by the preachers themselves or by faithful and capable school teachers, primarily in biblical history, in catechism, and in learning and singing the noblest core songs of our church. For everyone can easily see that the patchwork of local Sunday schools, where sometimes this, sometimes that person teaches the children this, sometimes that, do not bring up the youth in a healthy ecclesiastical knowledge and do not establish and educate them in "the words of faith and wholesome doctrine", cannot instill an ecclesiastical sense, taste and habituation. And what lasting fruit has been achieved for the preservation and strengthening of the church, if, while work is being done on the parents, the children in the meantime go wild, are not brought into the knowledge and discipline of the divine word in home and school, but instead are carnally Americanized and fall prey to the English language even in ecclesiastical matters, instead of retaining a preference for German as their home and church language. \*)

And with this, ninthly, the introduction of Sunday catechism, first of all for children, confirmands and newly confirmed, where possible also for the elderly, is precisely connected, in which also the most important heresies of the most prominent faiths and sects are to be treated.

Finally, however, the Ohio Synod would be urgently advised to draft a new synodal constitution on the basis of the confession, in which the abuses and deficiencies mentioned above would be thoroughly remedied and also the extremely important office of supervision would be established by the president elected for a longer period of time; For if the latter is a godly, church-minded, knowledgeable and experienced servant of God, especially equipped with the gift of leadership and wisdom, an unspeakable blessing for the church in that synodal district can arise through him, partly, by visiting the synod in an evangelical and paternal way and according to instructions given to him by the synod, and also by giving advice in writing, especially for more difficult cases of pastoral care and church discipline.

May the gracious and merciful God therefore abundantly grant to the worthy Ohio Synod the desire, light, zeal, and skill, on the basis of the public and solemn commitment to the symbolic books which it has recently expressed so decisively, to carry out the con

\*) It is not meant as if the German children should not also learn to speak, read and write the English language in his time, and not acquire the good things here at home; only the careless throwing away of their language, customs and folklore and the no less careless acceptance of that, with the English language, which is worse here at home than in Germany, is rebuked above and called carnally Americanized.

The Lutheran Church in Ohio is not only a church, but also a church of the people of Ohio. For without this salutary and necessary consequence, that obligation would remain a more dead, formal act, by which no special blessing would be bestowed upon the Lutheran Church in Ohio, but rather only the dangerous and conscience-inflicting delusion would be produced, as if one could act in all kinds of ways against the church confession in special cases of doctrine, worship, pastoral care, discipline and government, or perpetuate the most decisive deficiencies, if one only committed oneself to the confession with one's mouth.

### **Memories from the time of the Thirty Years' War.**

Already in the last issue of the Lutheran, page 85, the dear senior of our synod, Pastor Löber in Altenburg, reminded us that with the 24th of this month the second century after the conclusion of the so-called Peace of Westphalia has expired. He asked the Lutheran Church of this country to consider whether it should not also commemorate this event, which is so incalculably important for the entire Lutheran Church, with an appropriate secular celebration. Whoever has considered the reasons presented for this in the place mentioned will have been convinced of the appropriateness of such a celebration here among us as well. Since, however, only those who have received a vivid impression of the hardships of the war, which was ended by that peace, can celebrate a thankful jubilee in memory of that peace treaty from the bottom of their hearts, we have decided, since no other more skilful hands have taken up the pen/ to share at least a few scenes of mourning from the time of that war. - Before we begin, however, we want to indicate in a few words, for those who should not yet know, how it came to this war and what it was actually about.

Every reader will know that when Luther, the man of God, brought the buried gospel to light more than 300 years ago and revealed to the world from God's Word that the papacy was the antichristian kingdom, a large part of Christendom in Germany did not accept the holy gospel, but remained under the rule of the pope, partly willfully, partly seduced by priests and bishops. Thus there arose in Germany two

\*) The Synod had taken from Pastor Löber, who, as is known, has already written an excellent Säcularschrift: "Denkmal der Augsbургischen Confession" (Memorial of the Augsburg Confession), the promise to also write a short history of the 30 Years War with special regard to the fate of the church during it for the Lutheran: unfortunately, however, our dear Löber has been prevented by illness and other circumstances from fulfilling the wish of the Synod.

There are two large parties, the Lutherans or Protestants on the one hand, and the Papists or Roman Catholics on the other. But since the Roman Catholics had the emperor and several powerful princes on their side, they used their greater power to forbid the Lutherans the free practice of their religion and to prevent them from doing so in every way. Even during Luther's lifetime, therefore, a war threatened to break out between the papists and the Lutherans. But Luther had asked God that his eyes should not see the horrors of a religious war. He died in peace. But no sooner had he closed his eyes on February 18, 1546, than the fire of war, which had long been smoldering under the ashes, burst forth with power and in a short time set all Germany ablaze. After this so-called Schmalkaldic or German War, two important peace treaties were concluded between the Papists and the Lutherans in Germany, namely the Treaty of Passau in 1552 and the Religious Peace of Augsburg in 1555; but in spite of these peace treaties the Papists still remained in great advantage. There was no end to the oppression and harassment of the Lutherans living in the Roman Catholic lands. Especially in the imperial hereditary lands and above all in Bohemia, which also belonged to the emperor, they suffered not a little. In 1609, the Lutherans in Bohemia obtained from Emperor Rudolph II a letter of majesty, according to which the cities and the nobility were given the freedom and the right to build churches and schools; however, how little seriously this was meant, became apparent only too soon and too clearly.) When, among others, Protestant citizens in the town of Kloftergrab, which belonged to the Archbishop of Prague, and residents of Braunau, which belonged to the abbot of this monastery, built two new churches, the latter was immediately confiscated and its builders thrown into prison, while the new church in Kloftergrab was razed to the ground. Outraged, noble Bohemian Protestants turned to the then reigning Emperor Matthias because of this violation of the received letter of majesty. Instead of a pardon, however, they received a harsh reprimand, even the most serious threats in reply. It could not be imagined that the answer received really came from the emperor, and several quai

To invalidate the sacred and expensive treaties to the disadvantage of the Lutherans by ungodly sophistries was at that time, as

always, the work of the unscrupulous Ahitophels, the Jesuits and their friends. Thus J. P. Windeck, Canonikus at Marchdorf, wrote in 16t6 in his *Prognosticon futuri Status ecclesiae*: "The Passau treaty and the religious peace were not valid; they had been forced from the emperor by force; the pope had not confirmed it either; and by the Concilium of Trident it had been abrogated anyway". From this it is easy to see to whom the terrible misfortune of the Thirty Years' War is actually to be owed - namely the Jesuits.

The imperial council suspected that they were the authors of the unlawful decree. Therefore, on May 23, 1618, when the imperial councils were assembled in the castle at Prague (in Bohemia), representatives of the Protestant Bohemian estates suddenly appeared armed in the assembly hall, asking the councils whether they were not the authors of the alleged imperial written decree. Two of the councilors, W. Slawata and Martinitz with his scribe Ph. Fabricius, give defiant answers to this, and as a result the deputies are so violently irritated that they quickly seize the two councilors and throw them down through the open window into the deep moat of the castle. Fortunately, the gentlemen fall on a pile of garbage, so they escape without considerable injury. As insignificant as this incident seemed to be, for the Protestants it was not an honorable one, but contrary to all expectations it became the sad occasion for the most protracted and cruel religious war ever fought, the war between Protestants and Roman Catholics. It was only in 1648, that is, after thirty years, that the so-called Peace of Westphalia, concluded at Münster and Osnabrück on October 24 of that year, brought an end to the indescribable misery that had befallen Germany. The Lutheran congregations in Bohemia, which had flourished until then, had to endure particularly hard hardships, and this time we want to show our readers a strange example of this.

Friedland, a town with a castle in the dominion of the same name in Bohemia, on the border of Upper Lusatia and Silesia, belongs to those Bohemian towns where the light of the Gospel, which God so abundantly gave to Christianity through the Reformation, first went out. It is at least certain that in this city, as early as 1534, an evangelical service, cleansed of all papal abominations, was established, and a true Lutheran preacher was employed. The purely beatifying doctrine was preached in this region with such great blessing that in later years Friedland became the seat of a not insignificant Lutheran superintendency with several and twenty parishes belonging to it.

Shortly before the beginning of the Thirty Years' War, God had quite actually put out His dwelling place here with His pure Word and Sacrament.

In 1615, an extremely faithful and zealous servant of the church from Mügeln in Saxony, named M. Wolfgang Günther, was appointed to the pastorate and superintendency in Friedland by Baron von Redern (then Lord of Friedland, Reichenberg and Seidenberg). This noble man made it his business to promote the spiritual growth of both the city community entrusted to him and all the communities of his diocese in every way. He kept close contact with the

For each synod, he had a Latin treatise printed on one or more articles of the Augsburg Confession, on which a joint disputation was then held during the sessions. Also, each time one of the preachers had to preach a sermon before the whole assembly, which was also printed if it was found to be good. In addition, the time of the meeting was used for mutual questioning and instruction on important matters of office, church discipline and church order. There is a printed testimony in our hands, which all preachers of the Ephoria have issued to their dear Ephorus Günther. In it they cannot praise him enough, not only as a man equipped with the most excellent gifts and as a learned man, but also as a true father in Christ, as an excellent example in a godly life, as a tireless fighter for the jewel of pure doctrine and as a sharp-eyed guardian of the conduct of his brothers in office, who could have found in him at any moment the most proven counsel and the richest comfort in all their concerns.

The dear reader can well imagine that Satan would have looked with disgusted eyes at the ruling work, which was driven and promoted by such a precious armament of God in that region. This soon became apparent. It is true that Friedland was spared in the first years of the war. While in Prague, after the first decisive victory of the imperial forces over the Protestant troops in the Battle of the White Mountain (near Prague, November 8, 1620), the Papist Reformation had already begun in 1621, all Lutheran preachers and teachers had been expelled from the city, and all churches and schools, including the university, had been given over exclusively to the Jesuits, things remained quiet and calm in Friedland at that time, and it was thought that, since Protestant worship alone had existed here for 90 years, and Friedland was also a border town, there was nothing to be done here. But this was not so. God intended to sweep his threshing floor, and since judgment always begins first at the house of God (1 Peter 4:17), especially the beautiful Friedland, this garden of God, which had been so long and abundantly visited with graces, was in for particularly severe trials. The time came when the Lord sought fruit in his so faithfully tended vineyard.

It happened that in 1622 the emperor enfeoffed the notorious Count Albrecht von Wallenstein (at that time a major general in the imperial service) with the dominion of Friedland. This Wallenstein had been the son of Lutheran parents, but later converted to the Roman Catholic Church. As is always the case with such apostates, Wallenstein, too, showed a particular

The result was that Wallenstein was driven out of Ollmütz by the Protestant Bohemians at the time of the outbreak of the riots. In addition, Wallenstein had been driven out of Ollmütz by the Protestant Bohemians at the outbreak of the riots, and his hatred of them had thus been increased all the more. Therefore, when the Lutheran Friedland came under his control, it soon had to feel his thirst for revenge bitterly. Already on August 12 of the following year (1623), Mr. Kottwa von Freifeld, canon of Prague, appeared as Wallenstein's commissary to inspect the parishes of the Friedland episcopate and to inquire about their situation and income. Soon after, the fruits of the parish fields and the due tithes were confiscated and the peasants were forbidden to take away any movable property of the Lutheran pastors. In all this, since no protest is accepted, our Günther still exhorts to patient suffering. But when finally in October of this year When finally in October of this year the order came that a certain number of boys of the Ephoria, who were capable of studying and whose parents were wealthy, were to be taken out and sent to the newly established Jesuit school in nearby Gitschin \*), Günther and all the preachers of his Ephoria seriously raised their voices against it, And since in the city of Friedland alone, moved by Günther's urgent ideas, all citizens unanimously refuse to deliver one of their children into the hands of the Jesuits, the hatred of the Jesuits is directed especially against the superintendent Günther, as the most stubborn Lutheran. The consequence of this is that the captain of Friedland, Hans von Gersdorf, a Lutheran, receives a letter on May 4, 1624, from the aforementioned Commissarius Kottwa, with the following content: "Hereby it is ordered that all foreign pastors staying in any place of this dominion be expelled, whereupon each one must have left by May 6. Kottwa is already on his way with regular Catholic priests to introduce them soon in the parishes of the Friedland dominion. With this, His Princely Grace's \*\*) serious and unchangeable will and command be done". Thus, on the aforementioned day, the entire clergy of the Ephoria is summoned to the castle in front of the office and the order received is announced to them by the captain. The preachers ask for permission to leave and to consult together; and after the latter has happened, Günther gives the following answer in the name of the entire Lutheran ministry: "First of all, it would seem most painful to them that they should be torn from their dear parishioners and that they should put them in danger.

\*) As is known, Wallenstein was buried in a carthouse at Gitschin.

In 1623, the Emperor had elevated Count Wallenstein to the rank of Prince of Friedland. But they consoled themselves of their good conscience and their good cause, because no other cause for their



dismissal was given to them than that they were not, as they thought, worthy and proper "catholic" priests; therefore, as they had preached Christ, so they acknowledged themselves guilty of suffering with Him, and hoped that God would soon tread Satan under their feet. Second, they asked the captain if he really wanted to carry out the order he had received. And thirdly, they wanted to ask him at least to intercede for them or to enable the country to come in together against the order; and if the captain did not want to look at them, he should think of so many thousands of people's salvation and happiness. Hereupon the captain states "that nothing more difficult has happened to him during his life than that he had to announce the present order to them on official business; but because he wants to intercede for them or urge the country to do so, he is nevertheless an official of His Princely Grace and must therefore think of the salvation of so many thousands of people. If the country wants to do it, he is quite content for his own person." This sad speech of Pilate's is not a good example of how the country can be "satisfied. To this sad Pilate speech of the captain, already overcome by fear of man, Günther gives the counter-answer: "Since the captain refuses all help in the matter, he must at least declare for himself that, because in his vocation he was directed to his listeners and they to him, he cannot leave his office on such a prohibition until he is expelled by force; he therefore wants to hear the opinion of his entrusted parishioners beforehand; For he acknowledges himself guilty, in such persecution, which is not only directed against him, but also against his entrusted flock, to watch as a faithful shepherd with his dear listeners his life, if they would use permitted means without rebellion, to which he would by no means advise." Similarly, all the preachers unanimously declared themselves; whereupon the captain, without making any objection, dismissed them.

Günther immediately summons all the parish elders and tells them what has happened; that he has orders to leave the city this very day, but that he has appealed to his dear parishioners; at the same time he asks the elders to make this known to the city council and the entire church community. On the following day, May 7, the council and the entire congregation gathered and then told their pastor that they thanked him for his request and asked him not to leave them. Grace and dispatch the messenger today.

After our Günther thought to have assured himself of the will of his congregation, so

no danger, however great, to which he was obviously exposing himself, could keep him from continuing to administer his office, even against the high command he had received. That same day, he copulated a couple of young married couples. With sadness, however, he had to see that his prayers soon became timid and that he had to complain about most of his listeners with the prophet: "They are converted, but not rightly, but are like a false bow", which breaks when one tries to string it and shoot with it. Hos. 7, 16. The promised supplication did not materialize. When the monthly day of repentance was to be celebrated shortly thereafter, on Friday the last of May, Günther took the present circumstances of his congregation into account in his sermon on repentance. After he had compared the present with the time when the prophet Amos (7,10. ff.) was expelled by the king of Israel, Jeroboam, through the incitement of Amaziah, the idolatrous priest of Bethel, he introduced the following three pieces after the guidance of his text 2 Mos. 33,1-7.34,4-10: "1. How God began to depart from his people with his word and temple out of righteous anger; 2. How the eternal Son of God and his faithful servant Moses stopped God with prayer, and 3. How God turned back and agreed to remain with his people with his temple and word. A large crowd went to the Lord's Table that day, and the next Sunday the number of communicants was so great that the communion service lasted from 4 to 9 o'clock in the morning.

But the next day, on Monday the 13th of May, the actual day of the trial finally dawned. Already in the early morning it became known that on this day the above-mentioned Commissarius Kottwa would arrive with a Roman Catholic priest and solemnly install him in the Friedland parish office. Günther therefore held another service in the morning, told his listeners how he had been willing to stay with them, and that he was doing as God willed; but since they had done nothing out of sinful fear of man to preserve the threatened freedom of pure worship, he felt compelled to take leave of them; But they should know that, since they finally wanted to stand firm with him for God's pure word and not let him take it away from them, he was still obliged not to leave the place and to await the outcome. Everything is silent, and sadly Günther goes to his apartment.

What happens? The sad news becomes the truth. In the afternoon, the canon Kottwa with several Roman priests on horseback and chariot, accompanied by fifty musketeers, really enters Friedland in great pomp and goes with his whole retinue to the castle, where the church fathers, mayors and judges are immediately summoned, who receive certain instructions, which they have to follow.

fill immediately have to agree. With what anxious expectations the Friedlanders looked forward to the following day, the reader can well imagine. The day dawns and immediately a command is issued to the youngest in all guilds to ring with all bells. They initially refuse to obey the command, but when Kottwa threatens them with severe punishment, they finally comply, although with a heavy heart. Thus, the new pastor and dean, the former priest of Königshain, named Sebastian Balthasar, is then led by two princely commissars and the mayors and town magistrates, who are obliged to do so, under the ringing of all bells, in a solemn procession with great splendor and magnificence into the Friedland town church, which the church fathers must open, The church is cleansed with the usual superstitious papist ceremonies from its alleged contamination by the Protestant service and consecrated anew, the priest is invested, and then the first Roman Catholic sermon and the idolatrous sacrifice of the Mass are held again. After this, the priest is led to the rectory and presented to the council, which must promise him protection, honor and maintenance, from where the commissioners return with the ecclesiastical lords to the castle and have a good time there.

Günther had to witness most of this himself; only a few faithful people were around him in this time of need. Kottwa had brought an imperial letter with him, in which the cause of the dismissal of the Lutheran preachers was stated, that they had seduced the people with suspicious sermons, had incited them to disobedience against their authorities and had given them the opportunity for rebellion; Kottwa communicated this letter to the members of the city council and the church council and at the same time complained against them that Günther in particular had proven to be an ardent enemy of the Catholics and had made it so that no Friedland citizens wanted to send their children to school in Gitschin. Günther, to whom this was reported, then sent a written protest against the first-mentioned accusation of sedition to the castle, offered himself for oral responsibility, and declared that he could not give way unless he was given his leave in writing and the true cause of his dismissal was stated. All attempts to obtain a verbal interrogation were in vain, but finally Günther received a written farewell, in which it was stated as the cause of his removal: "that he had not wanted to submit to the jurisdiction of the Archbishop of Prague and the ceremonies of the Catholic Church".

Günther accepted this decision with comfort, and since the clergy was leaving for Reichenbach in the afternoon, he stayed until the next morning with a faithful citizen in Fried country. Now, however, after his church and parsonage had been taken from him by force, another preacher had been appointed in his place, and the order of the authorities had been published to him that all Lutheran preachers had to vacate the city and countryside without delay, and his congregation did not want to know any means to keep him with them, the hour of farewell had struck for him as well. But once again the faithful shepherd gathered the dear herd around him; it was on the morning of May 15, 1624, at the tenth hour, when he once again stood among them in the open marketplace - several thousands had already gathered here at daybreak, both from the city and from the country - and first testified to them once again that he was willing to stay for his person, where they knew permissible ways and means to keep him. When, however, the council and several of the citizens answered: "They would now have to leave the matter to God, but they hoped to bring him back soon with joy"; Günther replied in a broken voice: "May the will of the Lord be done; so, with the knowledge of all of you, I part from you with pain^ farewell!" Thereupon the whole crowd broke out into loud weeping and Günther now went out on foot to the city, accompanied by several town councillors, the whole citizenry, and a large number of the countryside, in total about 2000 people, who followed him sobbing and wailing up to the Cunnersdorfer Höhe, half an hour away from the city.

Günther himself writes in his report about this: "What I thought and spoke on the way is known to the dear God, and give it to pious Christians for reflection, since it cannot be described.

When he reached the top, Günther stood still until the whole crowd had followed him, and after a circle had been closed, the venerable exultant stepped into the middle and preached his sermon. He based his sermon on Ap.Hist.20,1738. and presented from it the farewell of the holy apostle to the Ephesian elders, how he had appealed to his correct teaching and blameless life, which he led among them, 2. to remain steadfast in known truth, and to be diligently on guard against false teachers and doctrines, had faithfully admonished them, and finally 3. had given them all a heartfelt blessing of valet and had commanded them to the grace of God; all of which Günther applied to his last farewell from his dear peace-loving countries. Of this wonderful, touching, scriptural and spiritual farewell sermon, we share only a few samples. The opening reads as follows: "O my children of heart and pain (Gen. 35:18), now dear and desired listeners (Phil. 4:1), you who have given me your escort in great numbers to my sad Erilio up to this unusual place! What a sorrowful course we have now taken! Our feet are

as through deep waters (Ezek 21:7). O how painful a gathering is this, the like of which Friedland, as long as it stood, did not have! It has come true to us what is read in the prophet Jeremiah Cap. 30, v. 7: "This is a great day, and its like hath not been, and it is a time of anguish in Jacob." How I see all faces among you so full of sorrow! How I see all eyes flowing with water! What raising of hands, what wringing of hands I see! What whimpering, what lamentation I have heard in the going out! - The Lord has made us full of sorrow because of our sins (Klagl. 1, 5.), for your eyes have had to see that a Catholic priest has been brought in over me with a strong hand, with arrogance and defiance, that he has been granted church and rectory, and that, alas! your sanctuary has now been defiled! (Klagl. 1, 10.) Your eyes must see me withdraw from you your teacher, the comforter who was to refresh your soul! (Klagl. 1, 16.) Therefore my eyes also run with tears over the lamentation of the daughter of my people. (Klagl. 3, 48.) For since I was otherwise able to endure the persecution that had befallen us with great joy and to bear the robbery of my goods, which I had left behind me and which I now had to pass by in part, without any movement, you have broken my heart with your weeping and lamenting, but at the same time you have comforted me that I was able to feel how you are in my heart and I am in your heart, to die with you and to live with you. (2 Cor. 7:3) Who would blame me for opening my mouth to you and pouring out my heart against you and hurting myself with you? But you, with your love and sympathy, with your sighs and tears, go to my hand, that I may turn my thoughts to the valet which the holy apostle Paul took from his hearers." After our Günther, in the second part of his sermon, implored and admonished all, man and woman, small and great, for God's mercy and the wounds of Christ, that they should not allow themselves to be moved to apostasy, either by the introduced papal priest or by other such teachers, whether this be suggested to them by sweet words or harsh threats, but that they should endure in patient bearing of their cross, in steadfastness of their faith, and in fervent prayer to God, he then continues thus: "Hear what Christ your Savior says: He who perseveres to the end will be saved. He faithfully admonishes, 'Be faithful even unto death. Behold, I come quickly. Hold fast that which thou hast, that no man take thy crown. He is abundant in comfort: Fear for none that thou shalt suffer. I will give thee the crown of life. He that overcometh shall inherit all things, and I will be his God, and he shall be my son. Who relies on houses, or brothers, or sisters,

or father, or mother, or wife, or children, or lands, for my name's sake, he shall take them an hundredfold, and inherit eternal life. He that loseth his life for my sake shall find it. But he also forebodes terribly: Whoever denies me before men, him will I also deny before my heavenly Father. And whosoever shall preserve his life shall lose it: and whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his glory, and of his Father, and of the holy angels. Yes, with Moses the zealous God is threatening: He will blot out the name of him who departs from him and his commandments under heaven and set him apart for misfortune and cursing. 5 Mos. 29, 20. 21." At last the valet speaker breaks out into the words: "This is my fatherly and hearty admonition, which I leave behind me for you to valet. Be brave and remember that I have reminded you of this with tears. Especially hold fast to the word of life, to the glory of God, to your blessedness and to my glory in the day of Jesus Christ, as I have not walked in vain nor labored in vain (Phil. 2:16). Know how I have labored with you these nine years, and now also this hour (1 Thessalonians 5:12). We are now gathered together under the open heaven before the Lord our God, and I bear witness that I am clean from all blood, for your ears have heard from my mouth how faithfully I have admonished you and warned you against apostasy. I have set before you the blessing and the curse, life and death (Deut. 11:25, 30:15). God in heaven and his holy angels who are present to us, this visible heaven, the brightly shining sun that we see above us, and this field and earth on which our feet stand (Deut. 31:28 and 1 Tim. 5:21), the many tears that have been shed on all sides are witnesses to this. Now if any of you should fall away from the faith, let his blood be upon his head. (Acts 18:6) Let him think how he will look at me in that day when I will have to testify against him before Christ. Think how the heavens, the sun and the earth, which I have called to witness, will then stand against him and accuse him. Yes, he thinks how he will stand before Christ, the judge of all flesh. How will he escape the punishment, because he has not respected such great blessedness here, has not left anything for God's sake, has not wanted to live anything? What would it help his poor and damned soul, even if he had won the whole world in this life? Such a one will have to experience with eternal pain and suffering, in

unceasing torment and unquenchable fire, what such Mamelukes are told in Revelation Jn 14:9-11: "If anyone worships the beast and his image, and takes the mark of the Maal on his forehead and on his hand (i.e., anyone who follows the teachings of the Antichrist and does not want to follow them), he will be condemned to death.

(who will accept the same): he shall drink of the wine of the wrath of God, which is poured out and made pure in the cup of his wrath; and he shall be tormented with fire and brimstone before the holy angels, and before the Lamb; and the smoke of their torment shall ascend for ever and ever; and they shall have no rest day nor night."" I therefore testify again before God and you, in this day and hour, that I am clean from such a man's blood. The word which I have spoken, and which he now hears with his ears, shall excuse me, and shall judge him at the last day. But I pray with tears to my God that he will prevent this and grant me my wish: *Utinam nemo auditorum meorum pereat!* Oh, that no one among my former listeners may fall away and be eternally lost!" Finally he concludes: "Even though we must now be separated in body, we want to be and remain always together in mind and heart, as well as in dear prayer, and to be and remain one in the Lord Christ, until the merciful God will please us again according to His gracious will, if not in this life, then in that life, when you will be my joy, glory and crown before our Lord Jesus Christ. And now I command you, O desired brothers and sisters! to God and to the word of his grace, who is mighty to edify you and to give you an inheritance among all who are sanctified. May he also keep you steadfast unto the end, that, as he began the good work in you, and gave you the will, so he may also perform it, and work it in you, according to his good pleasure, sanctifying you through and through, and keeping you blameless unto the future of our Lord JESUS CHRIST. Faithful is he who called you, who also will do it; to him be glory forever and ever. The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious to you. May the Lord lift up his countenance upon you and give you his peace, especially spiritual peace and peace of mind. May the Lord bless you more and more, you and your children. (Ps. 115:14.) Amen."

After finishing his sermon, he exhorted those gathered to fall on their knees with him, whereupon he prayed thus: "Just and merciful God and Father, we lie before you on our face in the greatest sorrow and pain and weep bitterly before you for the great evil that has befallen us and our children. For we are now like orphans who have no father; we shall no longer have the Comforter who was to refresh our souls. Our heart is grieved, and our eyes are dim; yea, the whole land is dark with fear. Thou LORD art just - for we have disobeyed thy mouth, we have been ungrateful to thee for thy holy word. But, O merciful Father, for the sake of all your goodness, see how your adversaries and ours rage so fiercely.

They think to cut off your name and your poor little group that confesses you. We have indeed deserved the punishment for you. But we have not harmed our enemies; we have not sinned against them, but against you; they do not punish us for our sins, but want to destroy you and your holy gospel in us; for if we denied you and went to their papal abominations, we would be tolerated, loved and promoted by them; but because we intend to remain steadfast in your word, we are hated and persecuted by them. Now therefore behold, thou merciful Father over us, and grave judge of our enemies; for they are thine enemies more than they are our enemies. Therefore, when they persecute us, they themselves persecute you. Therefore awake, dear Lord God, and sanctify thy name, which they profane; strengthen thy kingdom, which they destroy in us, and create thy will, which they want to dampen in us, and do not let yourself be trampled underfoot for the sake of our sins by those who do not want to punish our sin in us, but want to erase thy holy word, name and work in us. Do not, O gracious God, let us waver from thee, but keep us steadfast in the truth we have known, comfort us, strengthen us in all our afflictions, and gladden us again with thy words and servants in grace. Let our prayer come before thy ears, forgive us our sins, and do as we believe and hope in thee, through thy dear Son JEsu Christum, our Savior and Redeemer. Amen." After this prayer, the holy Our Father was said by all with one mouth, and with the singing of the hymn: "Keep us, O Lord, by thy word, and prevent the murder of the pope and the Turk" 2c. 2c. the conclusion was made.

When Günther then thanked his dear listeners, bidding them farewell, for the handsome escort to his exile, a general weeping and wailing began; everyone wanted to clasp the departing father's neck and shake hands; there was such a great crowd that the dear man had to climb onto the wagon, from where he continued to admonish, comfort and bless his sorrowful flock. At last he cries: Good night! whereupon follows such a heart-rending, loud and bitter lamentation that, as Günther himself expressed it, one's heart would not only have bled and broken, but even the stones would have been moved to pity; no one, he writes, will be able to understand such pain who has not experienced such things in himself.

About a hundred people still could not part from the beloved pastor and accompanied him, walking beside his carriage, for several hours further to Reichenau, about fifty to Zittau. The others, after standing quietly for a while at the farewell place, singing and praying, finally went home with heavy hearts and sad expressions. In memory of the last penetrating words of their dear pastor

A few days later, several of those who had been there placed a lime tree on the spot where it had last stood, which for a long time bore the name of the Peaceful Parish Lime Tree and was often visited by the abandoned sheep and wetted with their tears; but since it was a thorn in the side of the papists, it was finally eradicated by them.

As depressing as it was to see in the course of this story how much the dear Lutherans of Friedland lacked faithfulness and zeal in their first time of trial, it is gratifying to read that soon thereafter a beautiful fruit of the faithful sowing and work of their steadfast teacher appeared. From the little information we have been able to find about the later fate of the Friedland congregation, it appears that after Günther's departure, quite a number of members of this congregation left their earthly possessions and followed the word of God, while many others who remained in Friedland refused all spiritual obedience to their imposed priest and attended services from time to time in the neighboring Lutheran towns. The new priest wrote a letter in which he complained that "nowhere in the whole Kingdom of Bohemia are there such stiff-necked Lutherans as in Friedland, whom their previous preacher (Günther) had entangled so firmly that hardly a tenth of the citizens attend his sermons on Sundays and holidays. It is remarkable that, since the plague raged here in 1633, the Catholic priest who served the belly escaped from the city. In addition, in the following year (February 25, 1634), the Duke of Friedland, Wallenstein, the hitherto so cruel oppressor of the Lutherans, died by God's judgment under murderer's hands, whereupon Friedland got a new lord in Count Gallas, under whose rule the local Lutherans were again supplied with faithful servants of the pure Gospel. But they enjoyed this great grace only for a short time, for since it was stipulated in the Peace of Westphalia that in every place, as far as the practice of religion and the possession of church property were concerned, it should be and remain as it had been there in 1624 (the so-called normal year), this peace treaty had the saddest effect on the church in Friedland, as in general in unhappy Bohemia. Not only were all Lutheran preachers driven out forever, but all the other inhabitants were given the choice of either leaving all their temporal goods and their homes, or leaving their religion and turning to the Roman antichrist church. Many emigrated and left for the sake of Christ all that was dear to them of earthly goods, but the final consequence was that our Friedland lost the pure evangelical worship forever.

May this tale of sorrow serve to make those who possess the jewel of pure doctrine and unhindered pure evangelical worship realize how great the Lord has done for them, beware of ingratitude and unfaithfulness,

and use the abundant grace they enjoy with honesty. For woe to those who do not recognize the time when they will be afflicted! God's judgment must follow; if it does not happen here in time, it will happen in eternity. From this God will protect us in mercy for the sake of Christ Jesus. Amen! Amen!

**"The LORD leads into hell and out again." 1 Sam. 2, 6.**

The famous Lutheran theologian Dr. Aegidius Hunnius (died 1603 in Wittenberg) relates the following strange experience of God's gracious government. When he attended the Latin school at Adelberg in Württemberg while still a boy, he had many bad boys as fellow students, but God, out of great mercy, protected him from being seduced into the sins of youth. For example, when he once sat together with several of his classmates and had a confidential conversation, one of them mentioned the sin against the Holy Spirit, which cannot be forgiven, neither in this world nor in the next, as Christ says. These words struck him like an arrow in the heart, for since he did not know what the sin in the Holy Spirit actually was, the devil immediately whispered to him, "How? if you had committed this sin? Sunk in the deepest sadness, he went to bed that day, but no sleep came into his eyes; all night long he cried, sighed, and begged God to show him His banishment heart and to raise him up with His comfort; only toward morning, weary with weeping and sighing, did he fall asleep a little, but soon awoke again with even greater sorrow and went to his lesson with a troubled heart. But behold, no sooner had he sat down in his usual place than he noticed a book lying open in front of him, of which he did not know who had laid it down. The book was Johann Spangenberg's *Margarita theologica* (a string of pearls of Christian truths) and the passage that immediately came to his attention contained the answer to the question: what is sin in the Holy Spirit? When he read that this sin, as St. Augustine also testifies, involves a persistent impenitence unto death, and that therefore he who still feels the stirrings of repentance in his heart has certainly not yet committed this sin, he was overflowed with great joy, Immediately his anguish disappeared and he did not doubt in the least that that book had been put in its place by God's special gracious direction, so that he would be saved from his great distress and preserved from despair.

---

**Ecclesiastical message.**

After the candidate of theology, Mr. Rudolph Lange from Silesia, who had made his last theological-philological course at the seminary in Altenburg, had been duly appointed by the German Evangelical Lutheran congregation to the Immanuel Church in St. Charles, Missouri, to be its pastor, he was ordained on the 14th Sunday after Trinity, the 24th of September of this year, at his request at the synod of Missouri 2c. by the president of the same under the assistance of Mr.

Mueller of Centra! Township, Mo., in the midst of his congregation, was publicly and solemnly ordained and installed in his office. May the dear congregation, which has hitherto suffered unspeakably at the hands of unevangelical, rationalistic and Methodist preachers, now build itself up all the more gloriously under the care of a preacher of its own denomination, so that every-

It is seen to be an Immanuel church in fact and in truth, that is, a church with which the Lord is, in which He dwells with His pure Word and Sacrament, and in which He is gathering a great, eternal church in heaven.

#### **Church consecration.**

Pastor Seidel has just reported to us that he had the joy of consecrating the newly built church of his dear branch congregation in Wittenberg, Franklin Co. O., and on the 11th Sunday a similar one in his Neudettelsauer, Union Co., O., the latter with the participation of PP. Ernst and Heid, to be able to solemnly inaugurate the latter. May our beloved fellow believers there never leave their new prayer houses without having to join in Jacob's exclamation about Bethel. Gen. 28:16, 17.

#### **Conferenz display.**

This year's preaching conference of the Lutheran Synod of Missouri, Ohio and other St., District Fort Wayne, Ind., is to be held on Wednesday and Thursday after the 17th Sunday after Trinity, the 18th and 19th of this month. The members of the Conference ask the friends attending to remember them especially in prayer on these days, that the Lord may bestow His blessing on their meeting.

---

(Sent in by P. Fick.)

#### **Oregon.**

(Conclusion.)

Mr. Spalding's escape - liberation of the prisoners.

I was at Utkilla, twenty miles west of Waiilatpu, when the murder occurred; visited the sick, preached to the Indians, and remained there until Wednesday morning, when I proceeded to the residence of Dr. Whitman. When about three miles from the station I met a Roman Catholic priest, his interpreter, and a Kayuse.

After a short conversation the Indian turned back, and went with great haste to the house of Dr. Whitman, while the priest informed me of what had happened. He told me that he had arrived there the previous night, that he had baptized the children of the murderers that morning while their parents' hands were still wet with the blood of their pious Protestant teachers, after which he had assisted two Indian friends in burying the slain. He said that ten men and Mrs. Whitman were killed; a Frenchman who had been in the Doctor's service was spared, as were the women and children; no Frenchman, nor anyone from the Hudson Bay Company would be injured, but only Americans. This he heard from the chief. After asking him to take care of my pack-horse, I took some food that he had prepared for the night and put myself in God's hands and turned my horse to the plain.

Meanwhile the Indian had returned to Dr. Whitman's house to reload his pistol and wait for me to come there. He had left with the priest with the intention of killing me, but when he stopped to smoke, he had accidentally discharged his pistol while lighting his pipe and failed to reload it. After waiting a while, he set off again and followed the priest, who by divine providence had been very hurried and was already ten miles before the Indian caught up with him. When he did not find me there, nor did he learn from the interpreter which direction I had taken, he turned back to the place of our meeting and took my trail; but since darkness was already falling, he "soot stop."

Enough! The Lord saved me from my persecutors. I traveled by night and lay hidden by day. The second night my horse left me. I still had ninety miles to go without food; I had to leave everything behind, even my boots, because they were too small. But, praise be to the name of God, on the fourth night I reached my home without much exhaustion.

Immediately a messenger was sent from Walla Walla to this place. Mr. Ogden came to Walla Walla with two ships and a large quantity of goods in all, sent for me and my family and the Americans at my place, that we might join him without delay, and sent for the Nez Perces to deliver us, for which he promised them goods on their return. In eight and forty hours we were on our way with a part of our property. A part of it was left behind, a part was plundered by the Indians, and something was given them to appease them. We reached Walla Walla in four days, led by about forty Nez Perces to protect us against the Kayuse, who demanded a large quantity of goods, which were delivered to them at the fort. Here we found the prisoners of Waiilatpu, saved by the prompt and judicious efforts of Mr. Ogden. He paid the Kayuse for the prisoners fifty woolen blankets, besides a large quantity of other goods. To the Nez Perces he paid twelve woolen blankets along with other articles. My company brought the number of those rescued to sixty; the next day we were on our way to this place in three boats. God gave us the most beautiful weather for this time of year and we arrived here today.

On the tenth of this month we leave for Oregon City, where Mr. Ogden will turn us over to the Governor. Too much praise cannot be given to the Hudson Bay Company, especially to Mr. Ogden, for their timely, prompt, wise and Christian efforts for our sakes. We owe it, under the direction of kind Providence, to the efforts of Mr. Ogden and Mr. Douglass that we are alive and in this place today. May the God of Heaven reward them abundantly! The property at Waiilatpu has been looted and the buildings destroyed. Four hundred soldiers are



already gathered and on their way to take possession of the Kayuse land and punish the culprits. Dell Mr. Cells and Walker are advised to flee to Colville. God guide us in mercy!

### **Mittheilung van Welthändeln.**

The only encouraging news from Germany is the armistice concluded with Denmark on August 26, which is to last for six months and, God help us, prepare for a lasting peace. In contrast, the news from France and Italy sound rather bellicose. After the Austrian government rejected the mediation offered by France and England, the French government declared that the French and Italian governments would not be able to negotiate a peace treaty.

The French army will cross the Alps if the mediation is not accepted immediately. The armaments in France will be continued in earnest and the army intended for this purpose will be brought up to 100,000 men. Russia, on the other hand, is said to have sent a firm protest to all the great powers against the French interference in Italy and to have declared that in this case it would take sides with Austria. Thus, however, the fear of a general European war could be realized. While peace is being sought in Italy, Paris is again festering, and the great precautions taken by the present government betray how insecure it may feel itself to be. This time, the aim is nothing less than the overthrow of the Republic and the restoration of the Bourbon family, which has been exiled since 1836. In Hungary the civil war continues; the Hungarians were repulsed by the Raitzen (these are the Slav insurgents) and 6000 Serbs crossed the Danube and advanced against Timisoara. There is said to be great consternation in Pesth. As for Germany, the German Reichstag in Frankfurt continues to build the welfare of Germany, but success has not yet crowned its work. The still Christian-minded part of the people, especially in Southern Germany, is seriously concerned about the legal subversion of the Bible faith, and numerous petitions are being sent to the Reichstag against the intended separation of the church from the state; the Republicans are heaping all possible opprobrium on the Reichstag and intend to drive it out of existence. In this spirit, a congress represented by 44 democratic associations was held in Altenburg on August 15. In addition, there have been more or less alarming riots in many cities, such as Berlin, Vienna, where six people were killed and 100 wounded, Munich, Cassel, Trier, Weimar, Heidelberg and others.

Cholera is raging fiercely in Asian Turkey, and has also broken out in Riga, Stettin, Berlin, Leipzig and Paris.

### **Display.**

The Second Synodal Report of the German Evangelical Lutheran Synod of Missouri, Ohio n. a. States of the year 1848 is, the Er. at 10 Cts. to have at

F. W. Barthel.

### **Get**

\$1.00 from an unknown person for the Lass River Mission in Michigan by P. Schürmann. \$1.25 for the Synodal Mission Fund of P. Sch. and Ill. in New York. P1.31 for the congregation in Palmyra by P. H. and H. in New York.

### **Paid.**

The 2-half of the 3rd year Mr. Aug. Fischer.

The 2nd half of the 4th year HH. Conr. Wobbecke and Martin Krauß.

The 4th year of the HH. Jacob Conrad, Aug. Fischer and Selle.

The 1-half of the 5th year HH. Fr. Almeyer, Mart. Krauß and D. Selle.

The 5th year of the HH. Fritz Buuk, Ernst Buuk, Joh. Grösch, Peter Hofmann, D. Jäbler, Chr. Kiefer, Conr. Könemann, Ludw. Kaatz, Joh. Merz, Chr. Puscheck, k. Schürmann (3 he.), Ernst Stoppenhagen, Hermann Wesel, Nicol. Zelt (until No. 17.).

Printed by Arthur Olshausen, publisher of the Anzeiger d "S Westens.

**Volume 5, St. Louis, Monday, October 17, 1848, No. 4.**

(Sent in by Fr. Dr. Sihler.)

**The *Lutheran Observer* and the German Lutheran Church at Detroit.**

In No. 33 of the current volume of the *Lutheran Observer*, an excerpt of a travel report to the editor is given, which contains, among other things, the news about the state of the Lutheran church in Detroit, that after the construction of the church was completed, the Lutheran pastor there insisted on introducing a crucifix, burning lights (and pictures?); a part of the congregation, however, had not agreed to this, and since the pastor had not yielded, they had separated from the congregation, and there was the prospect that they would join the German Methodists.

Dr. Kurz draws the attention of his readers to this communication in particular and expresses his regret that through those "remnants of the papacy" and such "anti-apostolic and papal abuses" Lutherans would be driven with reluctance out of their beloved church "and into the German Methodists and other parties; and then he accuses the "Old Lutherans" of a contradictory procedure, that while on the one hand they so vehemently attacked the teachings and customs of the Methodists, on the other hand they themselves, by the above conduct, repelled and scattered their own people and forced them into the Methodist congregation against their will.

Although these and those Old Lutherans and thus also the pastor of the congregation in Detroit do not belong to our Synod, it is nevertheless permitted, since we are now considered to be the so-called "Old Lutheran Synod", to contribute a few things with regard to the above remarks of the *Lutheran Observer*, partly in order to clear ourselves of unjust suspicion, partly in order to report ours more closely at the same time.

Now, first of all, as far as those messages and remarks in general are concerned, we are of the opinion that we are by no means in and of themselves to assume the essence of the Lutheran Church in the We do not place our trust in the traditional customs and ceremonies of the old Lutherans, but solely in the pure and clear preaching of the divine word and in the administration of the holy sacraments in accordance with the institution of the Lord Christ; for these two are the only essential means of grace of the Holy Spirit, which He has entrusted to the church for the salvation and preservation of souls. Everything else, however, be it what it may, and especially the particular forms and customs of public worship, we do not regard as absolutely essential and left to the Christian freedom of the church, and thus also of the individual congregations. However, no ecclesiastical ceremony may contradict the divine and the pure confession and doctrine of the church based on it; rather, it should be a significant expression of it and serve to edify the congregation, in accordance with the words of 1 Cor. 14:40: "Let all things be done honestly and properly among yourselves. With this reservation, true Lutherans have little or nothing to do with the ecclesiastical forms and customs of public worship in the individual Lutheran congregations of different countries and languages; where only pure Word and Sacrament prevail, they are soon at home, even if these and those ceremonies are strange and unfamiliar to them at first. And if one wanted to impose a certain form of worship on them somewhere, as equally essential to confession and doctrine, as a matter of conscience equally obligatory, as equally necessary to the soul's bliss, they would not recognize and accept such a thing, even if this form were absolutely scriptural, old church and still so edifying; Rather, they would give up their goods and blood, life and limb, before they would even approve and admit it in the required way, let alone put it into ecclesiastical use and practice. For if they did so, they would be sinning:

1.) against God's word and the pure doctrine of the church in general, as if another, not commanded and determined by God, were beside it.

arranged thing equally important and essential to the soul's bliss.

2.) against the high-minded article of justification in particular, as if that form of worship for the attainment of the forgiveness of sins also belonged to the disgrace and dishonor of the sole and complete merit of Christ and of the gospel and gripping faith that alone offers this.

3.) against one's own conscience, which alone should be caught and bound in God's word and pure doctrine, but not even in human customs and wheres.

4) against the highly important and delicate article of Christian freedom, as if any human order of worship

were in and of itself as essential and necessary as the divine order of the pure Word and Sacrament.

5) against the imposers of this form, whether secular princes or ecclesiastical authorities and superiors, pastors or members of the congregation, since these would be strengthened in their error or in their malice and violence through false compliance.

It is another matter, however, if it is a question of how Lutherans who are faithful to the confession want to use their freedom to establish an edifying form of worship, after they have rejected the unlawfulness of that coercion. Now it depends very much on external conditions and surroundings. Here in Germany, for example, it is an undeniable fact that the reformed form of worship has penetrated excessively into the Lutheran congregations, not only of the so-called General Synod, but also of other synods. First of all, almost all churches look more like secular lecture halls; the pulpit (i.e. speaker's platform, where the hired ecclesiastical *speechmaker* delivers his *speeches*) is usually worldly and splendidly decorated, but either no altar is present at all, or a tiny thing that looks more like a washstand than an altar.

the baptismal font is sufficient to show what little value the holy sacraments have in the eyes of such congregations, since already in the ecclesiastical arrangement of the church there is nothing to remind one of their importance. When, for example, a resolute and understanding Lutheran from over there enters such churches, it must almost seem to him as if, even in this reformed arrangement of their church, the Lutheran congregation agrees with the Reformed doctrine of the holy sacraments, that they are merely outward signs and symbols devoid of content, but not essential means of grace.

But how does he feel when he attends the service in such a church? Nowhere does the minister of the church meet him in loving interaction and union with the congregation, e.g. in anointed prayers, petitions, intercessions and thanksgivings 2c., 2c., which express the total faith of the church, to offer spiritual sacrifices to the Lord, or to bestow the blessings of the Lord on the congregation at the altar in the read word of God, in the spoken blessing, in the distribution of holy absolution and holy communion, but a man in his black tailcoat, well reformed, holds several long so-called free heart prayers in the pulpit before and after singing and long sermon. In the best case, they have a prayerful spirit, but they hardly meet the overall needs of the congregation everywhere and express the faith of the church, but rather express his personal mood and feelings, and in the worst case, they are unsalted and unanointed reflections that are only clothed in the form of prayer and arouse heartfelt disgust and boredom. Similarly, at Holy Communion, almost everywhere, there is the breaking of the bread and the unrite dispensing funnel: "Christ speaks" and other reformed forms.

How should confessing and sensible Lutherans behave who, in the face of this superiority of the Reformed form in the services of the older Lutheran congregations here, want to come together as one congregation and establish the sacred office of preaching? How should they wisely use their freedom in the arrangement of public worship? Will they be allowed to imitate the surrounding Lutheran congregations, even if these have fallen into those reformed forms out of ignorance and not out of ill will?

Not so; For in any case it would be an abuse of Christian freedom to establish such ceremonies, which either testify to and express the apostasy from the pure sacramental doctrine of the Lutheran Church and the acceptance of the Reformed heresy, as is actually the case with the so-called Lutheran General Synod, or which have the evil appearance of being indifferent to the pure doctrine, and are actually inclined to the false doctrine of the Reformed and strive to establish the ungodly, scripturally contrary union of our day between Lutherans and Reformed, as is the case in almost all other synods.

looks like this. And which of them could escape this evil appearance if it adopted and maintained reformed ceremonies?

Local Lutherans, then, who know what they are and what they ought to be, and who recognize how the forms and customs of worship correspond to the pure doctrine, but should not have the evil appearance of favoring the wrong one - such Lutherans would now, of course, in the coming together into one congregation and in the establishment of the holy office of preaching among themselves, also for the arrangement of the ceremonies of worship, very soon be one in introducing only those which are in accordance with the pure doctrine; and as long as the reviving spirit of the confession has not yet formed any special American-Lutheran forms in the arrangement of public worship in this country, they would naturally adopt those which the Lutheran Church in Germany has used in its better days as an expression of pure doctrine for the edification of the congregation and for the ecclesiastical discipline and habituation of the growing generation.

But of course such Lutherans would hardly like to meet here somewhere in a heap, unless they emigrate from the same regions of the German fatherland as a congregation.

But where this is not the case, it usually happens that, for example, in a medium-sized city, such as Chicago and Detroit, Lutherans from all kinds of levels of knowledge and from all kinds of countries flow together, Southern Germans, Central Germans, Northern German Lutherans, who, in addition, have the most diverse state of heart, the most diverse knowledge and the most diverse worship habits. Nevertheless, they want to form a congregation and establish the holy ministry among themselves.

Where a Lutheran preacher is actually appointed by them, how will he have to conduct himself with regard to the establishment of public worship? Will he be allowed, by virtue of official authority, to order it as he pleases? Not so; for in this part of the church government the congregation also has its share. Or will he be allowed to make use of his Christian freedom and arrange the services according to his origin, upbringing and

accustoming, or according to his particular taste and preference? Let that be far away. We preachers are also to be models for the congregation in binding our freedom by love, to please our church children where it concerns matters of substance and we do not thereby even indirectly violate the confession. So how is it to be done? In such a way that the preacher, after he has been duly appointed (i.e. not on a temporary and rental basis) and on the basis of the ecclesiastical confessional writings, does two things. The first is to instruct his flock in the connection between pure doctrine and its edifying expression in the forms of public worship, and thereafter to point to those forms of worship.

reformed deformity in the common worship of God by most of the local Lutheran congregations. The author "laughs" attentively and demonstrates how this so easily gives the evil appearance of paying homage to the reformed doctrine by adopting reformed customs, and how Christian freedom is not applicable here, but the necessity and the duty of conscience arise in order not only to avoid the reformed ceremonies for the sake of the pure and consistent confession, but also to make an actual confession for the pure doctrine and against the false doctrine by erecting Lutheran church ceremonies.

The other thing that is incumbent upon a faithful and prudent minister of the Lutheran church is to propose to the congregation a healthy, edifying form of a Lutheran church service and at the same time to instruct them in more detail about the meaning of the individual pieces and their connection. In making this proposal, he will of course have to take into account the willingness, understanding, and previous worship habits of the majority of his parishioners, and it would not be wise and appropriate, for example, if the majority of the congregation came from Swabia, but he himself came from Saxony or northern Germany, that he immediately proposed, for example, the rich and complete altar services of the Saxon-Lutheran church for immediate acceptance.

Assuming, however, that the pastor, if not intentionally and premeditatedly, then at least out of passion and haste, got into such a somewhat unwise proposal - how is he to behave if, for example, the South Germans declare themselves against his acceptance and also persist in this opposition? In my opinion, his subsequent procedure depends entirely on the nature of the opposition? If it is of the kind that the opponents say nothing more than that the proposed way of worship is still too strange and new to them to edify them, since they are not accustomed to it in Germany and therefore wish that it should not yet be introduced, then, I think, the preacher and the other part must yield to them, even if the protesters were the minority; then, according to Romans 14. and 1 Cor. 8, 9, to bind up liberty for the sake of love, provided that the people do not desire reformed or unionist ceremonies.

If, however, the objection is of the kind that the congregation members claim that this or that part of the proposed ceremonies, such as the crucifix on the altar and the sign of the cross at the blessing, at the consecration of the bread and wine in Holy Communion, at Holy Baptism, and the like, is "contrary to Scripture and papist," as the sender of that travelogue and Dr. Kurz and more or less all of the so-called Lutheran General Synod are of the same opinion, the Lutheran preacher must first thoroughly and meekly instruct them on this and teach them

prove that they are of the wrong opinion. He must tell them in more detail how those customs and ways they reject are older than the papacy and originate from the best times of the church; how, furthermore, the Crucifix is a silent but powerful sermon of the Crucified and the sign of the cross is no less a lovely reminder of him and a sign of confession to him, and is therefore significant and edifying for the simple, faithful Christian. But that among Roman Catholics, error and abuse have attached themselves to it, as if it were no sin to show a kind of special veneration to the Crucifix and images of saints for the sake of the persons depicted, and as if the sign of the cross and other ceremonies were as essential as the pure preaching of the divine word, - this does not deprive them of their edifying quality and their lovely, devotion-awakening and strengthening power and significance, if only the pure evangelical doctrine goes over these means in the pregnancy; The abuse of them nowhere and never cancels out the right use; and since there is a far greater gulf between the papist and Lutheran teachings of the church than between the latter and the reformed, there is much less danger of being suspected of approving the reformed doctrine by adopting those customs in the semblance of the Roman, than by imitating reformed ceremonies; and this last suspicion is all the closer, since over here and over there the false union between Lutherans and Reformed, which is contrary to Scripture, is so eagerly pursued. If, however, in spite of all this correction, those Lutherans stick to their old assertion that those and similar worship customs are and remain "contrary to Scripture and papist" and that it is therefore a sin to introduce them, and if they persist - now no longer in ignorance, \*) but in malice - in this statement: then their preacher and the part of the congregation like-minded to him should not and must not yield to them, and must rather put up with their separation; for if they yield to them, they would sin in the following way:

First, they give the appearance of approving the false assertion that the above ceremonies are "contrary to Scripture and papist, and it is sinful to accept them. In this way, however, they confirmed a false doctrine, in that essentially only that which is against God's commandments is sin. Ceremonies, however, as long as they are not contrary to Scripture (e.g. the Roman sacrifice of the Mass), are means which God has neither commanded nor forbidden to the Christian church and which can be kept or left without harming the conscience according to circumstances. But whoever makes the keeping or leaving of the same either a law,

\*) Of course, the teaching about this must be done not only once, but several times, and the pastor must try to convince himself as carefully as possible of the state of knowledge of the individuals by questions and answers, if they suffer from it.

or made it a sin, at first obscured and distorted the evangelical doctrine of Christian freedom and thus contaminated the whole doctrinal concept.

On the other hand, they not only confirmed the aforementioned false doctrine and thus sinned against God's word and the pure doctrine, but at the same time they actually sold the noble treasure of their evangelical freedom for the sake of human pleasing and became slaves of men. For this would undeniably happen in fact and in truth if they allowed the acceptance of those ceremonies, which are not sin but subject to evangelical freedom, to make them sin.

Thirdly, they strengthened their opponents in their courage and wickedness and cut off their own opportunity to come to the recognition of their sin and to true evangelical enlightenment from this side as well.

Fourthly, they would give the confessional and evangelically clear Lutherans of their and other congregations no small annoyance by such sinful weakness and humanity.

Finally, however, it could easily happen that by their silence and evasion they would be conducive to the opponents to violate the article of justification; for whoever, for example, contrary to the holy Scriptures, considers the acceptance of those customs as sin, just as easily considers the abandonment of them as something meritorious and sets up, even if for the time being tacitly and secretly, a kind of personal merit next to Christ's merit.

Now if those Lutherans in Detroit, who separated themselves from the congregation for the sake of the crucifix, the burning lights, and the like, objected in the latter manner, and remained therein in spite of sufficient instruction, it has served their evil will right that they have not departed from it; and whether they wither away individually, or fall into this or that sect, or form a new one, the preacher and the congregation - whether the latter be the majority or the minority - are excused; that blood come upon their heads. If, however, the first case above were to take place, that the displeased, more out of ignorance and unfamiliarity, had refused the immediate adoption of those customs, without raising and holding the accusation that the latter were "contrary to Scripture and papist": - the preacher and those of like mind would have sinned grievously against them,

striking their weak consciences, grossly erring against love, asserting their own freedom in a carnal way, wantonly causing division and disunion, tearing apart the body of Christ, and bitterly angering and offending the true and faithful Lutherans who see and hear such things.

And also we so-called Old Lutherans of the Missouri-Ohio Synod want to have raised our testimony about it in all seriousness, in that we would have to reject that way of acting as absolutely unchristian, unevangelical and un-Lutheran; indeed, we could no sooner call the culprits genuine and unfeigned brethren again, until they had heartily asked pardon of the offended, and, what is in them, restored peace, and contributed theirs to the fraternal reconciliation and healing of the breach.

Yes, we would then have to agree with Dr. Kurtz (although we must almost summarily condemn him as the leader of the "false brethren," i.e., the so-called Lutheran General Synod. the so-called Lutheran General Synod, which has fallen away from the pure Lutheran doctrine and toward the false reformed one), that by this unjust way of acting the offended ones get all the more easily into the nets and snares of the spiritual partisans and freebooters, and especially of the German Methodists, and that the Lutheran church in Detroit thus destroys itself by unwise, carnal zeal.

We, for our part, hope that by this essay we have partly cleared ourselves of the possible suspicion that we (as so-called Old Lutherans) also approve of and follow the way of acting that is being criticized and that we place the essence of the Lutheran Church in the establishment of Old Lutheran church ceremonies as quickly as possible, even if this is done unevangelically; In part, we hope to have informed ours and other sincere and truth-loving readers of the highly important article of Christian freedom and the basic procedure in its practical application for church ceremonies.

As for the poor innocent crucifix or an image of Christ on the cross and the like, which in Dr. Kurtz's mouth must so unjustly bear the iniquity of Pabstism, it is evident from this how Dr. Kurtz and his followers have fallen prey to the false clergy of the Reformed in this matter as well and have lost the healthy evangelical view of the true Lutherans. Incidentally, we would like to wish them and ourselves from the bottom of our hearts that we might paint this supreme act of love of God through the crucifixion of His Son in the Word (albeit in succession) before the eyes of our congregations and bring it to vivid visualization just as the fine arts do at once in the Crucifix.

Would to God that the writer of this had been able to find a point of rest and refreshment with his bodily and spiritual eye on an existing Crucifix, when his soul was also tired and weary to the point of death in English and German Lutheran churches by the long torrent of words of this and that eloquent spiritual *speechmaker*, whose exit and goal was by no means the Crucified One! - —

Finally, however, we would like to urgently recommend to the Doctor of Divinity, Mr. B. Kurtz, the article on Christian freedom and its proper application in matters of means and especially in ecclesiastical ceremonies for somewhat more detailed study and for the completion of his theological erudition, as well as no less for honest consideration. For in the

In the best case, out of regrettable ignorance, he suspects Lutheran congregations in this play of adopting those and similar ceremonies, as if they were, after all, tainted with papism and on the way to Rome. - —

The statement of the reporter in the *Lutheran Observer* (and likewise in the *Kirchenboten*) that in Ann Arbor there are also old-church Lutheran ceremonies is, by the way, quite wrong, since, on the contrary, despite the Lutheran name, peculiar Reformed worship customs are to be found there, as, for example, in the distribution of Holy Communion.

### **The horrors and tribulations of the Thirty Years' War.**

After we have given in the third number an example of the distress of conscience and religious oppression which the Thirty Years' War had in its wake, we now let follow a description of the physical hardship which accompanied this terrible war. The description is taken from a recent historical work. It reads as follows:

Germany was still very rich at the beginning of the war, and at first the extortions could be carried out by ordinary violence; but Wallenstein had raised such enormous sums that northern Germany felt a great exhaustion already in the first third of the war. When Gustavus Adolphus appeared, the hardship increased even more, because he could only maintain his army at Germany's expense, and an almost unaffordable burden now hit southern Germany as well. The Emperor and the princes of the League \*) also had to impose the most painful sacrifices on their lands in order to raise the funds for the ever-increasing war costs. Most of the provinces were soon exploited by the enemies, soon by the friends, and never a year went by in which, apart from the ordinary taxes, significant sums were not collected as war taxes. When, as a result of this indescribable pressure, a complete exhaustion of Germany gradually became perceptible, the extortions could no longer be enforced by means of ordinary violence. The armies therefore increased their acts of violence to cruelty in order to be able to exploit the people anew. A special circumstance increased the atrocities even more.

When the nameless oppression approached more and more the complete dissolution of society, when individual army commanders allowed their hired servants to plunder captured cities, the citizens and peasants tried to save the remnants of their possessions in money, jewelry or other valuable things by burying them in secret places. This was so often the case that later, by accidental discovery of such objects,

The League was the name of the Roman Catholic allies at the time of that war.

The people of the region were not entirely unaware of this precautionary measure, and they tried to force the people to reveal the hidden treasures by terrorizing them. This precautionary measure did not remain completely hidden from the robber soldiers, and they now tried to force the people to reveal hidden treasures by means of terrorism. However, since the oppressed did not easily reveal their emergency penny, if they had really hidden such a penny, and thus also proved to be tough in acts of violence, and since the robbers also often suspected treasures where there were none, and thus could not extort a confession, they gradually began to think of special tortures in order to wrest such a confession from the peasants and citizens.

One should almost take decency to tell the cruelties, which came now generally in Schwang, because it results thereby a new proof that the human history is much more atrocious, than the history of the tigers and hyenas. However, in order to convey the understanding of the time, and especially to be able to put the later events in the right light, we must force ourselves to touch the atrocities closer. Devoid of all human feeling, stripped of all restraints of manly discipline, the men-at-arms raged like wild beasts, competing in inventions of tortures to force the confession of hidden treasures from the citizens and peasants; in the end, the cannibals mutilated the limbs of their slaughter victims, in particular cut off ears, noses and even the breasts of nursing mothers, gouged out eyes. Arms and legs smashed or cut off. From the skin of the back they cut straps, as from leather, and in such wounds as well as in the split soles of the feet they sprinkled salt to increase the pain to madness. In the calculated progress of the torture, one also wanted to take the disgust to help, and thus poured the unfortunate manure in the throat. This kind of torture was used so often, especially by the Swedes, that it was called the Swedish Truuk.

The wicked cruelties were, unfortunately, common to all the different armies, to the Swedes as well as to the Emperors, to these as well as to the French. In the last period of his life, Gustavus Adolphus had already had great difficulty in maintaining manliness in the armies. In the camp before Nuremberg, he was so indignant



about the violent acts of his soldiers, both the nobles and the commoners, that he summoned the higher-ranking Germans before him and crushed them with terrible eloquence. Count Khevenhiller has preserved his angry speech, and from it one can best see how much the savagery of the army was already to be feared there:

"You princes, you counts, you barons, you noblemen," said Gustav Adolph with glittering looks, "you are the ones who prove the greatest disloyalty to your own fatherland; you destroy, spoil, devastate it. You colonels, you

Officers from the highest to the lowest, none excepted, you are the ones who steal and rob, yes you steal from your own co-religionists, you give me cause to be disgusted with you. God, my creator, be my witness that my heart sinks in my body when I only look at your one. You are sacrilegious and criminals against the good laws and my commandments. You are guilty of saying publicly, "The king, our friend, does us more harm than our enemies!" My heart is embittered, indeed my bowels tremble, when I hear the complaint now, Let Swedish soldiers be thought more insolent than even those of the enemy. But it is not Swedes, it is the Germans themselves, who stain themselves with these excesses. If I had known you, you Germans, that you bear so little love and loyalty to your own country, I would not have saddled a horse for your sake, let alone risked my crown, my life for you. For your sake I have stripped my crown of its treasure and spent forty tons of gold, but I have not received so much from you and your German empire that I could only have a pair of pants made from it; indeed, I would rather have ridden without pants than have clothed myself with yours. I have given you everything that God has led into my hands; I have not kept a sausage for myself that I would not have shared with you. No one among you has ever asked me for anything that I would have denied him; for this is my custom, not to refuse anyone a request. If you would respect my commandment and order, I would have divided all the conquered lands among you. I am rich enough, praise God and thanks be to God, and desire nothing of yours, and even if you forget God, put your honor out of your sight, or think of falling away from me and running away, all Christendom shall know that I am willing to lay down my life for your cause, as a Christian king who desires to carry out the command of God. But if you should even revolt against me, I will first fight you with my Finns and Swedes so that the pieces will fly away. I beg you for the mercy of God, look into yourselves, consider how you stewards and how you grieve me, so much so that tears stand in my eyes. You sin against me because of your bad manners. I do not complain about your courage and your fighting, because in this matter you have always acted like honest and righteous noblemen. I ask you once again, for the sake of God's mercy, to examine your hearts and consciences and consider how you will give an account of your actions before God's throne. I am so sorry for you that it grieves me to deal with such a wicked nation.

Such speeches still made an impression because they were spoken by a hero who, by virtue of his high spiritual gifts, was the subject of general

He was the most revered of all my admirers, and he knew how to emphasize his words with the most powerful energy of action. With his death, however, everything changed, and now the Swedish armies also competed with the others in debauchery, vice and atrocities. This is reported by the Swedish historians themselves. Chemnitz, who still carries an official character, gives the following testimony to the army of Duke Bernhard of Weimar in the year 1634:

"The soldiers suffered no order at all, but lived in such a way that the authorities and the subjects were justly afraid of them. In sum, they engaged in constant carousing and banqueting, with violent extortion and extortion of money and money's worth, beatings, slashing and stabbing, and even beating to death and shooting down of the dismayed and emaciated subjects, as has hardly ever happened in warfare. In Frankfurt, in particular, enormous taxes were demanded, which caused great whining, sighing and screaming. Many were chased from their homes and farms, and among innkeepers, merchants, craftsmen and others, the graft and scraping had become so great that it was almost impossible to pronounce, and while many became poor, few enriched themselves."

So that the imperial forces would not be left behind, the Croats in particular behaved as true rabid beasts, sawing up arms and legs, bringing people to despair by pricking noble parts with needles, and, like the cannibals, slowly roasting others in ovens or on the fire. They also hammered nails through the heads of their unfortunate victims or poured boiling pitch and lead into their ears, noses and mouths, and so on.

When the French finally appeared in Germany, the highest measure of misery was given, since the gluttony of the Swedes and Germans was now joined by the immorality of the Welsh. "The French armies", Engelsüß tells us about the year 1644, "lived very badly everywhere; no one was spared, robbery and taking were considered nothing. The godless people took away the poor innocent children from those who did not want to do their will. They threw them against the ground (without regard to the long and sad oppressions over which so many bloody tears were shed), or threw them from one house, even from one alley to the next, in order to exterminate those from whom they received wrappings and fillings out of revenge. Many honorable men even had to run away from home and court, and give up their wives and children, and whatever else was dear to them from this temporality, to their wicked will and favor; sometimes they even had to go to war and be shot away, sometimes they had to build the sad misery on their own. Against this there was no help."

"So many came to despair that they no longer even wanted to believe that a god in heaven, thinking that if he lived he should strike everything into the earth with thunder and lightning."

Germany was divided by all this into two dreadful parts: into numerous bands of merciless strangler on the one hand and into a fearful herd of timid sheep on the other, who let themselves be sheared, martyred and murdered without resistance.

With the eternal heart of large armies, it was necessary that from time to time a great shortage of food 'had to make itself felt; but the chastity and the terrible atrocities of the soldiers knew how to increase the troubles by infallible means to terrible famine. It was not enough that the men-at-arms, with calculating art, drove the pleasures to immoderate gluttony; they also endeavored, with treacherous gloating, to spoil that which they could not consume themselves. At the same time, warlike measures increased the misery, since fields were often devastated in order to deprive the enemy of the means of life. The combined effect of all these causes led to a terrible famine in Germany from 1630 onward, which gradually spread from one region to another. While in Silesia the starvation of many people in 1630 could not be prevented even by artificial bread made of hemp seeds, acorns and roots, in 1634 the famine in Franconia rose almost even higher. The fact that an egg cost four to six kreuzer shows how enormous the prices of foodstuffs were at that time. When in some summers there was also a lack of growth, many thousands of people died of starvation, and many of the survivors took on the nature of wild animals. People even began to feed on the dead, and once this was under way, the corpses of the high courts were kidnapped, and finally the pits of the fallers, even the graves, were torn open in search of food on half-decayed bodies. Now, of course, contagious diseases arose and Germany resembled an open grave, into which not only the citizens plunged shaaremweise, but also whole armies, without having seen an enemy.

Hunger and plague were joined by the devastation caused by fire, as the feral soldiers set fire to individual houses, entire streets, and entire villages and towns.

At the end of the Thirty Years' War, the population of Germany had become half of what it had been at the beginning of the war, the workshops had been destroyed, the traffic inhibited, the trade paralyzed, the land a desert, and the people savaged and turned into beggars.

### **Extract from the deeds of the Peace of Westphalia.**

We hope to meet the wishes of some of our readers, especially the preachers, if we herewith communicate the most important facts from the documents of this peace treaty signed at Osnabrück on October 24, 1648. Two documents have been drawn up concerning it; one concerns the peace between the Emperor on the one hand, and the Crown of Sweden as well as the German imperial estates on the other; and the other between Germany and France. The first document, usually called the Swedish, which concerns the internal affairs of Germany, is of first importance to us; it has the following content:

The first article states that there shall be eternal peace and sincere friendship between the contending parties (*Pax sit Christiana universal, perpetua, veraque et sincera amicitia*).

In the second general. In the third, this provision is explained in more detail to the effect that all imperial estates and immediate imperial knights, as well as the feudatories and subjects of both, are to be reinstated in the estates or rights which they lost as a result of the Bohemian unrest and the religious war in general.

With regard to the expelled or expatriated hereditary liegemen and subjects of the Emperor and the House of Austria, it was decreed that they were to be allowed to return freely, but that they would have to submit to the laws of the land. The Swedish plenipotentiaries at the peace congress had pleaded in many ways for the return of their confiscated property; but since the Emperor did not want to be dictated to on this point (and the war could not be continued for that reason), these properties were to remain with the new owners. On the other hand, the Austrian feudatories and subjects will receive back those estates which were taken from them because they took up arms for the Swedes and the French against the House of Austria.

The fifth article contains the final settlement on the religious disputes.

First, the agreement at Passau of 1554 and the subsequent religious peace of 1555 are confirmed, and the provisions on which they had presently agreed for the settlement of the later disputes are declared to be unbreakable law for eternity. Then follow these provisions themselves.

The day which is to decide on the reinstatement in ecclesiastical matters and the political innovations arising from this is the first of January 1624. According to this, Electors and Imperial Estates of both confessions, including the immediate knighthood, are to be reinstated purely and completely, i.e. by means of the repeal of all contrary judgments and decrees.

Regarding religious freedom itself, it was determined that, notwithstanding the right of reformation, which the sovereigns were entitled to according to the previous practice, all subjects of Catholic imperial states shall nevertheless be protected in the free practice of the Augsburg confession of faith, if at any time in the year 1624 they practiced this cult either publicly or in silence (privately). Those Protestant subjects of Catholic imperial estates, on the other hand, who in the year 1624 neither publicly nor silently practiced Protestant worship, shall be peacefully tolerated, and shall be entitled to hold their services in their houses, and also to attend the public worship of their confession in the neighborhood without hindrance.

No subject shall be despised on account of his religion, or excluded from merchants' guilds, places of art, guilds, inheritances, hospitals, charitable foundations, or any other right.

Neither confession shall use its power or majority to oppress the other.

The Protestant princes in Silesia, namely the dukes in Brieg, Liegnitz, Münsterberg and Oels, and no less the city of Breslau, are protected in the free exercise of worship according to the Augsburg Confession of Faith. As for the Counts and Lords of Silesia, who are directly subject to the Royal Chamber, as well as those in Lower Austria, they shall neither be forced to emigrate nor prevented from attending Protestant services in neighboring towns. The Emperor also permits the construction of three new Protestant churches in Silesia, namely in Schweidnitz, Jauer and Glogau.

The clergy of both creeds are strictly forbidden to dispute or cast doubt on the validity of the Passau Settlement, the Religious Peace or the present peace treaty by sermons, lectures, disputations or writings.

At the meetings of the ordinary Imperial Deputations the number of Catholics and Protestants shall always be equal. If the business to be transacted concerns only the members of the Augsburg Confession, Protestants shall be excluded, and if it concerns only the faithful of the Roman Church, only Catholics. If the negotiations concern both confessions, half of the assemblies shall be composed of Catholics and the other half of Protestants.

In matters of religion and in all matters where the Estates of the Realm can no longer be regarded as a single body, disputes shall not be decided by a majority of votes, but only by amicable settlement.

In the seventh article, all the authorizations are

The provisions of the peace treaty are expressly extended to that part of the Protestants whom one is accustomed to call the "reformists". \*)

If a Protestant sovereign converts to the Reformed confession of faith, or a Reformed prince acquires Lutheran lands by right of inheritance or as a result of the current peace treaty, he is free to have Reformed court preachers on his staff without burdening his subjects. However, he is not authorized to change the public worship of the Lutherans or their church laws. Nor may he take churches, schools, hospitals, scholarships, pensions or other endowments from the Lutherans and give them to the Reformed. If, however, a congregation wishes to adopt the Reformed confession of its own free choice, it is permitted to do so at its own expense and without affecting the others.

In the sixteenth article it is decreed that immediately after the signing and sealing of the present peace treaty all hostilities shall cease.

The prisoners of the warring parties will be set free immediately after the announcement of the peace treaty.

The seventeenth and last article states that the Westphalian Peace shall be a perpetual fundamental law of the Empire, the violation of which shall be considered a breach of the peace of the land and shall be punished.

At the conclusion of the Westphalian peace treaty, various ceremonies took place both in Münster and in Osnabrück. While the instruments were being signed in Münster, triple salvos of heavy artillery from the bastions of the city announced this to the expectant inhabitants. The next day (October 25, 1648) the peace was proclaimed in Münster in a festive manner.

At the end, the syndic rode through the streets of the city on a decorated horse. In front of him rode a military drummer with seven trumpeters and behind him three council servants in red coats. At the busiest places, the syndic read from a large book a crowded excerpt of the peace instrument. While he was reading, a trellis of musketeers gave a triple volley, which was returned by the rough guns on the ramparts.

In Osnabrück, the citizens were assembled in front of the town hall on October 25 and informed that the peace had been concluded and signed. Thereupon a song of thanksgiving was sung.

The Treaty of Passau and the Augsburg Religious Peace had not yet given the Reformed any political rights. It is well known in what a blatantly unlawful way this article has been broken, especially with the introduction of the unit-  
evangelical church in Germany.

### **Mittheilung von Welthandel".**

For several months none of the European steamships has brought news of greater importance than the last, which left Liverpool on September 16 and arrived here the 20th b.m.

In Germany, civil war, which has been threatening for a long time, is at the door, and readers should not be surprised to hear of imminent uprisings against which the earlier ones were only child's play. Berlin is the hearth and the Prussian monarchy wants to be the first to fall. Some time ago, the Prussian Reichstag called upon the ministry to issue a decree forbidding the officers of the army to take any action that would have a reactionary direction, i.e., that would have the purpose of restoring the old order of things. The ministers refused to issue such a decree, but the democratic part of the Reichstag was determined not to have this Reichstag decision declared null and void; on September 7, the earlier decision was renewed and the ministers were urged to carry it out. The ministers abdicated. The popular excitement during the negotiations was tremendous. The king now has the choice of appointing a democratic ministry, as the Reichstag and the people of Berlin want, or there must be an open rupture. On the other hand, the Prussian army, which has always been opposed to the revolution, is prepared for a decisive struggle. In the Prussian provinces, especially the eastern ones, the revolutionary spirit is by no means so general, and it will be difficult to submit to the orders of the Berlin people.

There were also important changes in Frankfurt. The Reichsverweser had instructed the Prussian government to conclude an armistice with Denmark, and the armistice was indeed concluded. The German Diet of Frankfurt, however, refused to recognize and implement the armistice, allegedly because the Prussian government had exceeded the limits of its authority. As a result, the entire Reich Ministry resigned and the Reichsverweser himself was close to doing the same. As soon as a new ministry will have come into being, its first business will be to order Prussia to rescind the armistice. Here it will again become apparent whether Prussia will comply or completely disobey the so-called central power.

The war with Denmark was thus renewed. At the same time, the inhabitants of Schleswig-Holstein also protested against the terms of the armistice, and the new government created by the armistice did not begin its work at all.

can. In the midst of these movements, voices can be heard: long live the Republic!

In Hungary everything is in the utmost agitation. The Hungarian Diet sent a deputation to Vienna to demand a declaration from the Emperor as to whether he wished to retain the crown of Hungary, and if he answered in the affirmative, to request him to come with them to Pesth. The deputation returned from Vienna without emperor and without answer, and their return was the occasion of great excitement. At the Hungarian Diet it was decided to appoint a dictator; and the next news from there may be a declaration of independence by the Hungarian people. The Diet also appointed a committee to negotiate with the outraged Croa- tians and to make them all possible cheap concessions; but the prospects of a peaceful settlement are not very encouraging.

The Franco-English mediation in Italy was accepted by Austria after it had been rejected, but this acceptance is by no means a guarantee for the establishment of peace.

The city of Messina in Sicily was taken by the Neapolitans after a desperate fightback, and most of it was turned into a pile of ashes.

Unfortunately, the above news is only confirmed by later reports that arrived here on October 7. There is no doubt that, if the hand of the Lord does not change everything quickly, enormous upheavals are imminent in Germany. The King of Prussia, in response to a request for the dismissal of his ministers, declared that the constitutional monarchy could not exist without upholding the principle they had established. Now, however, the Prussian Diet has overturned that principle of the ministers; consequently, matters are at an extreme. In Potsdam, the guard regiments (which were always considered royally minded) are said to have revolted against their officers and to have let the Revolution and the National Assembly live. Barricades have also been built, and the Prince of Prussia is said to have left Berlin immediately on hearing this news, as did the King.

In Frankfurt, on September 17, an uprising broke out, barricades were erected and the people fought against the vigilantes and soldiers. On both sides remained many dead. In Saxony there is also an uprising near Chemnitz and even in the suburbs of Chemnitz there is terrible fighting behind barricades. The uprising seems to be still continuing.

In Silesia, the weavers are getting up again.

In Vienna, as always, there is anarchy and turmoil, as they say, because of the treacherous agreement of the court with the leader of the Croats, Jellachich, who is advancing inexorably and may appear before Vienna.

In France, the opinion is becoming more and more widespread that the Republic will not last much longer.

### **Ecclesiastical message.**

Most readers will probably remember from a notice already given in this paper, and from the second synodical report of our synod, that the Lutheran congregations in Pomeroy and Ehester Township, Meigs Co, Ohio, charged their then preacher with disloyalty to office in the synod. The Synod had the matter investigated on the spot by a commission of three of its members, in consequence of which, however, before the conclusion of the proceedings, the accused, Mr. Romanowsky, \*) resigned his pastorate. As a result, the aforementioned dear congregations have become preacherless. However, they have recently appointed Mr. Ludwig Habel, a candidate for the sacred office of preaching from Berlin, as their new pastor. He applied to our synod, and now, after passing his exams, was ordained to his sacred office by our vice president, Dr. Sihler, assisted by Pastor and Professor Wolter and Pastor Claus in Fort Wayne before the assembled congregation there on the fourteenth Sunday after Trinity, according to the usage and manner of our church. May the Lord make the aforementioned congregations, which have recently given unmistakable proof that they are as faithful to our church and its doctrine as they are desirous of faithful pastoral care, prosper under their new pastor!

### **Lutheran churches in St. Louis, Mo.**

Illinois Synod officials have published in the *Lutheran Observer* a public

Appeal to have the Lutheran Church of America move in to provide ecclesiastical care for Lutherans scattered in Illinois. The statistical report given in this "Appeal" is very inaccurate and erroneous. We want to correct only one statement. It says, among other things, that in St. Louis "there are five or six Lutheran churches." This is wrong. There are only two Lutheran churches here, which belong to the one German Evangelical Lutheran congregation of the unaltered Augsburg Confession. In addition, there are two German unirt-evangelical and one German so-called evangelical-protestant church here, in the latter of which an exceedingly sad subject, a certain Mr. Picker, teaches the religion of the old Adam to a large number of Germans on Sundays, which he

then practices practically with his dear entrusted parishioners on weekdays in the Schenkhäuser 2c. here. We do not wish that our dear church be disgraced by being confused with any of the above, least of all with the latter, in which Jesus Christ, the highly praised Son of God, is denied and blasphemed.

\*) As we hear, the same is now doing its thing among disgruntled members of the congregation of the Past. Key! in Freistadt near Milwaukee in Wisconsin.

### **The Baltimore Church Messenger.**

Just now a friend writes us, among other things, the following: "Have you read the outrageous news in Weyl's Kirchenboten that in the entire Pennsylvania Synod there are hardly 10 preachers who believe and teach differently in the doctrine of Holy Communion from the (as we know Zwinglian) views of the General Synod? It serves the Synod, which was not ashamed to conclude its 100th anniversary by declaring this wretched paper to be its organ, and thus to proclaim its 'spiritual death to the world, quite rightly that this man should set the epitaph for it." We have not read what has been reported to us here, so we bring this to your sad notice. We hope, by the way, that Mr. Weyl bears witness against the news here as well as in his paper of the 8th of March, where he writes: "We have reason to believe that Prof. Reynolds (in his *review*, like ourselves (like Mr. Weyl), will take the middle path (between truth and lie?)."

(Submitted.)

### **Methodism.**

Because a paper calls itself a "Christian" one, and even with such large letters as the apologist, it is surely not a completely unreasonable expectation of the reader to find nothing unchristian in it. But this expectation is only too much deceived. The reports on the latest events of the day are almost all written from a revolutionary point of view. Yes, even an article is included in which a spirit is praised: "From the depths of the new sovereign life of man he burrowed and burst forth with the thunder and flames of revolution, not with a shy pious hand: - the blouse flutters over from France, the hand grasps the crowbar, builds barricades, reaches for the crown, etc."

Well, we know well this spirit of rooting, breaking and murdering, his name is Satan and hell follows him: after and the rationalists worship him: - and how? among them also the editor of the Apologist? also he dancing around the golden calf of revolution? also he paying homage to the new god of the earth?

Thus, we must unfortunately conclude, since Mr. Nast will certainly not include anything that he considers un-Christian, since he calls his paper a Christian one, an apologist, in German Vertheidiger; Mr. Nast thus sets himself the task of defending Christianity, but no! - not pure Christianity, but Methodism, whose doctrine is rationalistic, since it regards the holy sacraments as mere signs; whose whole striving is egoistic (selfish, self-serving), since it seeks only spiritual voluptuousness of feeling in this world, liberation from punishment in the other. It is said that carnal lust is also practiced at the camp meetings.

May Mr. Nast stop including articles that praise sedition, outrage, revolution. Revolution is forbidden in God's Word. "Let every man be subject unto the authority that hath power over him." Rom. 13:1.

It is wrong to court the anti-Christian spirit of the world; now it is necessary to confess Christ, even where he is most detestable to the world, namely in his teaching not to resist the authorities as a divine order.

H. Fick.

### Politics in the Pulpit.

In a recent paper, the German "Dorfzeitung", we read among other things the following, which also gives a glimpse into the present religious conditions of our old fatherland:

"The interesting question is now often raised whether and to what extent politics, the reference to world and daily events, belongs in the pulpit. Some clergymen preach as if they had just come from the newspapers and people's meetings. Many congregations, e.g. Halle, have resolutely opposed such political preaching. If ever, they now flee from the passionate discussions and movements of life into the quiet holy peace of the church."

O would that in quite a few, in the present tottering of all earthly things and in the present general discord in the realm of the world, the longing would awaken for the eternally abiding and for the peace which man finds nowhere but in Christ!

(Submitted.)

### Thatproof of Christ's divinity.

In Caesarea, at the time when Basil the Great was a teacher and faithful caretaker of the church of the Lord in that city, lived a Jew named Joseph, who possessed such deep insight and great experience in natural and medical medicine that no other physician in the country could compare to him. Among other things, this Joseph had such a sure foresight of the course of diseases that when he was called to incurable patients, he determined the time of their death from the movements of the pulse and other signs three, even five days before. With this naturalist physician, who was the object of envy and hatred of all other physicians and their followers, Basil the Great, who in his younger years had himself been a diligent student of philosophy and natural history in Athens for fifteen years, often conversed and kept company. Yes, the two, although of different faiths, loved each other as friends and on this love rested the wish and the faithful firm hope, which Basil often expressed against Joseph the Hebrew: that, even before God claimed one of them from life, it should happen that Joseph would recognize Jesus the Anointed as his Lord and Savior and be baptized in his name. As often as Basil expressed this hope, the Hebrew always replied that this would never come true, because he intended to live and die by the faith of his fathers. And when Basil, who was not only well practiced in the human art of speech, but was a man full of divine eloquence, tried in every way to prove to his friend that Christ was the beginning and end of the stories, the yearning and hope of the nations, as well as the fulfillment of the law, Christ the cloud under which the people of the old covenant were baptized there in the desert, the rock from which they were watered, Joseph nevertheless remained unmoved by his opinion and his ear was closed to all such speeches.

After this it happened that Basil died. When he felt that his end was near, he sent to Joseph the physician, pretending that he wanted to ask him for advice about his weakness. The Hebrew came, looked at the dying man and felt his pulse. Then Basil asked with a smile: "Tell me, what do you think of my illness?" But Joseph, moved, turned to the friends around him and said, "Prepare and bring what seems necessary to you, for his end is at hand." Then Basil said, "How? should I not be able to be kept alive until tomorrow?" - The Hebrew replied, "My lord, this cannot happen; one sun will set with another today, and Basil the Great will not see the morrow. Therefore, if my lord still has any arrangement to make for his church or for his own, let him hasten, for he will not be alive beyond an hour." - Thereupon the dying man said, "But how if I now lived till tomorrow?" - Joseph, in the security of his art, answered, "Then would I die." - "Well," said Basil, "die from the sin of unbelief, and live unto the LORD JESUS, who for the salvation also of thy soul became a man, and died upon the cross." - The Hebrew, recognizing the good opinion of his dying friend, replied: "Well, my Lord, if this is for your rest, I promise you that if your life is prolonged until tomorrow, I will be baptized in the name of Him who only by a miracle of God's omnipotence can give new life to the already still heart and the sight of light to the broken eyes. Joseph then departed. But Basil folded his cold hands and prayed: "O Lord Jesus, who gave life and breath to this wretched body, and gave me strength to use this breath many a year for Your service and to recruit the souls of men for Your holy kingdom, give life and breath to the dying members for several more hours, so that the soul of this man may be made a partaker of Your salvation, O You my God, and of Your blessedness. - When morning came, Basil ordered the doctor to be called. Joseph did not want to believe what the messengers told him, and although the friendship of many years that he had borne for the man finally induced him to follow them, he went along with them in the firm opinion that they were trying to move him only by the sight of a beloved dead man. But when he entered the room and Basil, still alive, greeted him with his usual friendliness, the man was so moved by admiration that he sank to his knees beside the bed of the sick man and exclaimed: "Now I truly recognize that your God, O Basil, is the true God, the God of Abraham, Isaac and Jacob, the comfort and hope of the fathers, for only he, the God of the gods, could create this miracle. Well then, I do what I vowed yesterday, I go to be baptized in the name of JESU, with my whole house." "Wait," said Basil, "my friend! I myself will baptize thee." Then Joseph felt the pulse of the sick man and said, "My lord, there is very little strength left in you; it will be impossible for you to rise from your bed and speak a few words." Basil said: "We have a Lord who called nothingness into being and gave the creature its essence. He, Jesus Christ, has been my strength and my great comfort from my youth. It is easy for Him to give me the strength I



need even in this matter." Joseph the Hebrew then went to prepare himself and his family for this work. Now that the hour of the sacred act has come, behold, it is Basil who thinks that he is the one who will do it. He then baptizes the Hebrew and his whole house in the name of the Lord Jesus and breaks the bread of grace for all of them - the Holy Communion. About this great matter all the captains and nobles of the city had gathered in the temple of God. To all of them, once again, Basil testified that in no one else is there blessedness and salvation, but in Jesus, and that we should remain faithful to Him in love, in faith, in patience, until the end. When Basil had thus passed the office of the word until the third hour after noon, it was as if his face were illuminated by the power of a kindness and love that is not of a human but of a divine kind, and above this the man was different.

This happened on the first of January in the year 379 after the birth of our Lord.

Joseph the Hebrew received the name John at his baptism. And this John, as long as God preserved his life, became an example of faithful love for the Lord and the brethren to all who knew him. He became an example of faithful love for the Lord and the brethren to all who knew him. For he used all his strength and goods in such a way that he hereby testifies that it is not he who uses the wretched body and the goods of life for himself, but that it is Christ who created this body for Himself a blessed temple and who consecrated it for His praise and for the service and salvation of men.

Dr. G. H. v. Schubert.

---

#### **Death notice.**

A friend has just written to us with the very sad news that Pastor Öster, who went to Australia some time ago with a group of Prussian Lutherans, has died at sea.

#### **Display.**

The Second Synodal Report of the German Evangelical Lutheran Synod of Missouri, Ohio, and other States, 1848, is available at 10 cts. from

F. W. Barthel.

---

#### **Get**

for the Lutheran mission on the FlusfeCasSin Michigan:

\$10.00 from the congregation of Mr. P. Sihler at Fort Wayne. A. Crämer.  
K5.00 by Mr. F. W. Schuricht. \$1.00 by Mr. Bcnj. Hofmann. Ol.OOby Mr. K. C. Schuricht. 50 Cts. from Mr. Nagel.  
for the Synodal Missionary Fund:  
L7.07Z from various members of the Lutheran congregation in St. Louis.

---

#### **Paid.**

The 3rd year Mr. Lind.  
The 4th year HH. Peter Gräb, Fr. Sträub, Lind.  
The 2nd half of the 4th year HH. Fr. Fr-, Chr. Fey, Joh. Popp.  
The 1-half of the 5th year- The HH. Fr. Fey, Chr. Fey, Mich. Kreutel.  
The 5th year HH. Aufdembrink, Joh. Bäcker, k. Crämer (11 ex.), Aug. Claus, Gcrh. Heinr. von dem Fange, Gräbner (4 ex.), Lücken, Lind, Joh. Diet, Pahlmann, D. Sievers (3 ex.), Fr. Sandfort, Schmidt, Thöle, Heinr. Trimpe, k. Trautmann, Gerh. Heinr. Vornhold, Joh. Heinr. zur Oevrste.

Printed by Arthur Olshausen, publisher of the Anzeiger des Westens.

Volume 5, St. Louis, Monday, October 31, 1848, No. 5.

**I. N. J.**

About some necessary pieces, which come into consideration for both private pastoral care.

**A sermon,**

during the session of the German Evangelical Lutheran Synod of Missouri, Ohio and other states to  
St. Louis, held in the Immanuel Church the  
June 29, 1848, by G. H. Löber, pastor at Altenburg, Perry Co, Mo. \*)

Grace, mercy and peace from God our Father and from our Lord Jesus Christ. Amen.

Beloved in the Lord Christ! Especially dear and beloved brothers in ministry!

Public preaching, in which we proclaim the Word of God to a whole congregation, is indeed a very special part of the sacred office we are commanded to perform. This sermon is the public testimony by which friends and enemies can hear the whole counsel of God for their salvation in a regularly ordered discourse. This sermon is therefore also, as it were, the center of the entire public worship, just as it is also the basis of the holy sacraments, which the merciful God adds to his word as the seals of grace.

Who can fail to see the rich blessings in heavenly goods, which are distributed every Sunday and feast day by the mouth of all righteous preachers in the holy place? - "How beautiful on the mountains are the feet of the messengers who proclaim peace and preach good!" Thus exclaims Isaiah in the old covenant with joyful amazement, when he prophesies of the preaching of the gospel, which in the blessed times of the new covenant should resound loudly and publicly from mountain to mountain, from land to land, and resound among all nations. How were 3000 souls blessed by the first sermon after the outpouring of the Holy Spirit?

This sermon is included here at the express request of the synod before which it was delivered.

**D.R.**

faith in Christ! And how innumerable times has God given the thunder of his word the power to convert whole crowds of listeners from darkness to light and from the power of Satan to God, perhaps through a single testimony of truth. And even if many such testimonies were often overheard, even rejected in unbelief by a large part of the crowd, or denied again by those who once believed, the pure and loud word, which is read and contemplated by the individual in the congregation of the Lord and proclaimed from the pulpit and altar, should not come back empty, but should accomplish everywhere, at least in some, what it was sent to do.

Therefore, beloved brethren, if we have the great consolation that the precious Holy Spirit is active through the word of our preaching and wants to spread Christ's kingdom of grace ever further in this country, it is also one of our most noble tasks to apply all our diligence to our preaching by the means God provides. We must, however, devote all our efforts to our preaching, so that the good and gracious will of our God may be ever better accomplished, so that the ignorant may be instructed, the impenitent punished, the erring rebuked, the faithful strengthened, the sorrowful comforted, and all who hear us and accept and keep the Word may be saved.

But if this is to happen, we must not leave it at the public sermon alone, but must also take care of the individual souls entrusted to us with all faithfulness, that we preach the word of salvation to them, as publicly, so also especially, and take the holy care that this word is rightly understood by everyone, rightly believed, rightly kept, and applied as to a pious life, so to a blessed end.

And from this private pastoral care, which, next to the public general preaching, is also a main part of our dear ministry, we have to

Now that I have been ordered to do so, I will continue to act in accordance with the order I have received.

. However, the more I have considered the scope and difficulties of this important subject, the more I have wished in sincerity of heart to hear others of my esteemed brethren present here speak about this matter. However, what I have recognized from the words of our Lord, which alone can give the only true instruction about the right pastoral care, as some essential main points from the wide area of this subject, I want to present to you now, after my weakness, under the grace of God.

The chapter of the Holy Scriptures which has been suggested to me for the choice of the text is the 20th of the Acts of the Apostles and especially in it the excellent farewell speech of the Apostle Paul, which has already been read before, in which he gives his last admonitions to the elders of Ephesus. From this speech,

we will now highlight the section of verses 28-32, which reads as follows:

"Take heed therefore unto yourselves, and unto all the host, among whom the Holy Ghost hath made you bishops, to feed the church of God, which he hath purchased by his own blood: for this I know, that after my departure there shall come among you abominable wolves, which shall not spare the host. Even from among yourselves will arise men who will speak perverse doctrines to draw the disciples to themselves. Therefore be courageous, and remember that I have not ceased three years, day and night, to afflict every man with tears. And now, brethren, I commend you to God, and to the word of his grace, which is mighty to edify you, and to give you an inheritance among all them that are sanctified."

Already a few verses before this passage the apostle had testified that he had "publicly and specially" taught repentance toward God and faith in our Lord JEsu in the church at Ephesus, and in the words read he says still more clearly that during his three-year

He did not refrain from admonishing everyone with tears during his stay in that city. This one testimony alone gives us a deep insight into the faithful pastoral care of the great apostle, how he not only took care of the church as a whole, but also of each individual member of it, and how he admonished every soul very seriously and carefully. But the other parts of our text also point to this, and thus let us see what we now have to consider in more detail according to the guidance of this text, namely:

**Some necessary pieces that come into consideration in private chaplaincy;**  
namely:

1. what is to be foreseen and laid to the ground in the process;
2. how necessary this private pastoral care is;
3. some reminders on how to exercise it, and
4. what comfort all righteous pastors have in this.

1.

"Take heed to yourselves," it says first in our: Text. Here we immediately hear a main point that is to be foreseen in the right pastoral care, namely, whoever wants to care for the souls of others must first of all have learned to care for his own soul and must take care that he himself knows and walks the right path that he wants to lead others.

This is already necessary when preaching the gospel in general, if we do not want to preach to others and become reprobate ourselves. But it is even more necessary if I am to punish an individual for this or that sin. If I myself were to walk in this sin, he would have to call out to me: "Physician, help yourself! Now we are by nature, like all men, equal sinners before God and can only be saved by grace through faith in our Lord Jesus Christ. Therefore, just as Paul had first converted himself to God before he could publicly and specifically teach repentance toward God and faith in Jesus Christ, we too must of course take care of ourselves, whether we too have recognized ourselves as poor sinners ready to repent and have found grace and forgiveness through faith in Christ. Otherwise, how can we advertise the way of true faith to others and say: "I believe, that is why I speak"? But if we will practice this faith more and more, handle God's word diligently and, as role models for our herds, also want to prove our faith by earnestly pursuing sanctification in life, we will not lack temptations of all kinds, since the devil, the world and our flesh will oppose us at every turn and be repugnant to us. But in this very thing the Lord God wants to make his servants faithful pastors, who comfort them with the comfort with which he himself comforts them in their troubles, then also be able to comfort others who are sad in a civil way. And in doing so, we should once again take notice of ourselves, that we also appropriate the comforts of the gospel in the right faith and experience and taste their power in our own hearts, so that we can also call out to others: "Taste and see how kind the Lord is. Blessed is he who trusts in him!" Therefore, we should also watch over ourselves that we do not dampen the Holy Spirit, and must pray diligently that He may guide and govern us, so that we may also, in the power of this Spirit, take care of the whole host and, as God is patient with us, also teach, punish, comfort and admonish each member of the host with patience, as is necessary.

According to our text, however, it must also be presupposed, which we cannot elaborate on now, that we have been set over the flock in the right order and thus have not run into office ourselves, but have been legally called and driven by the Holy Spirit to feed the congregation of God for the love of Christ, as our text says, which he, as true God and man, has purchased with his own blood. Oh, from where will a preacher, who has imposed himself on a congregation, take the good conscience and the joyful opening of the mouth, in order to punish vigorously or to comfort even one sinner from God and from his office, where he is not saved? But again, from where should even a rightly qualified preacher take courage and perseverance to carry out the most difficult and mostly badly rewarded work of pastoral care undauntedly, if he is not moved by the love of Christ, with which he himself, the most holy Son of God and Man, as a good shepherd, laid down his life for his sheep? - —

A preacher who only pursues his ministry in his own love and for the sake of his own honor is also capable of preaching a sermon that may arouse attention and admiration; but to go after the individual lost sheep of Christ, and to tell the high and the low, the lenient and the troubled, that without this Jesus they are damned

and lost; To extol to them his infinite love, wherewith he has purchased them by his holy blood of God, and to entice and call them again and again to Christ, this no other preacher will be able to do, than one who is himself driven by the Holy Spirit to believe in Christ, and can say to him: Lord, you know that I love you; therefore I also feed your sheep and will offer you my whole life as a service and sacrifice.

But when it is said in our text that the Holy Spirit appointed those elders as "bishops", i.e. as watchmen and overseers over the congregation, it is finally also presupposed that a pastor has certain official gifts and qualities that make him capable of shepherding and guiding the souls of others. Also from these gifts and These qualities, insofar as they are necessary for the preaching ministry in general, are to be discussed in more detail in another place, as the holy apostle gives the most excellent instruction about them in his letters to Timothy and Titus. But to pastoral care belongs in particular that one be a wise and faithful steward, who with divine wisdom knows how to give each one in the congregation his due, and rightly divides the word; that he punish stiff-necked sinners with the law, but comfort the afflicted with the gospel; But in this way he will test and search the spirits beforehand and learn to wield the rod of "woe" and the rod of "gentleness" with all caution in the right place and at the right time; that he will admonish the unruly, comfort the fainthearted, carry the weak, and be patient in his heart toward everyone. It is especially a gift of God, which we have to ask for, that we may be doctrinal, and not only keep the word of pure doctrine in public preaching and know how to present it clearly and distinctly, but also that we may be able to apply this wholesome teaching to the various classes of the congregation and to the individual members of the congregation according to their particular condition, that they may also bring the word they have heard into force and practice and faithfully follow our admonition to the Lord, whereby it may be necessary now to punish those who contradict us, at other times to sufficiently answer doubts and questions that have been raised, and at other times to more diligently interpret the counsel of God to souls who are eager for salvation and who gather around us. In a word, we should learn to "be all things to all men" so that we may always win at least some for our Lord Christ. Therefore, whoever desires the office of a bishop desires a great and difficult work, for which not a little is to be presupposed and taken as a basis.

2.

Secondly, let us now show from the two following verses of our text only by a few examples how extremely necessary this pastoral care is. "For," it says further, "I know that after my departure there will come among you grievous wolves, which will not spare the flock." What Paul feared at that time really happened afterwards, as can be seen from his letters to Timothy, namely that false doctrine "perverted the faith of many Christians and ate away at them like cancer". (2 Tim. 2,17. and 18.) And such false spirits and deceivers have existed at all times, who delight in touching the foundation of pure doctrine and misleading righteous Christians. Indeed, wherever the Word of God freely comes into circulation in any country or congregation, and souls thereby come to the knowledge of the truth, one can be sure that Satan is not far away to sow his tares among the wheat. Therefore, there is probably no one among us who is not afraid of Satan in his faith.

The church has already had to deal with all kinds of seductive spirits who intersperse dangerous teachings and thereby mislead the weak and try to pull one soul after another away from its rightful spiritual shepherd. In this case, it is indeed necessary not only to warn and punish in public sermons, but also to confidently go out to meet the wolves themselves and to counsel the deceived souls as much as possible and to teach them better.

But even more painful is the second case Paul cites here: "even from among yourselves shall arise men speaking perverse doctrines, to draw the disciples unto themselves." This is certainly the most painful thing for a preacher, when even those who would gladly accept his word turn to the evil side and cause divisions and factions in the congregation. In this case, a faithful pastor has to watch and pray, fight and defend, so that he can still save what can be saved, so that the fire that has broken out does not consume everything.

But if the enemy does not succeed in one way, he tries ten times in another way to destroy our sown seed of the divine word. Yes, is not the field in which we sow always at least four kinds? There are unrepentant hearts sunk in sin and vice, from which the devil takes away the word immediately, so that they do not believe and become blessed. There are the fickle, who once make a good start, and when you look after them again, they have fallen away and there is no more faith to be found. There are earthly-minded people in whom the word cannot come to fruition because of worry, riches and lust of life.

Shall we then leave it at that, that we have preached the word from the pulpit to all such? Not at all. If every Christian should warn, teach, punish and admonish his erring neighbors wherever he can, how much more should the appointed teachers and pastors do so! Should they not always watch over the souls entrusted to them and see to it that they are not lost? Shall they not give an account of every soul that is entrusted to them? What mighty words of thunder, therefore, are they which the Lord says to faithless shepherds through the prophet Ezekiel: "The weak you do not care for, the sick you do not heal, the wounded you do not bind up, the lost you do not rescue, the lost you do not seek. - Therefore, you shepherds, hear the word of the LORD: I will require my flock from your hands." (Ezek. 34, 4. and 10.)

But if a righteous pastor already has so much to do with souls who have not yet come to true faith, there is no less, indeed almost more, to do with those who have awakened to spiritual life and have become believers. Yes, this is where the real work begins for us, so that we can

We must wait and care for the weak children born to our God like a spiritual nurse; we must not give them strong milk but the right kind of milk, and yet we must also try to bring them further in all knowledge and doctrine; we must teach them to keep away from evil people, and yet we must also protect them from false separation and other deviations, whereupon they often fall into the best of good intentions. Oh, it is not so soon to rejoice, as the Methodists do, as if such spiritually awakened souls were so soon set over all the mountains of danger that threaten them with apostasy. In particular, such Christians face innumerable temptations from within and without, in which we must exhort and strengthen them against the flesh, the world and the devil, and comfort them in all kinds of tribulations against adversity and death, if they are not to become despondent or weak in their faith, or even lose again what they have barely attained by grace. But this little is enough to indicate how necessary private pastoral care is. "Therefore be courageous," says the apostle in the following verse, "and remember that I have not ceased three years, day and night, to admonish every man with tears." And herewith he has set himself as an example not only to those elders of Ephesus, but to all shepherds of souls, and has shown them that it is quite possible to administer the office of pastoral care to every member. Therefore we speak

### 3.

Here are some more things about the proper exercise of private pastoral care. But would we not all first of all blush before this faithfulness of the apostle, with which he admonished everyone with tears day and night during his other labors, toils, struggles and tribulations? Yes, we hardly have an idea how this was even possible for him in the large city community of Ephesus. And yet he would not have said it if it had not been true, and the elders present could testify to it.

But why did he admonish anyone with tears? This should show us three things and teach us to imitate them: first, we see from this his fervent zeal, with which he truly did not make cold, empty words, but pleaded and implored the souls with all the power of the Spirit and with the blood of Christ: Be reconciled to God! Abide with Christ, who loved you even unto death! Secondly, from these tears of the apostle we see his great generosity,

patience and humility, how he did not lord it over the souls, but enticed and softened them with fatherly and motherly love, as he also wrote to the Thessalonians: "You know that we, as a father to his children, admonish and comfort everyone among you.

and how we, as Christ's apostles, have not been difficult for you, but have been motherly with you. 1 Thess. 2,7.11. But thirdly, we certainly conclude rightly from the apostle's tears that he had to make many painful and bitter experiences in his pastoral care and had to struggle with many and great obstacles. And who among us would not at least in this respect weep after the apostle, or say with Jeremiah: "Oh, that I had water enough in my head and that my eyes were fountains of tears", in order to weep for the sorrow and blindness with which so many of the souls entrusted to us reject all special discipline and exhortation to the Lord and regard us as their oppressors and enemies, if we want to take care of them and save them.

There is much more to be said about the various other hardships that so often tie Ulk's hands in our pastoral care. But, dear and beloved brethren, as we see that the dear apostle, in spite of all the opposition and sorrow he had to suffer, still did not cease to admonish everyone with tears, so let us also, in spite of all the difficulties with which we have to struggle, still not give up courage, and let us not overlook how much time and opportunity we still have to care for every single soul we are commanded to care for: For the time being, most of us teach the children of our congregations ourselves; and though this is burdensome in many respects, and not our proper office, yet it is an opportunity how we may lead those tender lambs to Christ, and perhaps draw some parents after them. We also hold all church examinations, or at least have the preparation of the confirmands, which gives us the opportunity to get around among the youth and to speak to the individual's heart. We have the registration of the communicants or at least the right to go to the house of those who do not want to register themselves and to question them about the main points of the salutary doctrine and to admonish them to repentance, if we are to give them the reverend sacrament otherwise. And whoever, by God's grace, succeeds in bringing up again, by the way of instruction, the private confession which today is despised by so many in ignorance and prejudice, or which is hindered by various difficulties, will certainly experience what our fathers have so often testified, What support is given to private pastoral care in order to apply the publicly preached word to the individual and to inculcate the law for the practice of repentance, but the gospel through the comforting private absolution for the practice and strengthening of the faith of the individual soul in particular. Furthermore, in the case of all kinds of disputes or quarrels that may occur in our congregations between spouses or neighbors and the like, we have to take the very

We have a special duty to speak to the persons concerned about such offences from God's word, and we would, if we could speak more with Paul's tears, perhaps often find more entrance to the hearts of such sinners than with the self-righteous and respectable people. But even these, even though they may think they can do without our encouragement and our visit to their homes, and are wary of coming too close to us, and would rather stay out of our way, - even these can at any moment find themselves in sickness, distress of conscience and danger of death, so that they may still be glad when, through God's merciful grace, they can reach a faithful pastor and hear the voice of Christ from his mouth. And there we will gladly and joyfully hasten, and especially at the bedsides of the sick and dying, to show all our faithfulness, in order to accompany the souls eager for salvation on their last journey as faithful assistants to their eternal joy, encouraging and comforting them. But so that all the souls entrusted to us may be eager for salvation and open their ears not too late but at the right time, let us diligently, like Epaphras, call upon God for our congregations and say with Samuel: "Far be it from me to sin against the Lord in such a way that I should refrain from pleading for you and teaching you the good and right way. (Coloss. 4, 12.) (1 Sam. 12, 29.)

Now, as far as individual special cases and questions of conscience are concerned, which occur so often to a faithful pastor, since he knows no right counsel, or at least would like to be sure whether he has done and is still doing the right thing in his office in this or that way, let us faithfully use the time when we come together for our conferences, and let us also in the present days of our togetherness communicate our experiences in office to each other, consult with each other, and strengthen our hands in God. Let us also diligently note at home and present to each other by written communication what might be too difficult for one or the other in the conduct of his ministry! Above all, however, let us always search and learn from the most faithful ministry of our highly praised Archpastor Jesus Christ and from the example of his prophets and apostles, also from the writings of other faithful and proven pastors, and especially from the rich legacy of our highly enlightened and experienced Luther, how we can wait on the guard of the Lord, do our work rightly, feed our flocks and make us and those who hear us blessed!

#### 4.

But I cannot close this lecture without expressing, in a few words, a consolation that all pastors need, more or less, who carry out their ministry with seriousness, and yet with the even more serious account that they will one day have to give of every soul, because of their unfaithfulness, weakness and incompetence. Yes, I gladly confess it to you; as I have preached to myself what I have said so far, so I also cry out over my pastoral care, which I have now led for three and twenty years by God's grace: "O Lord, do not enter into judgment with Your servant!" And I know you also will continue in your hearts in this saying, sighing, "Before Thee, O Lord, no man living is righteous!"

We also want to thank God from the bottom of our hearts for all his grace and help, with which he has stood by us in so many struggles and fears, has blessed our work in the Lord and has not admitted that we have worked in vain and spent our strength in vain and uselessly. Praise be to Him for every soul that He has drawn to Himself in these last terrible times through our weak service of the Word to the lodestar of His sorrows and has given us Himself as a consolation. Let us also take comfort from the fact that, even if our work on some souls often seems to be in vain for a long time, many a seed that has been sown will soon sprout, or even after our death, and some will perhaps say, as has often happened: "My pastor has told me this many times, and I did not recognize it before, but now I thank him even in his grave.

But in all our works, even in the works of our ministry, there is neither rest nor ease for our conscience; and if the Lord should one day ask us and judge us according to our sins, we could not answer him in a thousand. Therefore let it be and remain our main consolation: "In the Lord I have righteousness and strength"; righteousness, that he forgives the sins of all who believe in him from the heart, thus also the servants of his word; and strength, that through such faith he will be mighty even in their weakness, and will always give them joyful opening of their mouths in answer to their prayer and supplication, so that they may nevertheless go and produce much fruit, sowing here with tears, but reaping there with joy. - —

If the time were not too short, I would still have to address a word of exhortation to Christian listeners and church members, so that they may gratefully recognize the work of faithful pastors who are working on them,



and not make it more difficult, but rather make it easier, and take care that those who are watching over their souls and are to give an account for them in the future do not have to sigh over them. Ebr. 13, 17. But we hasten to the end, and make the same with the last words of our text, in which Paul himself refers to the right source of all comfort and hope, saying: "And now, brethren, I commend you to God, and to the word of his grace, which is mighty.

To edify you and give you the inheritance among all who are sanctified." Let us take hold of this precious word of comfort in firm faith and appropriate it to ourselves, as if he himself, the apostle, were standing among us and blessing us for aye. Yes, if he himself were now in our midst, what else would he call out to us at our parting, when we now go apart again in these days, but that we should stand together faithfully in brotherly love, hold steadfastly to the pure word of God's grace, and fervently call upon the great Shepherd of the sheep, that he may bestow upon us the mercy to be faithful in our shepherding, so that he himself may make us fit for all good works and be mighty in us, to edify us and ours more and more in the right faith, and in all the toil and tribulation of this life to make us rejoice and hope patiently for the rest that is yet to come for God's people, when all who are sanctified and perfected in the faith shall receive the promised eternal inheritance, and "the teachers who have taught many to righteousness shall shine in the brightness of heaven, as the stars forever and ever". (Dan. 12, 3.)

Oh, grant this to all of us and to our churches and to the many souls who are now groaning to him for grace and comfort in their struggle and distress, God our Father through our Lord Jesus Christ in the comforting fellowship of the Holy Spirit! Amen!

**The "*Lutheran Standard*" and the so-called  
General Synod of the American Lutheran Church.**

The *Lutheran Standard*, as most of our readers will know, is a religious periodical written in English. It is published by the Board of Directors of the Lutheran Theological Seminary at Columbus, Ohio, under the protection and supervision of the General Evangelical Lutheran Synod of Ohio, and is presently edited (formerly by Mr. P. C. Spielmann alone) by a specially appointed committee consisting of Professor Lehmann and PP. C. Spielmann and E. Grünwald. Readers will remember that we have always remembered this paper with honor. With great joy we have several times proclaimed that it bravely bears witness against the apostasy from the pure doctrine that has occurred in the so-called American Lutheran Church here, and therefore also against the General Synod, which has long since fallen away, and raises its voice for the pure doctrine of our church and therefore also especially for the obligation of our preachers to all public confessions of the same. This time, however, we must inform our readers that the "*Lutheran Standard*" has recently undergone a significant change, and we can assure you that we have never had anything to do with it before.

More depressed heart by the "Lutheran" have brought to public notice than this.

The essay to which we refer here is published in the number of the "Lutheran Standard" of 11. d. M. under the Department of New Philadelphia (Grünwald?) and reads under the inscription "the General Synod", as follows:

"We wish to keep our readers acquainted with the state of the Church and with the proceedings in the various divisions thereof. Although there is some diversity both in doctrines and in measures, we are nevertheless One Church (?), and our members from all parts have an interest in becoming acquainted with the proceedings of our ecclesiastical bodies, whether they approve of them in all particulars or not. For this reason we have provided in the present number a number of extracts from the proceedings of the General Synod. It is admitted by all, whether they be patrons or opponents of the General Synod, that this body exercises a very important influence on the character of the Lutheran Church in the United States, and therefore all must feel an interest in knowing the proceedings of the same. May we be permitted here to state what is perhaps already well known to all our readers, that for our own part we have always been inclined to a union of all our synods with the General Synod. Without wanting to impose our views on anyone, we will dare to present our reasons why we are inclined to such a union, and our readers may accept or reject them as they please.

"1. A connection with the General Synod does not require that one deny any Lutheran doctrine or rule which is dear to the old Lutheran synods.

"2. A union with the General Synod does not require or imply an approval or jurisdiction of any particular doctrine or rule held by the individual members of that Synod.

"3 If such synods as those of Pennsylvania and Ohio were represented in the General Synod, the doctrines and measures which those synods advocate would become better known and gain a wider circle of friends.

"The influence which these synods would be able to exert on the character of the Church in the United States would be far more important and beneficial than it now is.

"5. those synods would themselves derive a substantial advantage from such a union in several respects, especially by absorbing something of the laudable zeal for ecclesiastical institutions as it is shown in those synods which are now in union with the General Synod.

"Such a union of all our synods would have the purpose of reducing prejudices, making our preachers known to each other, and bringing our church to a higher level of unity of mind and unanimous action.

"7. A synod may enter into union with the General Synod, and yet retain its present constitution, as was the case with the New York Synod.

"8. no decision (act) of the General Synod is binding on the individual Synods unless it is confirmed by the latter; therefore such a union cannot in the least affect the independence of the individual Synods.

"9. it is not required that contributions be made by our congregations to the treasury of the General Synod.

"10. The expenses of the travel of the delegates to their meetings shall be paid by the General Synod from the fund arising from the sale of the hymnals.

"These reasons, together with others that could be presented, have always swayed us with overwhelming force in favor of a union with the General Synod. Be that as it may, our readers are now in a position to judge of the strength of those reasons, as we are; and with them we leave them."

So much for the "Lutheran Standard". For this time, we will only share with our readers this most regrettable essay, which absolutely contradicts God's Word, for their consideration and warning, and we reserve the right to illuminate it in the next number with the light of God's Word.

## **Balaam's donkey.**

Deut. 22:28.

Among all miracles of the scripture none has to hold out more than Balaam's talking donkey. This poor animal has already been shot so thickly with the arrows of mockery that it would be no wonder that it could no longer bray like a donkey, let alone speak humanly.

"A donkey with human language!!!" The thing seems to our clear thinkers so completely inconsistent, so completely unthinkable, that it must be the most fantastic little tale without any contradiction. And then they naturally conclude: what value can one attach to a book that gives such things for cash?

But what is worse, even more devout people who would like to see the divine prestige of Scripture upheld, who accept other miracles in the Bible without hesitation, are embarrassed by Balaam's donkey, and have their

hearts neatly jammed against the wall, like Balaam's foot.

But I would like to know in all the world what prevents us from accepting this miracle that is obviously told as a fact and confirmed in the New Testament (2 Pet. 2, 16.)?

Should it have been purely impossible for the dear God to let human words come out of a donkey's throat? It is known that the animal organ is not absolutely incapable of our languages. That Baders Staar could be: "I am the Baders Staar! "You clumsy!" 2c. very clearly. A cardinal in Rome had a parrot that recited the three articles of faith like the best catechism student. And now a donkey, which already by nature lets two of our self-lauders (J A) be heard in quite purity. What could he do in the end, if it depended on his organ! Why shouldn't the good God, of whom one may also claim that he is omnipotent, be able to put into the throat of such a beast the words: "What have I done, O my Lord Balaam, that you have struck me? Oh, I even believe that God could let the stones speak if necessary (Luc. 19, 40.), which do not yet have two vowels by nature. But that in our miracle it was the good Lord and not the donkey who did most of the work is expressly stated, for it says: "The Lord opened the mouth of the donkey.

Of course, it always remains a miracle; but it should also be one. But I ask - not the friends of light, but the weak believers with the clamped heart, I ask them quite urgently, that they would like to think it over carefully, whether this miracle with the talking donkey is a greater and - so to say - more impossible miracle, than if the Lord feeds 5000 men with 5 loaves and still 12 baskets full of crumbs remain.

If you believe the latter, you can believe the former with all your heart. I believe it in all earnestness. But if I did not believe it, I would not believe in Jericho's falling walls, in Elijah's merciful ravens and many other things; I would not believe in the five miraculous loaves.

W. Redenbacher.

### **Luther's judgment on the saints.**

I do not say that I do not consider them saints at all or the Church of God, which you cite, but that it cannot be proved that they are really saints if someone denies it, but that it remains quite uncertain. The proof that is taken from their holiness is therefore by no means reliable 'for the confirmation of an article of faith. I call them saints and consider them so, I give them the name of the church and respect them so, according to the rule of love, but not according to the rule of faith; that is, love, which thinks the best of everyone and is not suspicious, and believes and presupposes everything good of the neighbor, calls every baptized person a saint, and there is no danger if it errs, for love's lot is to be deceived, since it, as a general servant, is to serve the good and the bad.

The faith is not a saint except for the one who is declared to be a saint by a divine decision, because the faith's way is not to be deceived. But faith calls no one a saint except the one who is declared so by a divine decision, because the way of faith is not to be deceived. Therefore, although we should all consider each other to be saints according to the right of love, no one should be declared to be a saint according to the right of faith, just as if it were an article of faith that this or that person is a saint, as that repugnant of God, the pope, makes his saints of whom he does not know whether they are saints, and thus makes himself God. (Luther in his writing: that the free will is nothing).

### **A testimony of Calvin for the so-called confession reports.**

Far from saying anything against the fact that the sheep so often announce themselves personally to their shepherd (*sistant se*) as often as they wish to partake of Holy Communion, I rather very much wish that this custom be observed everywhere. For as those who are oppressed in their conscience can derive a special benefit from it, so also those who are to be admonished thus give opportunity for the necessary admonitions; only this institution must be connected neither with tyranny nor with superstition. (InstL. Okr. Lei. IIb. III, e. 8. § 28.)

### **Luther on sorcery and the so-called sympathy.**

(See: LutherS Werke. Hall. VII, 1550 ff.)

It has also been an atrocious abuse and sorcery that the Gospel of John: "In the beginning was the Word", was written on a small cedar, bound in a quill or otherwise, hung on the neck or elsewhere; item, against the thunder and weather ran; as this has been common in the papacy. As then also the magicians of the names: Jesus, Mary, the four evangelists, Matthew, Marcus, Lucas, John, the three holy kings; item of the words: Jesus of Nazareth, King of the Jews, are used to abuse, do it in their evil evil and boasting.

This is because the wicked saw that the apostles, their disciples, and after them many pious bishops and saints performed miracles and signs when they only spoke some words from the Gospel. Then they also took the words, and immediately wanted to do similar signs after them; just as the Jews also say of Christ that he did miraculous signs through the word *Tetragrammaton* (the word of four letters, which means God in Hebrew). Therefore they thought that if they would do it to them without faith, then it would also happen; as Acts 19:13. 19,13. Lucas shows an example.

But by no means, brother, do you make a work of it without faith. The words of a believer and an unbeliever are quite different; there is no power in the words unless there is faith. The devil does not care if a godless pope or sorcerer uses the same words (unless he wants to confirm error by them) that a Christian speaks in faith, since he truly cannot despise them. And if you speak the words out of faith, it will happen to you according to the words; it does not go off without great fruit. Therefore, there is a great difference between one who speaks such words in faith and another who uses them for sorcery. Every sorcerer claims holiness, saying: you must speak three or four Pater noster, the names: Jesus, Mary, Lucas, John; item, "the Word was made flesh" 2c. Without these (and such holy) words they cannot perform magic. Yes, they say, are they good words, founded in the holy scriptures? Thank the devil for that! They are not meant for you to abuse them, but to believe in them, and in and through faith to obtain what you want or desire. But if you disregard faith and practice sorcery and your monkey business with it, that is shameful misuse of words and sorcery.

Simon Magus was just such a journeyman; who, seeing that the Holy Spirit was visibly given when the apostles laid hands on him, Acts 8, Simon wanted to buy this from the apostles, offering them money and saying, v. 18.19: "Give me also the power, that when I lay hands on someone, he may receive the Holy Spirit. He did not ask about faith, but only wanted to have the power to give the Holy Spirit to others. He wanted to buy it from the apostles, to do such a work without faith, and to make a trade or a fair out of it, and to make money with it. Then St. Peter also spoke harshly to him, saying to him in 20: "The devil lead you away with your money, that you may be damned. Do you think that God's gifts are obtained through money? It is for those who believe, not for those who speak without faith. Because the wicked have seen that the holy fathers used such words and protected themselves with them, they have also begun to use these words to conjure.

---

## Gustav Adolph.

The king shall read the book of the law all the days of his life, that he may learn to fear the Lord his God, that he may keep all the words of this law, and these statutes, that he may do them (Deut. 17:19).

When Gustav Adolph was in camp before Werben, he once stayed alone in his room for a long time. Hofrath Steinberg had told him

He had an important message to share with the king, so he dared to open the door a little. When he saw that the king was reading the Bible with the greatest attention, he wanted to close it again quietly. Meanwhile, the king had seen him and ordered him to come in. Steinberg apologized for disturbing the king's devotion, but the king said, "I seek to strengthen myself here in the word of God, for I realize that the devil pursues no man with such hostility as those who alone have to give account to God for their actions.

When Gustavus Adolphus and his fleet had happily completed the sea voyage from Sweden, he was the first to step ashore on the Pomeranian coast. As soon as he stepped on the shore, he fell on his knees, thanked God for the preservation of his person and his army, and implored him to bless his undertaking. It was a touching sight for his officers, who, as they stepped ashore, stood around him as they heard their king, lying on his knees, praying, "God, who ruleest over heaven and earth, over wind and sea, how shall I praise Thee that Thou hast so graciously protected me on this perilous voyage! O, I thank Thee from the bottom of my heart, and beseech Thee, for this undertaking, which I have undertaken not for my own, but for Thy glory alone, for the defense of Thy Church, and for the consolation of the faithful. Your grace, Your blessing to give. You, O Lord, who test hearts and kidneys, know the sincerity of all things.

of my intentions. Thou wilt also bestow good weather and a favorable wind, that I may see my army, which is still left behind, with cheerful eyes with me, and may Thy holy work continue!" At this his officers could not restrain their tears, and perceiving their emotion, he said, "Weep not, my friends, but pray with sincere hearts; the more praying, the more conquering; for diligently prayed is half conquered, the best Christian is always the best soldier." - On his banners were inscribed in letters of gold the words, "If God is for us, who may be against us?" (Rom. 8, 31.) Not only when he wanted to undertake something important in war, but also in peace he often used to pray from the 90th Psalm: "O Lord, return to us, and be gracious to Thy servants! Fill us early with Thy grace, and we will praise Thee and be glad all our days!" - When he had won the victory over Tilly at Leipzig, and saw the enemy fleeing everywhere, he threw himself on his knees in the midst of the dead and wounded, and thanked God for the victory. Before the battle at Lützen, where he lost his life, he held a morning service with the whole army. The following songs were sung: "A Mighty Fortress is Our God," "May God have mercy on us," and "Do not despair, little one," the latter of which the king himself had composed. The king threw himself on his knees again and prayed with heartfelt devotion. At

On the day of his last battle, he gave as a slogan: "God with us! Shortly before the beginning of the meeting he rode once again in front of his army, which was lined up in battle order, and shouted loudly to the soldiers: "Now we will do it, may the good Lord prevail! JEsu, JEsu, help me to fight today, for the glory of Your holy name!" So he went to the battle, where he received the death wound. He fell dying from his horse with the sigh, "My God! My God!" - —

### **Which persecution is most to be feared?**

It is not only the obvious persecution and challenge with the rejection and expulsion of God's servants that is to be feared; it is easier to take precautions if what we have to fear is obvious; and if the enemy says outright that he is our enemy, the heart is already prepared for battle beforehand. The enemy is then more to be feared and more to be guarded against, when he comes stealthily, when he glitters with peace and thus obtains hidden attacks.... But what can be more cunning, what more subtle, than that the enemy, discovered and overthrown by Christ's appearance, seeing the idols abandoned and his dwellings and temples deserted because of the great multitude of the faithful, has devised a new deception to deceive the unwary under the title of the Christian name? He has invented sects and divisions in order to overthrow the faith, to distort the truth, to tear apart unity. Those whom he cannot keep in the blindness of their old way, he dupes and deceives with a false new way. He tears people out of the church and, thinking that they have now approached the light and have escaped the night of this world, he brings into them, without their knowing it, another darkness, so that they, without staying with the gospel of Christ and the law, call themselves Christians and walk in darkness. They think they have the light, being flatteringly persuaded by the evil enemy, who, according to the apostle's saying, disguises himself as an angel of light and adorns his servants as preachers of righteousness, who mistake night for day and destruction for salvation.

(O<sup>^</sup>priavr Int. 6s simplio. prael.)

(Submitted.)

### **The deathbed of an Indian.**

Pushmataha, a chief of the Choctaw Indians, died in Washington. When his companions gathered around his deathbed, he said, "I am dying, but you will return to your brothers. When you go your way, you will see the flowers and hear the birds singing; but Pushmataha will see them no more and hear them no more. When you return home, you will be asked, "Where is Pushmataha?

tell them: he is no more! They will hear the tidings as the fall of a mighty oak in the depths of the forest!" (From Thomas L. McKenney on the origin of the Indians, PLA. 88.)

What terrible desolation in these words! All his life the poor heathen Indian consumes in hunting and war, until he hopelessly bids farewell to the flowers and songbirds of his fatherland.

How very different the deathbed of a Christian! The blissful meadows of eternal life shine in his believing eyes, he confidently commissions his soul into the hands of Jesus, and gently slumbers in him; for death has become a sleep for him.

Reader! Jesus is the comfort of all the Gentiles, even of the poor heathen Indians. Pray for them, that they too may soon be comforted by him. Fick.

### **Royal Tolerance.**

As intolerant and persecutory as Emperor Ferdinand II once proved to be against the Lutherans in the Thirty Years' War, King Gustavus Adolphus of Sweden, who had rushed to the aid of the Lutherans, was far from it. Strange is a great word which this truly great man once uttered after the capture of a Catholic city, when he was asked to use force to convert the Catholics. He said: "In the state, everyone is orthodox who lives according to the laws: to save people from hell is the business of preachers, and not of kings!" - What a glorious recognition of the difference between spiritual and temporal government is revealed at the same time by this word of true Christian toleration!

### **Union.**

When Joseph's II Edict of Tolerance appeared and tolerance (toleration of those of other faiths) was the third word of the Viennese, an innkeeper had a Catholic, a Lutheran and a Reformed clergyman painted on his

signboard, recognizable by his suit, holding hands, with the signature: "Gasthof zum Toleranzel."

### **The wholesome seduction.**

Once a learned man asked Luther how he would answer for it on the last day, that he rejects the opinion of so many learned people, especially among the "sacramentarians", and thus considers himself alone to be wise. To this Luther gave the following answer with a laugh: "So I will answer for it: Dear Lord Christ, I want to say that I knew well that they were all learned, but I did so foolishly because I had confidence in you, Christ, that you were more learned and wiser than they and all the world; if you have deceived me, then I will gladly be deceived.

### **Weak faith.**

Once a woman complained to Dr. Luthern that she could no longer believe. The doctor asked her: "Do you also know your childlike faith? Yes, says the woman. And as she devoutly recites the three articles of faith, Luther asks her: do you also believe this to be true? The woman says: yes, of course! Truly," Luther says, "dear woman, if you believe these words to be true, as they are nothing but the truth, then you believe more strongly than I do, for I have to believe all of them. Days to ask for the increase of faith as well. On these words the woman thanks God and goes away with peace and joy.

### **The secular power of the pope and the bishops.**

Once, when a prince-bishop rode past a farm in great splendor and glory with a large retinue of soldiers, the farmer entered the door and, seeing the princely procession, crucified himself with visible signs of horror. The bishop stopped and asked the peasant what was wrong with him. The peasant answered that he was frightened by the worldly splendor of His Grace; for as far as he knew, the old pious bishops had walked along quite simple and lowly. When the bishop replies that he does not go about as a bishop, but as a prince, and that he stays at home as a bishop without all worldly majesty in great devotion and humility in his church, the peasant asks the bishop to graciously answer him one question, and adds: "But tell me, most gracious lord, if you as a prince go to the devil for the sake of your splendor and lust, where will the bishop stay? - —

### **The embarrassed emperor.**

The Roman Emperor Trajan once said to Rabbi Joshua: "You teach that your God is everywhere and boast that he dwells among your people. I would like to see him one day. "God is certainly present everywhere," replied Joshua, "but he cannot be seen; no mortal eye can behold his glory." The emperor, however, insisted. "Very well," said Joshua, "but let us first try to look at one of his envoys." The emperor agreed. Now the rabbi led him outdoors at noon and told him to look at the sun in its midday glow. I cannot, said Trajan, the light blinds me. "You are not able," replied Joshua, "to bear the light of one of his creatures; how can you expect to gaze upon the radiant glory of the Creator? Would not such a light destroy thee?" - —

### **Luther's greatness according to the testimony of a reformer.**

When one speaks of Luther's greatness, one would have to consider not only the great qualities he possessed, but also the faults he could so easily have had, and from which he remained free. Some of those who worked toward a reformation of the church before him were tempted by their impatience to go beyond the circumstances and to anticipate things that were not yet ripe. And how easily could not Luther, with his fiery temper, have fallen into such an overhaste? But we see that only when Providence has already formed the circumstances for him and, as it were, built the house, does he enter into them to fill them with his activity and take possession of the house. It is especially admirable that, in view of the extraordinary height to which he has ascended, in view of the tremendous movement that has been caused by him, his heart has remained free from vanity and arrogance, which under such circumstances could easily have crept into human weakness. It is then also connected with these qualities that he has been given a milder fate than that which 'usually befalls those

He is a man who is used by God to accomplish great things in His Church; that in his apostolic profession he has tasted the sufferings and joys of a small-town German family man, and that before the outbreak of the tumult of war which he aroused, he has ended his life with a quiet death.

Theremin.

### **How a Jesuit student tries to help himself.**

As the reader knows, in issue 4, No. 25 of our newspaper, we had published seven golden Jesuit rules, which alone would be sufficient to expose the Jesuit Order in all its depravity. Mr. Oertel, who went to school with the Jesuits for a longer time, and therefore has a childlike veneration for them, did not miss this. How does the little Jesuit student try to help himself? First of all, he writes: "If even - to assume the worst case - sentences were ever put forward by individual Jesuits which could be approved neither in form nor in content, it would first have to be proved that the Church itself teaches such things." Secondly, Mr. Oertel contrasts those seven little rules with seven paradox (strange) sounding sayings of Luther. As for the doubt that Mr. Oertel expresses about the authenticity of the Jesuit sayings, we do not hold it against him at all, since he has also proven that he is not exactly faithful to Roman doctrine and that he once accepted some of it against his knowledge. But that Mr. Oertel says that "it must be proved that the church itself teaches such things", these are obviously rotten fish, with which he wants to distract the readers from the matter and to slip away, because it is not the "church" that is being spoken of here, but the Jesuits (of whom, by the way, it is known that none of them may edit a book without the permission of their superiors, i.e. of the order). Finally, as far as the paradoxes are concerned, which Mr. Oertel opposes from Luther to the Jesuit teachings given by us to the best, the reader may see by an example that the "holy fathers" have not worked in vain on the dear son. In order to show what a godless heretic Luther was, Mr. Omel cites the following answer to the question: "What is the Holy Scripture?" from Luther's Table Talks: "Take away the Ten Commandments of God," once said Dr. M. Luther over the table, "and all heresies will cease; for the Ten Commandments are a fountain from which all heresy springs and flows, and the Holy Scripture is a book of all heretics. Mr. Oertel does it here again, as he did several years ago, when he also presented Luther's description of a preacher, as he must be according to the judgment of the world, as Luther's own opinion. Luther speaks ironically in these words, that is, he presents himself as if he were truly serious, in order to ridicule the enemies of God's word that nothing but heresy comes from reading the Bible. He wants to say: "It is true, dear papists, that if there were no more word of God, there would of course be no more heresies, no more falsifications of the word of God! So it is true that if God's Word and commandments were to be abolished, as you papists would like, the evil of heresies, about which you complain so, would at once be remedied forever." To make matters worse, to cite only one proof from Luther's writings, he writes, among other things, as follows

Here, of course, the papists will confidently cry out: "Behold, you yourself confess and complain that many riots and upheavals are arising; but who has given other cause for this than you (Luther) with your teaching, from which such trouble has come? - That is now their art, so that they overturn Luther's teaching to the ground, as they let themselves think. But it reminds me of their art, as if someone, according to it, wanted to clever and say: where God had not created good angels, then no devil would have been created, because from the good angels the devils have come 2c. The same happened to the Biblia under the pope, which was publicly called a heretic book and blamed, the heretics help themselves from the Biblia; as they also still do and cry: Church! Church! against and over the Biblia. And Emser, the wise man, did not want to know whether it would be advisable to translate the Biblia, perhaps not even whether it was to be written in Hebrew, Greek or Latin, because they and the church are so much at odds. Since the Biblia, which is the Holy Spirit's own special book, scripture, and word, must suffer from them and be desecrated as the mother and protector of all heresy, why should we not rather suffer that they blame us for all heresy and sedition? A spider sucks poison from the dear roses, in which a bee finds vain honey; what can she do that her sweet honey of the spiders becomes poison?" (Luth. Werke. Hall. A. XIV, 480. ff.)

The dear reader sees that our Jesuit disciplinarian only knows how to get out of the fix by attributing to himself what Luther speaks in holy mockery from the heart of the enemies; as if someone wanted to draw the conclusion from that mockery of Elijah (1 Kings 18, 27.) that this prophet had believed that there was a god Baal who sometimes went over the field and slept, therefore one had to make him wake up by shouting loudly.

---

### **Weathercocks.**

When Emperor Constantine the Great became a Christian and publicly confessed this, there were many among the imperial officials who now also left paganism with him and embraced Christianity, not out of conviction but out of fear of losing the emperor's favor and thus their lucrative positions of honor. The emperor, however, who was serious about his Christianity, was not unaware of this; he therefore decided to put his councilors and servants to the test. And what did he do? One day he summoned his entire court staff and declared that he had unfortunately had to realize that Christianity was not the right religion, and that he was therefore determined to return to paganism and to reintroduce the public worship of the old Roman gods; he did not want to force anyone to follow his example, but it went without saying that those of his servants who wanted to remain Christians were hereby dismissed from their service. Immediately an altar with an idol was erected and those who would sacrifice to it were promised the emperor's special grace and promotion to the highest positions of honor. What happened? Quite a few of the courtiers now shamelessly denied Christ, whom they had loudly proclaimed just a short time before, when another court wind was blowing, and sacrificed to the idol;



only some remained steadfast, and declared to the emperor that they would rather be poor and despised with Christ than rich and honored without Christ, and left, I under the mockery of the apostates, but cheerfully and confidently their offices and goods. No sooner has this happened, however, than the emperor gathers the apostates around him, tells them that all this has only been a measure to test their loyalty, and now tells them: "Wretched men, how shall you be faithful to me, who are unfaithful to your God and Savior? Get thee hence, and come never again under my eyes." The faithful are then hurriedly summoned back to the court and from then on are accorded the highest trust by the emperor.

### The Union.

A considerable number of clergymen from the provinces of Saxony and Pomerania petitioned the Ministry of Culture for dissolution of the Union, whereupon they were informed that there was no longer any obstacle to the Lutheran Church organizing itself freely and independently. According to an appeal in the "Evang. Kztg.", a meeting of Lutheran clergymen was to take place in Wittenberg on June 28.

(Der deutsche Kirchenfreund.)

### Receive

for the construction of a church for the "First German Lutheran St. Paul's Parish" in Chicago, Ill.  
 By Mr. D Hoffman of the Ev.-Lutherische St. Petrus-Gemeinde zu Schaumburg, Ill. P9.00 " D. Johannes, of the "t. Johanniö-  
 Gemrinbr to Sulphur Spring, Mo. 3.00 further received:  
 From Mr. Winkler in Detroit 1.00  
 By Mr. D. Streckfuß from the Ev.-Lutherische  
 Zion Community, Van Wert Co., O. \$2.00  
 By Mr. D Streckfuß from Mr. Bienz..... 1.00  
 By Mr. F. W. Barthel, in St. Louis: by Mr. G. H. Brockschmidt\$2 .00 3.00  
 " Conr. veal 1.00  
 " George Better 0.75  
 " K. E. Schuricht 0.95  
 " Father Schuricht 0.25  
 " W. Schuricht 5.00  
 " Siegm. cook 1.00  
 " Romans 1.00  
 from an unnamed person 1.00  
 From an unnamed 2.00  
 by Mr. Conrad Eckart 2.00  
 from an unnamed person 2.00  
 by Mr. Sauer 1.00  
 from an unnamed 1.05  
 from Mr. N. in Altenburg 0.25 from Mr. L. in Altenburg 0.25 by Mr. D. Müller in Central  
 Townsh., St. Louis Co. collected 1.70  
 God's rich blessing to the dear givers. P23.20

A. Selle, Pastor.

### Get

for the Lutheran mission on the river Lass iu Michigan:  
 P2.25 from Mr. D. Schieferdecker's parish near Waterloo, Ill. \$2.40 from his parish in Columbia, Mvnroe Co. H3.00 from Mr.  
 Traug. Bolz. L1.V0 from the Lutheran congregation at GaUion, Crawsord Co, Lhi". 50 Cts. by Mr. D. Löchner.  
 for the Synodal MissionS Fund:  
 \$2.50 from Grmeindeglirdern in Altenburg. 50CiS.from "unnamed.

### -Paid

The 4th year Djr. HH. D. Best (5 Er.). Drenkhahn, Joh. Friedrich, Friedr. Klepper.  
 The 2nd half of the 4th year Mr. Hofstädter.  
 The 1-half of the 5th year HH. Drenkhahn, Hof- städter, Louis Hemme.  
 The 5th year HH. Ameis, Baum, D Best, Brock- fchmidt Leu, 1". Becker, Duhardt, Hermann, Hinkelmanu, H Lehmann, Markworth,  
 Nonnig, Poppiy, D Nichmann, k. Robbelen (11 Er.). Peter Rückert, Joh. Schmidt, Gottlob Schmidt, Joh. Schmidt, Steindruck, d\*.  
 Strafen, k. Streckfuß, Hnr. Thöle, Wolff, Schuppan, Gf. Schmidt.  
 The 6th year Mr. Baum.

Printed by Arthur Olshausen,  
 Editor of the "rriger of the West.

Volume 5, St. Louis, Monday, November 14, 1848, No. 6.

(Submitted by Prof. ? Wolter.)

### **Lying to the Catholic Church newspaper in Baltimore.**

The Catholic Church Newspaper has recently endeavored, in a series of essays written in the form of a dialogue between two Lutherans, to show that Dr. Luther taught in complete agreement with the Roman Church, and that therefore an honest Lutheran, if he did not want to belong to the large group of those who had fallen away from Luther's teachings, could do nothing better than to convert to the Roman Catholic Church as quickly as possible. We had already begun to counter that dialogue with a reply; However, since it was always continued one after the other, we would have been forced to give our reply a proportionate length as well, and thus to take up the "Lutheran" for a longer period of time for an article that could have been of only little interest and use for Lutheran Christians, because there are so many errors, intentional distortions and contradictions in that conversation that the proof of them would necessarily have become boring and unedifying. We therefore content ourselves now with the following brief summary: Either the Catholic church newspaper is really of the opinion that Dr. Luther has taught in complete agreement with the Roman Church, in which case it bears witness to the fact that it was the greatest scoundrel of the Popes and their party to expel Luther and the followers of his teachings from the Roman Church and to persecute them with fire and sword; or the Catholic Church Newspaper is not really of the opinion that Luther has taught in agreement with the Roman Church; then it has been guilty of the greatest hypocrisy and villainy by seeming to take proof from Luther's writings that Luther agrees in doctrine with the Roman Church, while yet the author of the above-mentioned dialogue is clearly aware that

He may therefore turn as he pleases, he has once quite obviously caught himself in a snare, as sooner or later must happen to all those who, out of malice of heart, tell lies. He may therefore now turn as he pleases, he has once quite obviously caught himself in his own snare, as it must happen sooner or later to all who, out of malice of heart, set up nets of lies for the truth. Incidentally, we see from the above-mentioned conversation that the author not only cordially agrees with the clean Jesuits, but also has already learned many a nice bit from their practices and tricks.

We have to consider this Jesuit friend also because of an article in No. 23 of the Catholic Church Newspaper recently. In it, he first of all puts forward the erroneous assumption that the "Lutheran" in St. Louis, Mo. has a superstitious fear of the Jesuits. - In reply, one can have a superstitious fear only of something that either does not exist at all or does not exist in the way one imagines. Both is not the case with the Jesuits; for that there are Jesuits, even the Catholic church newspaper does not deny, and that there are more of them than most people think, is very probable, since those venerable gentlemen do not always think it advisable to confess their name, but prefer to apply the words of our Savior to themselves, Joh. 3:20: "He who does evil hates the light and does not come to the light, so that his deeds may not be punished," so that they can play all the more undisturbed under the cover. But that the Jesuit order is not, according to its principles, only in the imagination of the Protestants a monster of abomination, of this there are innumerable documents, and history has proved it more than too much. Of course, the Catholic church newspaper does not want to admit this, but one looks for a counter-evidence with it in vain, exactly because it cannot lead it. For no sensible person will consider it as a counter-evidence, if on literal and in detail quoted passages of Jesuitical

Theologians are answered with indescribable impudence and shamelessness: "the books from which those passages are taken do not exist at all"; or when it is asserted: "the citation of such passages is worn out and has long since found its completion". One can see from this sufficiently how much the Catholic church newspaper feels its inability to cleanse the Jesuits from the reproaches made to them, which is why it imitates the example of the street boys and throws invectives around in order not to let notice that it lacks better weapons. - Accordingly, there can be no question of superstitious fear of the Jesuits, just as the "Lutheran" is all the more removed from every superstition by God's mercy, the more firmly he is founded in the completely correct faith that is in accordance with the holy Scriptures, in a faith that knows nothing at all about fear of man, and especially ridicules and mocks all secret and open hostilities of God's adversaries, however diabolical they may be, insofar as they threaten the body and temporal goods with destruction. However, every sincere Christian can and may have a holy fear of the soul-murdering poison of hypocrisy and false doctrine, which

Satan tries to spread through his various helpers, among whom the Jesuits have always not taken the last rank. And even if every rightly and truly believing Christian is as certain of this as of his own life, that even the most wicked, persistent and cunning adversary cannot overcome the church of God, but that it must remain forever and finally triumph over all enemies, he nevertheless learns partly from the word of God that many will allow themselves to be seduced into apostasy from the truth, worship the image of the beast and accept the mark of the beast (Revelation 13:16). Joh. 13, 16.), and in part he learns this from the corruption and timidity of the flesh, and therefore he is filled with holy fear and concern for all souls,

who at present recognize and confess the truth, whether they also persevere in it to the end, and for this reason he not only prays for them all, but also does what he can to indicate to the beloved co-religionists every enemy who lies in wait for their souls, and to warn them at times. If, therefore, the "Lutheran" tries to acquaint its readers with the intentions and principles of the Jesuits from time to time, this has its reason in nothing else than in faithful love and concern for their souls, for the less one knows an enemy, the greater is the danger of being overprotected by him. Depending on time and opportunity, some information about the Jesuits and their ways will therefore still be given, in order not to leave the readers of the "Lutheran" in ignorance about them. We will come to the thanks which the Catholic Church Newspaper promises for this later. First we have to consider another point.

The Catholic Church Newspaper demands that, if individual Jesuits put forward such propositions, which are not to be approved in form and content, it should be shown that the Roman Church itself teaches such things and impresses them upon its own. This demand, when made of those who ascribe the principles of the Jesuits to the whole Roman Church, is just; but this demand has already been met on various occasions, for, to cite only one example, in the "Lutheraner," Vol. 4, 20 and 21. The teachings and principles of the Jesuits are listed in books, which not only have the episcopal confirmation, but are also introduced in the schools as textbooks; and moreover, the Jesuit order with all its principles is confirmed by the pope, and thus, according to the Roman Catholic concept, has the most complete ecclesiastical recognition, which it can only wish for. Therefore, all the theological teachings of the Jesuits are the burden of the Roman Church, as long as it does not expressly reject them. - The Catholic church newspaper now tries to present the matter as if in the Roman church the church faith is the eternally unchanging guideline, according to which every writing and every sentence, even of the most learned Catholic, must be judged, while the Lutheran church lacks such an unchanging guideline and therefore depends on the opinions and views of individual outstanding men. But the matter is just the other way round. For in the Roman church the final and unconditional decision in matters of faith does not lie with the common church faith, but with the pope, who is considered infallible; he stands not only above the church faith, but also above the holy scriptures, for only as the pope interprets the church confessions and the holy scriptures, so may and must both be interpreted and understood; consequently, the pope is not the only one who can interpret the church confessions and the holy scriptures.

it is actually the pope who makes the Catholic faith, and on whose personal views it depends what shall be church doctrine in the Roman church or not, and at least as often as a new pope ascends the episcopal chair in Rome, the Roman church faith runs the risk of suffering some kind of change, as one could, on demand, produce sufficient evidence that the popes have contradicted each other, and that even in matters of faith later popes have repealed what earlier ones had established, or have decreed and asserted what earlier ones had denied and rejected. \*) If, of course, every pope, by his accession to the throne, would really become infallible and inerrant in matters of faith, as the papists claim, then it would be fair to listen to him, but that claim will never be proven, neither by the Catholic church newspaper, nor "by all heretics in the whole world, including the devil himself"; and as long as this does not happen, it remains the case that the Roman church doctrine depends more or less on the personal views of the man who just happens to occupy the papal chair in Rome, let that man be as wise or as stupid, as pious or as godless, as he may ever be.

In our Lutheran church, however, things are quite different, praise God; for there is really one unchanging guideline of faith and life and is recognized as such, that is the written Word of God, and everything that deviates from this guideline of faith and life is rejected from the outset by the Lutheran church; but what agrees with it, it joyfully recognizes as a testimony to the truth, whether it was written by Dr. Luther or by the least and most unlearned Christian. Because Dr. Luther was graced by God with a very special fullness of faith and knowledge, his writings, when compared with the Word of God, prove to be in agreement with it, and for the sake of this agreement are held in high esteem by all who love the Word of God. But that a doctrine or an assertion, because Dr. Luther is the author of it, should be considered true without further ado, does not occur to any sensible Lutheran to assert. But if Luther's teachings and views, to whose services, next to God, the church owes its redemption from the fetters of papist darkness and tyranny, have value and validity only insofar as they agree with the word of God, then this naturally also applies to every other person who knows himself called to be a teacher in the church or who casts himself out. If, therefore, men appear who use the Lutheran name as a cover for

Of course, we will publish testimonies and proofs for this assertion in the "Lutheran" only in case the Catholic Church Newspaper is willing to include them without mutilation, since the readers of the "Lutheran" can be of little use to get to know such things in more detail.

If they make a cloak, in order to bring the thoughts of their own head and heart to the people, as this has unfortunately happened and still happens on this side and on the other side of the sea with the most insolent

impudence, then all such, together with those whom they seduce, have their verdict from the outset that they have fallen away from the Lutheran Church and use the name Lutheran falsely and arrogantly! way. The Lutheran Church does not recognize them as its brothers in faith, does not go with them to the table of the Lord, and does not make any community of faith with them at all, but punishes and condemns their false teachings, no matter how large the group of apostates may be. But of course it cannot snatch the name from them by force, but must tolerate that the wolves wear this sheep's clothing until a stronger one comes over them and tears it off. - The Catholic church newspaper perhaps knows all this, or at least it should know it, but its miserable, merely external conception of the church has blinded its eyes. For since, according to Gregorian doctrine, the Catholic Church is so much as the sum of all the people who call themselves Catholic and participate in the outward forms of the Catholic Church, it applies this poor concept of the Church to the Lutheran Church as well, and understands by it the sum of all the people who call themselves Lutherans. But there is much lacking for this really to be the Lutheran church; for this is essentially nothing else than the one, holy, Christian church, which only exists at all, i.e. it is the assembly of all true believers and is recognizable by the pure preaching of the gospel and scriptural administration of the holy sacraments. It also has its members among communities of false believers, i.e. all those who have not let the error of the community to which they belong in name enter their hearts, and who have not yet left their false-believing community only because of a lack of clear knowledge. In some places, however, it currently bears the name "Lutheran Church" because its publicly expressed confession and the confession publicly presented in its confessional writings correspond to that of Luther. Therefore, whoever's faith is in conscious contradiction with the confession of the Lutheran Church, belongs neither to the Lutheran, nor to the one, holy, Christian Church at all, he may call himself a Lutheran or not; but whoever's faith agrees with those public confessions, he belongs to the one, holy, Christian Church and therefore also to the Lutheran, he may have the name "Lutheran" or not. Therefore, even if a thousand or more people refuse to agree with that confession, even if a thousand or more people have rejected it and are now hostile to it, even though they were formerly in agreement with it, the church on earth can still be called "Lutheran".

"The church, however, remains eternally one and the same in its essence and confession; it has tears of sorrow for all who have fallen away from it, and holy, fervent prayer for all who do not recognize the truth, but it admits no one to membership in its body who rejects or even disputes its confession. Therefore, if even Dr. Luther had ever made such statements, which run contrary to the truth of the gospel, they would have been rejected from the beginning by the Lutheran church, even if an angel came from heaven and approved them. -

The Catholic church newspaper now promises to publish such speeches of Luther, as it thinks, contradicting the Gospel, as a thank-you for possible exposure of the Jesuits in the "Lutheraner", and has already made a start to this in No. 23 of this year. J. he has already made the beginning. Everyone may judge for himself whether this is a suitable procedure to respond to accusations made, or whether it does not rather betray the complete inability to take proper and thorough responsibility. - We, by the way, would be gladly satisfied with this kind of thanks, and may hope that the readers of the Catholic Church Newspaper would only profit from it, if really sentences pronounced by Dr. Luther would be communicated unmutated and without additions, but from the first sample we see that this is not to be expected, and that the Catholic church newspaper has either deleted the eighth commandment: "Thou shalt not bear false witness" (much less have it printed) "against thy neighbor" from the number of God's ten commandments, or reversed it to genuinely Jesuitical, which will be obvious to everyone if he wants to follow us for a few more minutes. The first sentence taken from Luther's Table Talks in the Catholic church newspaper reads as follows:

"We have no free will but to "milk the cow."

"I also confess and say, said Dr. Martmus, that you have a free will to milk the cow, to build a house 2c. But no further." (Tischr. Leipz. Ausg. Förstemann II, 54.)

Instead, the sentence reads exactly copied thus:

"I also confess and say, said Dr. Luther, that you have a free will to milk the cows, to build a house, but no further than as long as you sit in safety and freedom, are without danger, and are in no need; then you may well let yourself think that you have a free will that is capable of something, but when there is need, that there is neither food nor drink, neither stock nor money left, where is your free will here? It loses itself and cannot exist when it comes to the meeting. But faith alone stands and seeks Christ.

The Catholic Church Newspaper has therefore not only added an absolutely incorrect headline without indicating that it does not originate from Dr. Luther, but has also not taken care of the fact that Dr. Luther was not the author of it.

The author shies away from breaking off in the middle of a sentence, from putting a period after the words "but no further", and from omitting the corresponding postscript, thus forcing the reader to relate the aforementioned words, which obviously belong to what follows, to what precedes, which must have resulted in a completely different meaning than Dr. Luther's intention and expression. This is the honesty and love of truth of the Catholic church newspaper. Truly! one is strongly tempted to think here again of the infamous Jesuit doctrine: the end justifies the means; for unintentionally such a gross obvious falsification cannot be made by a man who has sound senses.

According to our exact specification of Luther's words, every sincere Christian will recognize them as correct, especially if he wants to take the trouble to read Luther's Table Talks himself; for there he will find that in the immediately preceding Luther speaks of the complete lack of freedom of the human will in spiritual things, and in contrast to this, in the above-mentioned words, he concedes to the free will that it has some freedom in external, worldly things, such as milking cows, building houses, and so on. However, this freedom is also still very limited. Luther continues after the above words as follows: "Therefore, free will is much different than faith; indeed, free will is nothing and faith is everything. Dear, try it, if you are bold, and lead it out with your free will, when pestilence, war, theure time occur. At the time of pestilence you cannot start anything because of fear, then you think: Oh Lord God, if I were there or thereabouts. If you could wish yourself a hundred miles away, you would not lack the will. In dear time you think: Where shall I get food? These are the great deeds of our free will, that it does not comfort the heart, but makes it despondent the longer the more, that it fears even a rustling leaf. (Luth. Tischred. Stuttgart and Leipzig 1836. Thl. I. p. 349.)

Whoever is only somewhat familiar with the Augsburg Confession will immediately remember the 19th article of the same, which literally reads thus:

"Of free will it is taught that man has a free will to some extent to live outwardly respectable and to choose among the things that reason comprehends; but without grace, help, and the working of the Holy Spirit, man is not able to become pleasing to God, to fear God heartily, or to cast out of the heart the inherent evil desire; but this is done by the Holy Spirit, which is given through God's Word. For Paul says 1 Cor. 2:14: "The natural man

hears nothing of the Spirit of God."

"And in order that it may be seen that no novelty is taught in this, these are the clear words of Augustine on free will, as now and here written from the third book of the Hypognosticon: "We confess that in all men there is a free will, for they have all natural, innate reason and understanding.

nunst, nicht dass sie etwas fähigen mit Gott handeln, als: To love God from the heart, to fear God, but only in external works of this life they have freedom to choose good or evil. Good I mean, that nature is able to do, as to work in the field or not, to eat, to drink, to go to a friend or not, to put on or to take off a dress, to build, to take a wife, to do a handicraft and the like something useful and good. All this is not without God, nor does it exist, but all is from him and through him. On the other hand, man can also do evil of his own choice, as kneeling down for an idol, doing a death blow, and so on.

The agreement of this article with the above-mentioned words of Luther and with the Holy Scriptures is so clear that it needs no further proof.

We could be satisfied with this one proof of the Catholic church newspaper's falsehood, since everyone can now sufficiently recognize how much faith one may put in its words, and how great its honesty is, since it deliberately gives "false testimony". To make matters worse, we also want to give a good example.

As the third sentence from Luther's Table Talks, the Catholic Church Newspaper (No. 23 of this year) cites the following words under the ungodly headline it has made: "God sins in us": "God also works evil works in us, for not as we will, but as he wills, so we speak, do and suffer all things. Jena ed. Unfortunately, we do not have the Jena edition of the Table Talks at hand, and have searched two other editions in vain for those words, and are therefore unable to state whether they are correctly written out. However, this does not matter here, because even if the words are thus pronounced by Luther, the superscription is a thoroughly malicious one and obviously set with the intention to mislead the reader from the beginning to a wrong understanding of the words below. In itself, the sentence says nothing incorrect, for God does indeed work evil works in us, but he does not sin, nor does he work sin. In other words: Because it is God in whom we live, weave and are, Apost. Hist. 17:28, and no murderer can lift up his hand to murder, no thief to steal, etc., without God's ability to do so, God works in all the works of men, however evil they may be, but what He works in them is not sin. Even more, God works and provides through His omnipotence and providence that the wickedness of men may be carried out just as God wills, but the wickedness itself is not worked by God, but by the devil and the wrong will of man. (Augsburg Conf. Art. 19.) An example of this in the Bible is Shimei, of whom it is said in 2 Samuel 16:10, when he threw stones at King David and cursed him in the most shameful way: "The LORD hath made him to do it.

The name is: "Curse David. Who then can say, Why doest thou thus?" - Here the Scriptures clearly testify that Simei pronounced his ungodly curse against David by God's command and impulse; but never does it concede that God can in any way be the author of evil. The ungodliness was in the heart of Simei by the effect of Satan even before he cursed David, but God directed it so that the ungodliness of Simei had to be vented in just this way and against this man David. The pious king David, aware of his sinfulness, humbly recognizes this as a salutary chastisement of God, and like David, all true believers recognize the affliction that is prepared for them by the wickedness of men as a salutary doom of God upon them, by which they are to be improved and exercised in faith, without it even remotely occurring to them to accuse God of being the author of sin. - That Luther's opinion in the above-mentioned words, if they are really spoken by him in this way, is no different from the one we have indicated, is clear from another of his table speeches. It says there:

"Origen, the teacher, had a lot of trouble with the question: whether God is a cause of evil? But we say straightway: No, God is not a cause of evil, but a creator of all creatures 2c. But when one speaks thus, one should consider the end, the judge and the cause. For truly God is not a cause of evil, neither creates nor does that which is evil, though he gives the wicked a perverse mind; as it is written in the Psalter: But my people will not hearken unto my voice, neither will Israel hearken unto mine: so have I left them in the folly of their heart, to walk after their counsel, Psalm 81:12, 13." \*)

\*) We cannot refrain from sharing some illuminating sayings of Luther from his famous book: "That free will is nothing" about this important matter. There he writes among other things: "First of all, reason and diatribe (of Erasmus) admit that God works everything in everything, and that without him nothing happens, nor is effective. For he is omnipotent, and this belongs to his omnipotence, as Paul writes to the Ephesians. Now Satan and man, who are both fallen and forsaken by God, cannot want anything good, that is, what pleases God and what God wants, but they are turned away from their desires, so that they can seek nothing but their own. But this "s" will and nature of them turned away from God is not nothing. For Satan and godless man are not nothing and do not have no nature or will, although they have a corrupt nature turned away from God. But this, which, as has been said, is left of nature in an ungodly man and in Satan, is, as a creature and as a work of God, no less an object of divine omnipotence and effect than all other creatures and works of God. Therefore, if God moves and drives everything in everything, he necessarily also moves and drives Satan and the ungodly. But God's activity happens in them just as they are and as he finds them, that is, since they are turned away from God and are evil, and since they do not depend on that moving power of divine omnipotence.

We conclude here with the heartfelt wish that the last-mentioned words, because they apply so completely to the Roman Church, may strike all Catholics, especially those who knowingly lead the people away from God, the living source, and guide them according to their counsel, or better, may strike like a thunderbolt into the heart of all Catholics, so that they may be startled out of their arrogant, hypocritical security and cry out for mercy to Him with whom alone there is mercy and much forgiveness for all who turn from their evil works to Him from the heart; For if they do not turn from the heart, and do not want to be saved without merit by pure grace through the blood of Jesus Christ, our only Savior, the Almighty God is also a zealous God and a God of vengeance, whose fire of wrath burns down to the lowest hell. Protect us all from this, dear heavenly Father, for the sake of your only begotten Son, and give us your Holy Spirit. Amen!

### **Minutes of the St. Louis District Preachers' Conference of the German Lutheran Synod of Missouri, Ohio, and other states,**

Held at New Melle, St. Charles Co, Mo, on Oct. 13.

1848 and the following days.

The pastors were present:

- 1st R. Lange of St. Charles, Mo.
2. I. M. John of Jefferson Co, Mo.
3. I. G. Birkmann of Madison Co, Ills.

When a rider drives a three-footed or a two-footed horse, he drives it as the horse is straight, because the horse goes badly. But what should the rider do? He drives such a horse just like the healthy ones, while the latter goes badly and the latter goes well, he cannot do otherwise until that horse becomes healthy. Here you see, if God works in evil and through evil, that indeed evil happens, but that God nevertheless cannot do anything evil, although he does evil through evil, because he, who is good himself, cannot do anything evil, but uses evil instruments, which cannot divest themselves of the driving and the movement of his power. The fault, then, lies in the tools (which God cannot leave socio8n) without his movement), that evil happens although God moves them, not unlike a carpenter splitting evil with a sharp axe.... No one, therefore, thinks that God, when he is said to be obdurate or to work evil in us (for to obdurate is to do evil), acts as if he first created evil in us; as if he were like a godless host who, as a wicked man, pours poison into a non-evil barrel, to which the barrel does nothing but allow and suffer the wickedness of the poisoner. For such an idea seems to be formed of man, as if he were intrinsically good and not evil, when they hear from us that God works good and evil in us and that we, subject to God's action, are forced to suffer the same. They do not consider enough how God cannot rest with his activity in all creatures and cannot allow any creature to rest. But whoever wants to understand this rightly must think that God



works evil in us, that is, through us, not out of God's fault, but out of our fault, because (since we are evil by nature, but God is good) God, by driving us according to the nature of his omnipotence and carrying us away with him, cannot do otherwise than that he, the good, does evil with the evil instrument, although according to his wisdom he makes good use of this evil for his glory and our blessedness.

D. R.

4. C. I. A. Penalties of Horse Prairie, Randolph Co, Ills.

5. I. P. Kalb of Jefferson City, Cole Co, Mo. 6. C. J. H. Fick of New Melle, Mo.

7. F. Lochner of Collinsville, Madison Co, Ills. 8. I. F. Büniger of St. Louis, Mo.

Unfortunately, several members of the Conference were prevented by illness and business from attending. As much as this was deplored, the wish was expressed that the members of the Conference should not fail, if at all possible, to attend the meetings of the Conference.

First meeting on the morning of October 13.

Pastor Büniger was elected president of the conference, Fick secretary.

First of all, the discussion was linked to some decisions of the last conference. As far as the circulation of sermons is concerned, only Father Lochner had brought his to the synod and delivered it. In general, it seemed inexpedient that the sermons should be delivered at the synod, because it is too easy to omit them there due to lack of time. Accordingly, it was decided that each member of the conference should have a sermon circulated in his district by St. John's Day of next year in such a way that he sends it to his nearest neighbor, who then sends it on, noting its receipt and dispatch. Each must then bring his judgment on the respective sermons to the next conference, or if he does not appear in person, he may also send it in writing. The last person to receive a sermon sends it to the secretary.

The relationship of the Christian to the world was also discussed in more detail. Certainly it is the duty of every Christian not only to die completely to the world and its lust in his heart, but also to exercise the greatest possible caution in the use of evangelical freedom, so that he does not encourage the world in sin, give the weak no trouble, and endanger his own spiritual life. Hence the necessity not to be equal to the world in any respect.

In this context, the discussion turned to how a preacher should behave in his dealings with others. It is impossible to lay down certain rules in advance for all cases. However, a preacher will be able to always follow the right procedure if he 1) seeks to be constantly gathered in God and thus keeps the necessary prudence; 2) diligently asks for wisdom; 3) is filled with holy love for the souls entrusted to him; 4) is mindful that not only the eyes of the congregation, but also of the world are directed toward him.

With regard to pastoral care, it was emphasized that a preacher must be seriously wary of engaging in gossip. If something disreputable is brought to his attention about other members of the congregation, he has to seriously rebuke the accusers.

that they have to admonish the accused according to the order of Christ. Only when this has been done and has been of no avail is the preacher entitled to execute the accused with reference to the witnesses.

Second session in the afternoon.

It has been mentioned that the Lutheran hymnals of northern Germany contain, in addition to the hymns, the Sunday epistles and gospels, the story of the passion of Christ and the destruction of Jerusalem. There is also the custom that the congregation, while the epistles and gospels are read during the service, reads them in the hymnal. Some congregations here wish to retain this custom and have therefore expressed the wish that the pieces mentioned be included in the hymnal.

In view of this, the conference decided to ask the Lutheran congregation in St. Louis to have the above-mentioned pieces printed as an appendix to the hymnal it publishes, for the benefit of the congregations consisting of North Germans.

They discussed how indispensable it was for a preacher to continue his own education. Since it is not possible for the rural preachers to acquire the expensive theological journals due to the lack of the necessary funds, it was decided to establish a reading society. Father Büniger was elected director of the society. The journals that were desired to be purchased are: 1) Hengstenberg, 2) Guericke, 3) Harleß, 4) Schaff, 5) Reynolds. - All members of the Conference are requested to send their contribution, which consists of one dollar, to P. Büniger by Christmas of this year.

The last volume of the German journals (i.e., those published in Germany) is to be ordered; the American journals are to be prescribed from now on. The Director will take care of an appropriate circulation of the same.

Our dear missionary matter was also discussed. Great joy was aroused by a fraternal letter received by the Mission Commission from the administrative committee of the Protestant Central-Missions-Verein für Baiern (Central Mission Association for Bavaria), which holds out the prospect of close cooperation in the future on the basis of our confession, and earmarks the sum of 1800 guilders for the North American heathen mission. Thus, a total of about 1000 dollars would be available for our mission. We gave ourselves up to the hope that the execution of our mission to Oregon was no longer far away.

Since Pastors Ernst and Büniger were prevented from undertaking the missionary trips which the Synod had assigned to them, the Conference requested Mr. Lochner to make that trip this fall, if possible, and to visit the cities of Quincy, Burlington, Blooming, and the surrounding area.

ton and, if possible, also Galena and Dubuque, and to inquire about the condition of the abandoned Lutherans there. Someone from Quincy had raised the accusation against us that we had not yet taken care of the Lutherans there. Father Lochner declared himself willing to do so if he received the consent of his congregation. The conference decided to send a letter to the congregations of Father Lochner in this matter and to ask the Praeses to provide him with the necessary funds for his journey from the synodal treasury.

In general, the necessity of such mission trips was recognized. - Why have you not yet visited us? This reproach, which was made to us from Quincy, is certainly still made by many abandoned Lutherans. Therefore, it is our duty to visit them as much as we can, to get to know their needs in order to help them find preachers, teachers and Christian writings. The sad consequence of neglecting this duty is that our church-orphaned fellow believers fall prey to unbelief or Methodism.

Third meeting on October 14.

Already at the Synod it was agreed to pray for our oppressed fellow believers in Germany also in our churches. As a suitable form of such an intercession the words were accepted, which are contained in a communication of Father Brohm, "Lutheraner", Jahrgangs, Nro. 2, page 13: "Have mercy also, O Lord, on our fellow believers in the old fatherland. Behold their great distress and affliction. Shorten the days of their tribulations. Equip them with constancy and patience, and at last deliver them according to Thy fatherly pleasure." These words are best inserted in the Löhle Agende, page 25, after the passage of the church prayer, which begins with the words: "All who are in tribulation, etc.".

Unfortunately, the difficulty of educating servants is becoming more and more apparent in our country. It is becoming more and more difficult to train ministers of the church. Only a few boys and young men are willing to

devote themselves to the sacred office of preaching and to take on poverty and persecution with it; most of them prefer the secure wages that come from other work in this country. The conference decided to include a passage about this in the church prayer, which is to be inserted in the church prayer of Löhe's Agende after the words: Bless us, too, and it could read something like this: "Bless also in grace all orthodox planting schools for preachers in this country, that faithful workers of Your word may come forth from them; You know, Lord, how few such faithful workers there are in this country; therefore we also ask You to raise up from the youth quite a few who will sacrifice themselves to the service of Your church.

The form of this request is of course irrelevant for others; if only the Lord is asked for relief of this distress.

The preachers, standing alone and lonely, complained of their misery, that they were so often challenged by melancholy, a challenge that comes from the sorrowful spirit of grief, Satan. It is to be fought against above all with diligent prayer and mutual intercession, with devout reading of the holy Scriptures, faithful work, constant occupation, correspondence with friends, and so on.

In terms of literature, the conference expressed several wishes. Thus, we still lack a scripture that is suitable for a gift for life to confirmands. A mere confirmation certificate, which some give, is too insufficient. In this gift, the commemorative saying and name of the confirmand, name of the preacher, the congregation, etc. would be written appropriately. Woltersdorf's flying letter, Hunnius' dogmatics, suitable passages from Scheitberger were suggested. It would be most expedient if a small document were prepared for this purpose, which would serve as a guide for Lutheran Christians through the American sectarian confusion. It would have to prove briefly and clearly from the agreement of our doctrine with the Holy Scriptures that the Lutheran Church is the true one; it would have to encourage the youth in a heartfelt way to love our Church, and it would have to contain a collection of strong words of comfort and core sayings for the various encounters of life. It was also recognized as very useful if an explanation of the Christian questions would be worked out, which would give a short but thorough instruction to those who want to go to the sacrament, and could be distributed as a tract.

---

(To be continued.)

(Sent in by D. Brohm.)

### **The General Synod and the *Lutheran Standard*. \*)**

We were not a little astonished and could hardly believe our eyes when we read in No. 225 of the *Lutheran Standard* its exposition (discussion) of its union thoughts. He reports that the General Synod intends to invite all Lutheran synods that are still separated from it to a grand union with it, and welcomes this project with unconditional applause by explaining with ten reasons why this union is not only permissible but desirable.

The Standard is not unaware, and he himself admits, that Lutheran orthodoxy

As we were about to write down the critique of the reasons presented by the *Lutheran Standard* for a union of all Lutheran synods of this country with the so-called General Synod, as announced in the previous issue, we received the above illumination. We are pleased to share it instead of the one we promised, convinced that the readers can only gain from it. The editors.

He is convinced that the Lutheran doctrine is sought in vain within the General Synod and that a connection with it does not give the least guarantee for the preservation and propagation of the Lutheran doctrine, so that he even believes under No. 1 of his reasons to have to prevent the fear of a danger to it. Nevertheless, he appears as an advocate of this connection.

Does the *standard* really and seriously believe that according to God's word a synodal, thus ecclesiastical, thus also faith community is permissible to enter into with those who cause division and trouble, and thus is also pleasing to God, besides the teaching received from the apostles, from which Christians are to depart according to God's word, Rom. 16, 17? Can the *standard* deny that the General Synod has really caused this division and trouble? Is not the first condition of a synodal union, which is to be a reflection of apostolic unity in spirit, unity in faith, doctrine and confession, as St. Paul teaches us Eph. 4:3-6? And what is the purpose of a union if its highest and noblest purpose, the preservation and propagation of pure, wholesome doctrine, is not achieved, if one has to be content with the meager assurance that no denial of Lutheran doctrine, etc., is required? 2 of his reasons says that a union with the General Synod does not necessarily imply an approval or sanction of any peculiar doctrine or rule of measure defended by individual members of it, he is obviously under the influence of a double illusion (self-deception), in that he finds the doctrine of the General Synod better than that of individual members of it, than that of individual members of it, since it is notorious (well known and corroborated by facts) that the General Synod as a body has left the foundation of the Lutheran Confession in several important articles, and on the contrary it could well be said with more reason of truth that the teaching of individual members is better than that of the whole; and how this second reason could satisfy the conscience of a faithful Lutheran is impossible for us to see. For if "do not approve and do not sanction," euphemistically (according to a mitigating expression) in the sense of the Lutheran confessional writings, should mean as much as: "reject and condemn the false doctrine," and if someone wanted to make use of this freedom not to approve the false doctrines of the General Synod in this sense, it would soon become apparent that a *concordia discors* (a discordant agreement) had been concluded, and the rift would only become all the worse. But if the *Lutheran standard* understands the "not

Just so said His Majesty the King of Prussia to the Lutherans when they did not want to be united, but what is the use of assurances of the founders of a union that therefore no denial of the Lutheran faith is demanded, if the same is done with it?

D. N.

approve and sanction", in the sense of the Laodiceans, as a "disagreement" in certain doctrines, which, however, are not essential doctrines (according to the popular principle of the General Synod: Unity in essential doctrines, liberty in non-essential doctrines, among which latter it also counts the doctrine of the true presence of the body and blood of Christ in the Lord's Supper), then we are heartily sorry to see the *Lutheran Standard* on the side of this vulgar union; for between a union of Lutherans and Reformed and that of Lutherans and pseudo-Lutherans (sham or after-Lutherans) we know no essential difference to make.

If, finally, the *standard* says that a synod may enter into a union with the general synod and yet retain its present constitution, this may well be true of many synodal constitutions; but what can the *standard* say to comfort us, who are called Old Lutherans, as to how we are to get away with our constitution? Will not the General Synod impose upon us the obligation to change some paragraphs which are objectionable to it? or, if this were not done, how would we be able to hide from our own conscience the contradiction into which we have fallen with our constitution?

Indeed, we would have expected a completely different response from the *Standard* to the unification proposals of the General Synod. Instead of wanting to prove the unconditional admissibility of such a union with ten reasons, he should have developed the indispensable conditions of a truly apostolic unity in the spirit according to Ephes. 4. and then left it to the General Synod whether it wanted to offer him its hand over the same. Thus, methinks, it should befit a paper which has assumed the calling of being a *Lutheran standard*.

Editor's Postscript. Since the Ohio Synod, of which the *Standard* is the organ, has only recently made a new public commitment to all the symbolic books of our church, we ask: How does this rhyme with a union with the General Synod? What is to be thought of such a union according to our confessional writings is shown by the following statements. First, the Augsburg Confession says: "It is also taught that there must always be and remain a holy Christian church, which is the assembly of all believers, where the gospel is preached purely and

the holy sacraments are administered according to the gospel. (Art. 7.) Further, the Apology states, "But false teachers are not to be accepted or heard, for the same are no longer in Christ's stead, but are antichrists." (Art. 8.) Further, in the Small Catechism: "But he that teacheth and liveth otherwise than the word of God teacheth, profanes among us the name of God; so keep us safe, Heavenly Father." (3. Hauptstück, 1. Bitte.) Furthermore in the Schmalkaldic Articles: "Paul admits that one should not teach false pre- and curse them as an abomination. And in 2 Corinthians 6 he says: "Do not join in the strange feud with the unbelievers, for what fellowship does light have with darkness? It is hard to want to separate from so many countries and people and to lead a special doctrine. But here is God's command that everyone should beware, and not be in agreement with those who lead unrighteous doctrine 2c." (See Appendix, New York edition of Concord, page 324.) Furthermore, in the Concordia formula itself, it is said of middle things that they are not to be accepted: "if such ceremonies are meant, required, or included as if by them and through them both repugnant religions are compared and become one corpus. (C. B. p. 629.) Finally, in the same confession it says: "I count them all in one cake, that is, for sacramentarians and enthusiasts, as they also are, who do not want to believe that the bread of the Lord in the Lord's Supper is his true natural body, which the ungodly and Judas received just as orally as St. Peter and all the saints: whoever does not want to believe this (I say), let him leave me alone, and only hope for no communion with me, nothing else will come of it." (S. 590.)

---

### **Unity.**

Only this is true unity, which exists in faith; where this does not exist, disunity is good, unity is corrupt. Gregory of Nazianzus.

### **Communication of world actions.**

The last European news, which reach up to October 14, are always of a very exciting nature and give room for even worse fears. In Berlin, the feared uprising did not take place, as the king gave in and did his will to the Reichstag; on the other hand, a great revolution broke out in Vienna on October 6, in which the popular or democratic party won the day. The Minister of War, Latour, was murdered in a barbaric manner, and inhuman revenge was taken on his corpse. As a result, the emperor fled with the entire court, leaving behind a manifesto in which he said he would soon return to come to the aid of his people, who were subjugated by a small but daring party. The next cause of this uprising was the revelation of the reactionary attitude of the court; after large masses of troops had already been concentrated near Vienna, the emperor had issued a proclamation dissolving the Hungarian Diet and appointing the detested Croat prince Jellachich, who had advanced with his victorious hordes to the vicinity of Pest, as governor general of Hungary. October even German grenadier regiments were to move out to fight against the Un

The emperor's request to fight in Hungary or, according to other reports, to be transferred to Moravia, was resisted by the same and the alarm became general. After the Emperor's flight, the Imperial Diet, meeting in Vienna, declared itself permanent and transferred the power to be exercised to a committee of its own, made up entirely of resolute democrats. What will be next? Unconfirmed news sounds very ominous.

In Italy, a national congress is preparing to assemble in Rome for the purpose of forming a union of all Italian peoples. Nothing more is heard from the pope, neither bad nor good.

In Baden, however, a republican movement arose again in September, but was soon suppressed. The Reichsverweser has now raised a corps of 60,000 men and distributed them to the five most dangerous points to maintain the existing order. The Danish disputes are still at the old point, but there are said to be peaceful prospects. It deserves to be mentioned as characteristic of the attitude of the even still monarchical party that in the new draft of the Prussian constitution they want to delete the words: by the grace of God, because those words would have lost their meaning at present and their retention would be useless, if not dangerous. Thus one wants to publicly renounce the biblical teaching that the authorities are God's order. Cholera has finally broken out in London and several other cities, including Edinburgh and the surrounding area. Its appearance on our shores may not be very far off.

### **"The words that I speak are spirit and are life." John 6:63.**

These words are worth much gold. God has ordained his Holy Spirit to come through the word in an orderly way; this is what Christ himself says in this place. Therefore, if something comes to you that seems so beautiful and holy that you even think it is an angelic being, take it before you and hold it up to God's word, see if it is founded in the holy scriptures, and whether God has commanded, ordained and commanded it or not. If it is only a mere thought, a special devotion and good opinion without God's word, feed it. Because God has confirmed the ministry of preaching, beware of such devotions and thoughts, which the devil may well cause, even if they were so sweet as to mean great troughs full of tears. You must know which devotion is evil and which is good, natural or spiritual, for they are all almost the same, the monks' books have been full of spiritual devotion, and many have been deceived by such devotion, for they have not been able to distinguish or conclude which devotion is right or which is wrong, because they have not had the Word of God, and said they must not resist the Holy Spirit. But I say: I will resist them, if they have not the word of God. For St. John in his first epistle (4, 1. ff.) commands, "One should

Test all spirits" and judge, and see who preaches and what he teaches. If I am to test the spirit, I must have the word of God; this is to be the rule, the touchstone, the *lydius lapis*, the light by which I discern what is black or white, good or evil, just as the sun illuminates all things. And where the light does not shine, say, I will gladly let it be beautiful in the sight of the world, and also be a precious thing; but that it should help me to God and deliver me from death, I will neither hear it nor see it, if it does not agree with the divine word, however much it may shine. If such devotion concerns the salvation and happiness of my soul, I will spit on it, trample it underfoot, not suffer, hear or see it, because it is not the word of God.

The preaching of Christ is set for this, because he teaches that his words and speeches are life and spirit, so that when the preachers of lies come and boast of the spirit, saying that they are urged to preach by love and the spirit, we may then watch and not be deceived. Matt. 24:24; for truly they also say now, "I mean well, and with all faithfulness; God knoweth from heaven, I would set my blessedness for your blessedness." But say thou, Preach thou to the geese, thou art a devil, let me not be sworn with thy spirit; Christ will not have me to hear, saying, "The Spirit quickeneth"; where are I and thou? "My words," he says, "are spirit"; if you catch them, you have him.

You may want to ask: Where does the Spirit make alive? or, by what? where shall I find him? Here is the answer: Hold fast to my words and sayings; if you grasp them, you have the Spirit. So the words are spirit in him that teacheth and preacheth, and also in him that heareth and believeth: as much as he cleaveth to the word, so much is he a Christian; but as much as he hath flesh, and believeth not, so much is he flesh. Dr. M. Luther.

### **Correspondence from the Hanoverian of the September 4.**

... The conditions are such that when one sees our people, so highly pardoned by God, lying there beaten in their blood in the hands of the murderers, when one sees how they follow their destroyers and do not want to see the God who made their cities glorious, then one would like to exclaim with Jeremiah: Oh that my eyes were fountains of tears! By the way, if one knew the past, it has not become worse, but the terrible damage, which was raging in the bowels, has now only broken out, so that in this revelation of the damage lies a

redemption, at least comparatively and partially. Our people as such, as an organized nation, has now avowedly fallen away from Christ, we no longer have a Christian-German nation, and the unity of the state and the church is actually over. I agree with you that this is a liberation; for we had only the shell still, but the essence had long since fled. But that cannot prevent us from fearfully looking forward to the further development of our life. However, the Lutheran Church can now win victories by God's grace; for even if it now loses all external supports - and did it really have them among us? - it can now present itself in its proper freedom and glory, without relying on flesh, even if under the most decidedly servile cover. It will now become apparent, and it seems to me,

It is already evident how the Lutheran Church in particular is given the only firm foundation in its certain confession, which survives the terrible disintegration and wavering of all circumstances; whereas the troublesome Union, which, however, as a child of the police ecclesiastical system had its hold on the same, will and must now disintegrate. The ecclesiastical confusion in Prussia seems to be endless, and the separated Lutherans seem to be the ones to whom all faithful members of the church, who were within the Union, will have to flee in the end, and there they will reap the reward of their faithfulness. Recently there was a numerous conference in Gnadenberg near Bunzlau in Silesia, which in this respect is a clear sign of the times. \*) A decided aversion against the union and inclination towards the Lutheran confession was strongly expressed there; the preservation of Lutheranism was actually the subject and purpose of the discussions. The young Professor Kahnis (formerly in Halle, now, if I am not quite mistaken, in Breslau) spoke out particularly strongly, as did Professor Oehler. A letter from Harleß to the assembly made such a powerful impression that it had to be read out repeatedly. Although they have not yet come so far as to negotiate with the Separates, the congregation has had Professor Kahnis declare to the Oberkirchenkollegium in Breslau that the negotiations have not yet progressed so far as to be able to determine the relationship to the Old Lutherans, but that they know themselves bound together in love, esteem and gratitude for what they have done and suffered for the good cause. - Here in Hanover, the situation is such that the church has not yet been drawn into the revolutionary movement; although we already have a draft of an electoral law prepared by a commission for a soon to be convened advisory synod, which will discuss the reorganization of the constitution of the church under presbyterial or synodal form, this is the entirely legal and necessary way. God grant us grace that His good spirit will prevail in this synod; if not, rather, should anti-Christian measures be confirmed by our church superiors, then the battle would soon break out and we would be forced to make a decision. Petri has been publishing an ecclesiastical journal since the beginning of June. - Think of it, the proposal has already been made, namely by Professor Dörner in a small paper, to found a German national church according to the analogy (model) of the political organization; in essence, as it seems to me, the whole thing amounts to an implementation on a large scale of what was intended at the ill-fated Prussian General Synod of 1846. We will, of course, by no means go along with it.

---

(Submitted.)

### **The Lutheran Church emerging from the Union in Prussia.**

This is how a friend writes to us these days:

Here is what I find in "Voices from and to the Church in Dispute," June issue:

Of the movements in the Lutheran Church of the old provinces (in Prussia), the Dorfkirchenzeitung writes the following:

A similar conference, according to the D. Kirchenfreund, also took place in Wittenberg under the presidency of Dr. Heubner.

"In Gnadau, a very large gathering of faithful preachers from near and far took place. A part of them, the decidedly Lutheran-minded, have addressed the minister with the declaration that they would henceforth restore the old Lutheran church with their Lutheran congregations and with the Lutheran Consistorio in Magdeburg. Their number is significant. The Consistory is said to be in agreement with them. Thus, a church reform will probably be announced in the province of Saxony even before primary elections (for the proposed regional synod) can be held again. The Lutherans in Pomerania have taken an even stronger and more decisive stand. There, a large number of preachers met in Stargard and, on the basis of the Lutheran confession, agreed to set up a provisional committee for the preservation of the Lutheran church; this gave the minister notice that henceforth the Lutheran church would again rightfully exist in Pomerania. According to the now existing right of free association, the Minister did not put anything in their way, but only ordered them not to interfere with other religious societies. Thereupon, the provisional committee sent their address to the minister and the minister's answer to the royal consistory in Stettin with the inquiry and request whether it would not openly profess the Lutheran church along with them.

And it is said that the Szczecin consistory has also expressed its willingness and has entered into negotiations with the minister. It can be seen that everywhere people are finally moving from deliberation to action. Efforts are being made to restore the old status of the church in the country, as it was before the Union.

It will not be lacking that also a united church will remain, rather will be formed only now, because up to now only its name existed without reality. Incidentally, in Pomerania, with regard to the symbols and agendas of the The Pomeranian Church Order thus comes into full force again. All symbolic books of the Lutheran Church are again in full force, and ordination takes place again as before on the small Lutheran catechism and the unchanged Augsburg Confession. Likewise, it is left to each pastor to continue to use the new Prussian agendas for the time being, only with the exclusive use of the old forms of Lutheran agendas for the sacraments.

An agreement with the Lutherans who left could not occur now. It is much easier to leave that to a later time. An evil always remains. Two churches and yet only one confession! Have the older brethren not achieved their mission to the entire Lutheran Church? Should they not now resign again? Will they be able to continue to exist without deal scrapings when the old Lutheran Church reasserts itself everywhere? Or should there be several Lutheran church parties, as in America?

A similar assembly of Lutheran-minded preachers had recently met in Neustadt-Eberswalde to take similar steps for the Mark Brandenburg. But it only came to the formation of a temporary committee, which was given the task of inquiring in the province whether there was a similar sense for the restoration of the Lutheran church? and then to make arrangements in the shortest possible time for a complete assembly of all like-minded people.

It is reported that the Lutheran pastors in Silesia have also decided to do the same and will meet in Gnadenberg in June for the same purpose.

Thus, in Prussia, the old Lutheran church seems to be working its way out of the Union and is reshaping itself. There will be no lack of pastors, but whether there will still be an acquaintance with Lutheran doctrine and worship in the congregations will soon become apparent. Schreiber wanted to introduce in his Lutheran congregation the Collectiren or singing of the clergy at the communion, because he did it in his former Lutheran congregation and because it is customary in all (?) Lutheran countries. But they do not know that here, and expressed the concern: I wanted to make them Catholic. \*) But I do not want to list Berlin as a pattern and example (cannot have been a Lutheran congregation, because the Lutheran congregation has completely the old Lutheran service). We Silesians are considered bad Berliners here and it may be true. Confessional churchmanship is poorly represented here."

**"At that time JESUS answered and said: I praise You, Father and Lord of heaven and earth, that You have hidden these things from the wise and prudent, and have revealed them to babes." Matth. 11, 25.**

(See: Luther's Works. Hall. VII. 1188.)

Here are the two things Christ rejoices over. The first, that God has hidden such a mystery from the wise and prudent. The other: That he has revealed it to the little ones, the foolish, and the underage; only this gives real joy. As if Christ wanted to say, "The wise and prudent do not want it, but the foolish and underage, who speak nothing against God's word, who do not grumble against God's will, but as he works and does with them, so it pleases them. These are all those who are not wise and understanding in themselves to fall into God's works and words with reason. They are not babblers and washers, as is the way of the enthusiasts, who drive themselves to preach, without a profession and without being called upon, and then say that the Spirit drives them. This is surely a sign that the devil calls them preachers; and when you find one, if you want to teach him and show him the right way, they open their mouths and speak a hundred words before you speak one.

But a real preacher is not so talkative, does not burst in as if he were full of art, presents himself as if he can do nothing. Just as he certainly thinks he knows and can do the least. The Lord here calls them minors. For they hear much

\*) It is a pity that Mr. Weyl with his excellent Kir-



If the "chenboten" is not there, he could further enlighten the people about this point and bravely help them with his stupidity and indestructible impudence. How would it be if one collected and sent the man out to fight against these new Old Lutherans, and to protect the poor souls against the "Jesuit priests" of Old Lutheranism, who want to lead them back "into the gruesome night of Pabstism"? He should already put a flea in their ear with his wisdom, because he understands it, and has learned it in his so peculiarly fun-filled fight with the local Old Lutherans. I think the Old Lutheran clergy and their kindred spirits, the Jesuits, would gladly give their last penny to this collection in order to get rid of this terrible enemy.

D. E.

They prefer to be disciples themselves, rather than to preach to others; they do not want to be wise, like washers, who only turn their hearts and minds to teach other people, but no one wants to hear them; and although they sometimes show themselves to be lowly before people, they still have an adamant head and a defiant spirit that does not want to give way to anyone; in short, his opinion is the best, and no other. But those who are righteously lowly are glad to yield, and let themselves be guided into the right understanding; indeed, they are glad and thankful that they have come to the right understanding. So Augustine was brought here by force, and would much rather have remained a minor and a disciple than to teach others; but he had to come forward and preach to the congregation. That is why he was the best doctor in his time, and also achieved something with his teachings and sermons, more than any of them.

But these are not the little ones, who outwardly are lowly and poor in life and walk, or who are ignorant of the Scriptures. For if they were to remain coarse lumps, learning nothing, and pretending to be the unlearned for the little ones, the lowly and the underage, even despising those who are experienced in the Scriptures, it would be a waste of words. Yes, these same arrogant, proud men of virtue are the right wise, who inwardly exalt themselves, and think much of themselves, despise others, and think that they alone know. For this reason, God hides it from them and will not reveal the secret to such arrogant stupids. For it may well be that a beggar in a gray felt and long beard can have a more arrogant spirit than, say, ten princes in golden garments.

God looks at the right, inward, humble heart, which considers itself condemnable, and desires God's help only by grace; to such God also opens his will. But those who want to be wise before God, and do not want to let their thing be condemned, he rejects them.

---

#### Receive

for the construction of a church for the "First German Ev. Lutheran St. Paul's Parish" in Chicago, Ill.

By Mr. ? W. Keyl of his congregation at Milwaukee, Wis., L11.50. A. Selle, Rev.

---

#### Get

a) for Fort Wayne Lutheran Seminary: \$2.50 from Zion Lutheran Church at Jefferson City.

d) for the Cass River Mission in Mich.: O1.00 by Mr. Paar. O2.00 by Mr. S. Koch.

o) for the Synodal Missionary Fund:

\$1.00 from Mr. Wendel Kautz in Echester Township, O.

\$2.00 from the Lutheran congregation in Pomeroy, Meigs County, O. O4.72H from congregation members in St. Louis.

#### Paid.

The 2nd half of the 4th year Mr. Pankow.

The 4th year of the HH. Georg Bremer, ? Sauer.

The 1-half of the 5th year HH. Hb'ckendorf and Stüber.

The 5th year. The HH. ? Biltz, ? Birkmann, E. Beck, Georg Bremer, Mrs. Dieterly, A. Einwä'chter, ? Fricke, I. Fetting, ? Geyer, ? Habet, Jakob Hügley, ? Kalb (2 ex.), Franz Leutner, Mrs. Lenz, Friedr. Leutner, I. H. Müller, Eberh. Muhly, C. Meyer, G. Niklas, Pehrel, Dietr. Pardieck, Th. Rückert, Wig. Rollmann, Nuppel, Joh. Ströbel, G. M. Sus, I. G. Schneider, Thie-meier, G. Trentmann, Joh. Heinr. Trautmann, H. Wiege!, Gottfr. Wiedemann, Joh. Weckesser, H. Wolf.

---

Printed by Arthur Olshausen, publisher of the Anzeiger des Westens.

**Volume 5, St. Louis, Monday, November 28, 1848, No. 7.**

(Submitted.)

**Conversation of two boys about the holy office of preaching.**

Two boys were walking on the shore of the sea. A fresh wind was blowing; several ships were sailing with full sails toward a neighboring port city.

It's a pleasure to watch the ships dance through the waves," August exclaimed. Now look at that magnificent three-master, Wilhelm, and see what it's loaded with. I now know what I want to become: I will become a merchant; if I am successful, I can become enormously rich through good speculation. But then I'll give you something; and here, Wilhelm, here on this hill, I'll build myself a nice house and buy myself wagons and horses. That will be a life! You will visit me, won't you?

W. Of course. We then ride out together.

A. Do you already know what you want to be, Wilhelm?

W. With God's help, I will become a preacher.

A. Well, I'll be! Tell me, how did you come up with that?

W. You remember, the pastor said the other day in the religion lesson that the good Lord had established the holy office of preaching and that there always had to be preachers. For if God's Word were not preached, people could not come to faith and be saved.

A. Correct. But he also said that Cedar was not sent to the holy office of preaching. For whoever wanted to become a preacher would not only have to be in the faith, but also have the necessary gifts and inner calling for it.

W. Now the pastor asked me if I would like to become a preacher. I said: I would love to, but I only believed that I was not suited for it, because I could not learn everything that was necessary for it. But he answered that I had the necessary gifts; learning would not be difficult for me.

A. But what do your parents say?

W. O they are happy about it. Father said he had always wanted me to become a preacher and gave me his blessing. I am now going with two other boys to the pastor for Latin lessons.

A. Dear Wilhelm, do not judge a preacher. It is the most miserable, tedious life, I assure you, and pays little. If you became a Methodist preacher, you could always ride around and be well paid.

W. Absolutely not. The Methodists deviate from God's Word in the sacraments and other points. And then their camp meetings, love feasts and all the other disgusting stuff.

A. Well, become an evangelical, Protestant pastor. Then you can accept people of all faiths into your congregation and get a good income.

W. Shame on you, August, you want to be a Lutheran and make such ungodly impositions on me. You know that the union between Lutherans and Reformed is an abomination to God. We should respect all people, even Love the false believers and pray for them that they may come to the knowledge of the truth, but beware of their errors.

A. Forgive me, I didn't mean it that badly. Enough, I'm not going to be a preacher. I'll go to a store and make myself a lot of money. That way I stay my own man and can play the gentleman. Tann I start my own business, travel and enjoy my life.

W. You'll soon get bored with that, too.

A. You, on the other hand, trust the beautiful youthful years behind the books. Then maybe a small church in the bush will call you. During the week you teach the children, on Sundays you preach, so you have little free time. You live in a miserable log cabin, where it rains, blows and snows in all directions; you have to carry water and chop wood yourself; you have nothing to eat and nothing to break; you don't get to see any money.

W. Is it really that bad?

A. And finally, when you have served your congregation faithfully for a few years, you will be chased away as a reward. Poor Wilhelm, if you want to take good advice, don't become a Lutheran preacher.

W. But you are also exaggerating terribly! Not all preachers are like that. And if it were so with me, what of it? Christ had not where to lay his head, shall I not follow his poor life? His love was rewarded with ingratitude; should I, poor sinner, complain when I suffer the same? I should rather rejoice if I became like him in it.

A. Why don't you choose a more lucrative profession?

W. I could; for I am free, but I do not want it. I do not ask anything about the unjust mammon, the wretched money, this impotent idol, which unfortunately so many serve to the eternal ruin of their soul. Oh, the glory of the ministry of preaching is so great that everything earthly seems so trivial and worthless to me.

A. You renounce only with it also so many innocent pleasures! A preacher is very bound by his office.

W. That may be; I gladly renounce them. But they are short, and it is impossible for a man's heart to find satisfaction in them. It is all vain, all vain, said the most glorious king of Israel, after he had enjoyed all the pleasures of life. And you would have to break out into the same lamentation in the end, if you had also gained the whole world and enjoyed all its honors, pleasures and goods.

A. But that means looking at life a little too blackly.

W. Not so. The world perishes with its lust; it is vain because it is sinful, and the wicked enjoy it more than the pious. The rich man lived all his days gloriously and in joy. The saints, on the other hand, had to suffer much. Isaiah was sawn in half, Stephen was stoned, Jacob was beheaded, and Christ,

who is the eternal justice, love and worthiness! himself was crucified by his own people.

A. The shameful, ungrateful world.

W. Therefore it would also be shameful if a Christian wanted to court with it even further. He must rather say with Paul: Through Jesus Christ the world is crucified to me and I to the world. Gal. 6:14: That noble hero who conquered Jerusalem refused to wear a royal crown where Christ our Lord wore a crown of thorns. And why should a preacher not gladly suffer and renounce for the sake of Christ, since God will reward him with eternal, unspeakable glory?

A. I meant that all devout Christians are promised the same?

W. Certainly. But God has also given a special promise to faithful preachers in his word: Teachers shall shine as the brightness of heaven, and they that teach many righteousness as the stars for ever and ever. Dau. 12, 3.

A. Is it nice to become a preacher just for the sake of that reward?

W. Of course, grateful love for Christ is the first reason that must drive us to make all sacrifices for his sake. But because the Christian who, according to God's will, assumes the sacred office of preaching, at the same time assumes many sufferings which he would have escaped if he had chosen another profession, because so few have the desire for it and yet it is so necessary, God wants to entice and provoke Christians to it with the most wonderful promises of an eternal reward of grace.

A. It is also the most difficult profession. Just think of the burden a faithful preacher has to bear, the care for souls, the contempt of the world, the temptations of Satan and the account he will have to give one day.

W. But also the most beautiful. For with what does a preacher deal daily? With the most blessed good that we have on earth, with the heavenly sweet words of our dear God. King Alexander of Macedonia knew Homer's Hymns of Heroes almost entirely by heart; a copy of it lay constantly under his pillow; and yet it was only a dreary, pagan book. How much more should we delight in the words of God and talk about them day and night? For there the paradise that has vanished from the world opens up to us; there the blessed meadows green; there the fresh streams of water of eternal life flow; and whoever faithfully draws from this well of salvation receives the inexpressible consolation that all his sins are forgiven, he finds in it a refreshing balm for all the pains of his soul. God's words are spirit and life; therefore they alone can satisfy the infinite longing of the human heart.

A. But all Christians have that joy in the word of God?

W. Preachers also want to be only helpers of their joy. For this purpose they preach God's word, But for this they need the deepest possible knowledge. Where possible, they must be able to read the holy scriptures in the original language, must know the Christian doctrine in its context and know how to defend it against all attacks. Oh, I would like to wander through the entire field of human knowledge in order to be able to bear witness to the truth in every way.

A. Studying will be trouble enough for you.

W. An effort which I gladly undertake in order to penetrate ever deeper into the mystery of God's love, into which even the angels long to look. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16. This saying is the heart of the Bible, an eternal source of peace and joy. Whoever heeds it in a childlike and simple way, the faithful fatherly face of our God appears to him transfigured by all the splendor of his infinite kindness and brightness; he also becomes quite friendly and faithful, his heart warms, because the love of God is poured out in it. Just think about this love in its breadth, length, depth and height: God the Father gives us His Son, His enemy; Christ, God and man, died for us on the cross, bore our sins, pains and illnesses, and bought us with His own blood. Now sin is blotted out, death, devil and hell are overcome, now heaven is on earth, we are now God's children. We should all say with Paul: "I count all things as evil against the abundant knowledge of Christ my Lord, for whose sake I have counted all things as evil, and count them as filth, that I might gain Christ." Phil. 3:8.

A. If only I could grasp this blessed message, I think my heart would burst with joy. But I am unfortunately so cold, dead and dull for the divine.

W. This is what we all are by nature, dead and deadly in sins, thoroughly poisoned by them, nothing good dwells in our flesh. But the gospel is the power of God that saves everyone who believes in it. Rom. 1,16. It is so unspeakably rich that it not only brings us the blessed news of the great deeds of God for our salvation, but also communicates the Holy Spirit, who awakens our dead souls to faith.

A. That is why it is said, "How beautiful are the feet of those who proclaim peace, who proclaim good. Rom. 10, 15. I must confess to you that this conversation makes my heart feel so wonderful that I feel like becoming such a lovely messenger.

W. The beauty of the holy office of preaching consists in the glory of the word. It is the ministry that gives the Spirit, 2 Cor. 3:8, therefore it has an exuberant clarity against which the shining splendor of the world must pale. For

thereby spreading the glory of God, filling heaven with the blessed, and destroying the devil's kingdom. All the saints in heaven and on earth are gained through the ministry of the holy preaching office, which God Himself has administered.

A. Christ our Lord Himself preached; how highly is that ministry dignified!

W. And why does God still sustain this earth? Why does the sea still roar and the sun still shine? For the sake of the church, so that children may still be born to the Lord through the service of the holy preaching ministry. When the world becomes so godless that it no longer wants to suffer the preaching ministry, then its last hour will have come. Therefore, we can expect the last day at any moment, because God's word and the holy ministry of preaching are disgracefully despised by countless people, although they are the greatest benefits that God shows to the human race through them.

A. How blessed you will be, William, when you become a faithful preacher and one day appear before the throne of God with the souls who have come to God through your ministry, when you will hear from the mouth of your God the blessed word: "O devout and faithful servant, you have been faithful over a few things; I will set you over many things; enter into the joy of your Lord. Matt 25:21.

W. Oh, August, the holy office of preaching is so difficult that even the holy apostle Paul exclaims: "And who is fit for it? 2 Cor. 2:16. For a preacher is required to be pure in doctrine, faithful in work, holy in conduct. Will I be able to do all this? Oh, I am not good for it!

A. Be of good cheer! God gives grace to the humble, God allows the sincere to succeed. And I will strive to become a faithful and efficient member of the church.

W. Now in God's name.

A. May the Almighty God help you, who raises the dead and calls that which is not to be. Rom. 4, 17. H. Fick.

**Minutes of the St. Louis District Preachers' Conference of the German Lutheran Synod of  
Missouri, Ohio, et al. states,**

held at New Melle, St. Charles Co, Mo, on Oct. 13, 1848, and the following days.

(Conclusion.)

**Fourth Session.**

In order to awaken the love of preaching among our youth, it was decided that Father Fick should prepare a discussion between two boys about the spiritual profession.

In the friendly discussion that took place among the members of the conference in the leisure hours, many examples of the wonderful work of God were shared. So that such a treasure would not be lost, but would also be preserved for our descendants, the conference decided that each member should contribute to it from the area of his experience.

in which examples of God's miraculous guidance, answers to prayer, divine judgments 2c. are recorded. These contributions "are collected into a book, under the name: The miraculous workings of God in our time. The respective secretary has to keep the same.

With regard to the baptism of children, it was said that children over the age of four should be taught before they are baptized, since at that age the spirit of contradiction already begins to stir. They must be taught the main content of Christian doctrine, sin, the grace of God in Christ, eternal blessedness, and so on.

As for the acceptance of children for Confirmation instruction, some follow the rule that they do not admit them before the age of twelve.

It is to be punished if a Lutheran lets himself be married by a squire with contempt of the ecclesiastical copulation.

It was mentioned that now the name "Atlutheran" is often attached to the Lutherans by the world and the sects. This is especially the case with the Evangelicals and Methodists. As far as the disgrace is concerned, we would gladly let ourselves be called so for the sake of Jesus, of whom people also said that he was one of the old prophets. However, since our conscience bears witness to us in the Holy Spirit that we faithfully adhere to the doctrine of the Evangelical Lutheran Church, we protest against this name and must unfortunately declare the opponents mentioned either ignorant or malicious smearers. We protest against it because we do not want to form a new sect; rather, we profess the one, holy, Christian church and are convinced that we belong to it, since our church bears the marks by which the true church is recognizable in all times and lands, namely the same pure and unadulterated Word and Sacrament. Therefore, we declare all who fall away from the confession of the Lutheran Church to be apostates. Finally, we protest against this, because we agree with the true Lutheran Church of all countries, and consider it a shameful trick of our opponents, if they want to cheat us of the blessed good of fellowship with our fellow believers in all parts of the world by mocking names, false accusations and lying representations.

On Sunday, Messrs. Lange and Lochner preached; Fr. Strasen gave the confessional address.

#### Fifth meeting on October 16.

To the joy of the conference, a fraternal letter was received from Father Schieferdecker, in which he not only excused his non-appearance with valid reasons, but also communicated his intemperate view of the "Lutheran". He writes about it the following heartfelt

I have in mind only the benefit of the poor country people, who, however, seem to me, at least here in the West, to form the core of the Lutheran Church. For them there is too much of a good thing. If it were only half as large as it used to be, it would be better read. Many, if not most, people are very slow in reading; they do not want to leave the other books, especially the Bible, lying around; they cannot work their way through the mass of what is given. I have had many experiences with this. Our "Lutheran" would gain a thousand times greater circulation if it were half as large, half as cheap, and entirely popular. Next to it, a scholarly paper could be published. The poor, uneducated, ignorant country people demand consideration. It is impossible to raise them so soon to such a level of education that such a paper, written on the whole in a higher style, exceedingly rich and presupposing thorough knowledge as well as skill of judgment, could grant them just this pleasure and the same enjoyment that ours has from it. You will not misunderstand me, dear Walther, as if I somehow wanted to deny the value of our organ, which is run by such a practiced hand. That is far away; I only lament the poor, ignorant and neglected people; I also do not deny that a considerable part of the content is quite popular; but they do not know how to find it out of the masses. Therefore, it seems to me much more advisable to separate the popular paper from the learned paper."

As much as the conference agreed with the opinion of the author, it was emphasized that the "Lutheran" has a twofold task, namely not only the instruction of the country people, but also of the educated and preachers. Therefore, it is necessary that more thorough treatises, refutations of false doctrines 2c. appear more often. But at the same time it must be seen that, where possible, no number is unfruitful for the people, that the language is consistently short, simple and understandable. The members of the conference declared that they were pleased as often as they received a number of the "Lutheran" and hereby encourage the editor to continue confidently in his beneficial work with God's help for the good of the church.

Thereupon Fr. Lochner put the question to the conference: 2. whether the ordination is a confirmation of the call to the spiritual office in general or whether the ordination must be repeated as often as someone is called to another congregation.

About the profession the following beautiful passage was read in Gerhard's *loc. theol.*: "The expression profession is used in a twofold meaning

is taken from the word. On the one hand it refers to the activity of being chosen, called and sent to an office, Is. 49, 1: The Lord has called me from my mother's womb. Then also the way of life to which people are called, i.e. the occupation that is given to someone by God, 1 Cor. 7, 20: Let each one remain in the occupation in which he is called. According to this, the church service can also be called a special occupation or profession, in which the church servants are placed by God. There is no doubt, however, that the Holy Spirit has his special purpose in this, which is why he calls that work of divine grace, by which the church is provided with ministers, vocation. 1 The divine calling is so effective that it brings into being that which was not there before. Rom. 4:17: God quickeneth the dead, and calleth that which is not, to be. Thus the ministers of the church are equipped by divine appointment with the gifts necessary for them to properly fulfill the duties of the office entrusted to them. Whom God sends, he makes skillful. (2) When something is revealed that was not known or perceived before, the Scriptures call it a calling. Matth. 5,9: Blessed are the peacemakers, for they will be called children of God, i.e. they will be revealed and recognized as children of God through their love for peace: in the same way, through the legally executed calling of the church servants, the eternal decision of God concerning their election to the service of the church is revealed. Just as the work of grace by which God calls men to His kingdom through the preaching of the gospel is a completely unmerited benefit, 1 Pet. 2:9: God has called you from darkness to His marvelous light, 10: You were not a people before, but are now God's people, and you were not in grace before, but are now in grace, so also the calling to the ministry of preaching is a work of pure and unmerited grace. Gal. 1:15: "Since it pleased God, who separated me from my mother's womb and called me by his grace," .... This calling to the ministry of preaching is absolutely necessary for those who want to be in this ministry according to God's will with a good conscience and for the blessing of their listeners. The Augsburg Confession says about this, Article 14: "It is decreed by the church government that no one shall teach or preach publicly in the church or administer the sacraments without a proper calling.

According to 1 Cor. 4,1, Gerhard considers the faithfulness to the office commanded by God to be the constancy (*constantia*) in the ordinary profession, so that the servant of the church does not exchange his office for another one out of frivolous recklessness, but remains in his profession, to which he must hold himself ordained by God. Therefore, there are only extremely few and rare cases in which a preacher with a good conscience may voluntarily resign from his office. Thus sometimes

## 52

In the case of persistent hatred of the listeners against his person, combined with contempt for his teaching, so that he is worn down by constant sorrow and grief, as with Lot, whom God Himself led out of Sodom, since his listeners tormented his righteous soul from day to day with their unrighteous works, 2 Petr. 2, 8. So too sometimes in the case of persecution from external enemies. But with the greatest conscientiousness all carelessness and haste must be avoided.

The Conference now pronounced the following as its view:

1. whoever is duly called by a congregation is thereby called by the whole church for his whole life to the service of the church, because by such a duly called Berns it becomes clear that he is called by God Himself to the service of the church.

2 If a preacher is therefore unlawfully expelled, or his congregation is dissolved, or his local calling ceases for other reasons, his general calling does not cease at all. 1 Cor. 7, 20. He is therefore obligated to accept a regular profession as soon as it comes to him. 1 Cor. 9,16.17. Matth. 28, 29.

(3) Therefore, although such a preacher may in a certain sense consider himself a minister of the church, he has no right to perform official acts without a prior profession.

Sixth session.

As far as ordination is concerned, according to Gerhard it is a public and solemn confirmation or testimony of vocation, by which the ministry of preaching is entrusted to a competent man called to it by the Church, to which end he is ordained under prayer and imposition of hands, assured of his rightful calling, and publicly reminded of his duty solemnly and earnestly by the whole Church, for which reason we also preserve the use of ordination in our Church inviolate.

However, our church denies the absolute necessity of ordination. She rejects the papist error that ordination is a sacrament which imprints an indelible sign on the recipient and imparts the necessary gifts of office *ex opere operato*. In general, it rejects all superstitious overestimation of it. The ordination is nothing but an ecclesiastical ceremony, even if venerable by its age, edifying by the prayers connected with it. But by ordination itself, by the mere laying on of hands, no grace is imparted. It is the prayers of the congregation and the church servants that find the promised answer, for their sake the Lord gives and increases the necessary gifts of office.

According to Gerhard, ordination happens only once. He says: "In this the investiture differs from the ordination, that the ordination happens only once, but the investiture is repeated as often as someone, who was already ordained to the church service before, can be assigned to a other municipality, or to another level of ministry at the same municipality.

The ordination happens only once, because the church recognizes from the first calling of a Christian to the preaching ministry that the same is chosen by God Himself for the service of the church, and it is sufficient that she testifies to this publicly and solemnly on this occasion. It would be superfluous for such a testimony to be repeated.

However, the fact that a Christian is obligated by God to the service of the church for his entire life by virtue of his calling does not in any way imply the concept of an exclusively so-called spiritual state. For on the one hand, every Christian who possesses the necessary gifts, knowledge and qualities can be called to the service of the church; then God's word also commands that the preacher who has made himself unworthy of his profession be removed from his office.

The conference made it the duty of each of its members to investigate this matter further and decided to resume the discussion of this matter with the help of the Lord in its next sessions.

Hermann Fick, Secretary.

For the hospitable reception in the parish house at Neu-Melle we were able to express our small thanks to the dear inhabitants of the same at our farewell; but for the active participation of the dear congregation, since they saw us as their guests and contributed so kindly to our physical refreshment, I shall herewith express our sincere thanks on behalf of the brethren with the heartfelt wish that may the Lord continue to give her his pure, beatific word.

F. Bünger.



(Submitted.)

### **Cause to be terrified of Methodist doctrine and the pastoral care of their preachers.**

I cannot help but share the following story with the honored readers of the Lutheran, some of which I witnessed with my own eyes and ears. May God grant grace that through it those who limp on both sides may be strengthened in the faith, and those who have a desire for Methodist holiness may be deterred from it, and humbly learn to seek their peace in justification by grace through faith alone. But may we, for whom the glory of heaven shines, be exhorted to thank the Lord anew for the light he has given us, and to hold it in high esteem.

I take the liberty of adding a few words to this story.

Words about the origin of the local Methodist-Community to lead the way.

In Clay Township, Auglaize Co, O., where I stand, as a called servant of Christ, the Methodist Episcopalians crept in about three years ago. Ostensibly driven

(However, the congregation was deserted by its preacher, who, after not finding the number of thalers he was looking for on the contribution list opened for him, had left when "his year was up"). However, although the Lutherans were deserted, they would not have allowed Methodist preachers to preach in their midst had they presented themselves as such. The clever Methodists knew this well, so they did not do this, but appeared among the unsuspecting under the name "Lutheran". And behold, they were accepted by some, and only when a certain Mr. Peter had already found followers did the deceived congregation realize that in the person of this man they had received a Methodist in their midst. But the followers were not yet "converted". Their conversion should therefore proceed. What does Mr. Peter do? He "first leads the women captives" (2 Tim.

3, 6.); waits for the time when the man is not at home, and then prays with the women until they, irritated by his terrible noise, began to tremble and to hesitate. Once he had noticed this, he did not stop until they had fully "penetrated". Since with the Methodists every soul feels called to convert those who are still "outside" to Methodism, the women have now also tried their hand at the men, and unfortunately with success. In this way, a small Methodist congregation was gradually formed, which still exists and counts six families. Mr. Peter was their pastor (?). This, at the head of the congregation, which proudly boasted that it had renounced the "devil's church," sought them in its

The people of the city soon began to thin out of their own minds. There were also soon

Some thought that they had reached the highest degree of holiness, that they were perfect. The word of God, which was held out to them when they sought to "convert" me, was held in low esteem.

And just as they did not want to hear, they also did not want to see when God the Lord clearly showed how much he disliked the doings and activities of the false spirits. So it happened that at a *camp meeting* here a young woman, after she had fallen to the ground like a log in her "penitential struggle" and after a little while jumped up again, fell down again and to such an extent that as a result of this fall she became seriously ill and had to stay in bed for several weeks. But of course, how should the people have learned to see their foolishness and sins through this, since even the preachers claimed that what had happened was a work of the Holy Spirit! Against better knowledge and conscience, it was primarily a man who used to be generally respected who sinned.

We now come to our real story.

If someone in the *class meetings* knew how to tell a lot about his experiences, the one mentioned knew even more. Sin seemed to be alien to him; indeed, he no longer considered himself capable of acting against the Lord. He most fondly recounted in the *class meetings* the course of his conversion in the following way: "I was," he began, "alone in my house one day, lying on my knees in prayer, thinking not to cease until the Holy Spirit had moved in upon me, for still I felt that I was a sinner; then suddenly my parlor was filled with a marvelous light; so I struggled and struggled that anyone who had seen me would have thought me insane, but the Holy Spirit moved in upon me then; and now I feel no sin, neither do I sin any more." Thus ended the wretch. But, "Be not deceived, God is not mocked," says Paul Gal. 6:7. Soon it was heard that the man's flash in the pan had died out, and that he had ceased to acknowledge himself pure and holy, but had rather begun to think himself the noblest of sinners, and that, unfortunately, in the sense of a Cain. At the same time, the Methodist congregation had a "large church", where, in addition to Mr. Riemenschneider, the chief preacher, Mr. Diemer and Brakany were present; the congregation celebrated Holy Communion. Herbst (that is the name of the unfortunate man), who was severely afflicted by his sins, was to be invited; but when he heard about it, he wanted to escape, because he considered himself unworthy to partake of the Lord's Supper, and he knew well that without faith he would do it to himself for judgment.

But this objection, raised by the poor man, was not heeded. When the preachers saw that he was not willing to come, they dragged him to the table of the Lord, pretending that the Holy Spirit would return through the Lord's Supper. Brother Diemer excelled in this pulling and forcing. And the poor man also let himself be forced. But after he had taken the bite, it became quite different with him. More tormented and tortured by an inner restlessness than ever before, he asked the preacher, who was speaking to the congregation after the celebration of Holy Communion, to stop and pray for him and his family. When the latter would not listen, the former ran out of the congregation with disfigured gestures and, like a madman, toward the bush. The preachers, including Mr. Peter, left the congregation the next day without much concern for the lost sheep, which had not yet returned and through their fault had strayed into the desert. When the unfortunate man had not returned home even on the third day, he was searched for by his own and found. But he remained only a short time in the house to which he had been led back. At midnight, after a few days, he left his home again. He began, as before, his sad wanderings, this time unhindered by his own people. They and the entire congregation believed that the unfortunate man was in the hands of Satan, and for this reason, Mr. Peter probably considered it unprofitable to comfort his troubled conscience with the Gospel. He did not want to recognize this sacred duty of his, as it seems. Therefore, as a coward who knows his inability to face the enemy, he had no decency to leave the field at the time when the wolf, according to his own statement, already had a sheep in its jaws. But, dear God, with what would he have wanted to free this one too? What would he have used to raise the shattered spirit? He could not point to the poor man's feeling, as he was accustomed to do; that was precisely what condemned him; and Mr. Peter had not preached believing without feeling before, so it did not occur to him to do it now either. He thus left the desolate man completely in the lurch.

After he had wandered around in the forest again for two days without eating or drinking, he came to one of my parishioners and asked for food and shelter in front of his house, where both were granted to him. But here, too, after three days, he wanted to leave again in order to escape from the tormentors in whose power he felt himself to be; which, of course, would have been impossible for him, because he carried them in his own breast. In the anguish of his heart he asked for me. As soon as I received news of this, I went to him to tell him about Him who is sent to "bind up the brokenhearted and to preach deliverance to the captives" (Is 61:1). When he saw me, he showered me with questions, such as: whether I could help him; whether I had the Holy Spirit; whether he could still be saved, and so on. After I had answered these and similar questions, I tried to get a closer look at the condition of his heart in regard to the latter. There he told me, in the presence of the inhabitants of the house, with weeping, that only now his sins and the consequences of them, as they were described to him by the Methodist preachers, were quite clear before his eyes, and that therefore he saw curses and condemnation from all sides, but no mercy anywhere. At this he wrung his hands in despair. I now tried to dissuade him from the opinion of the Methodist preachers, including that of his own heart, and to lead him to the Word. Whereby I contrasted the greatness of his "double sins", as he called them and which he did not want to name, with the greatness of God's grace in JEsu. But incredulously he turned his face away from

me. And although he was aware of most of the examples of divine grace and the comforting sayings I cited, he would not apply a word of life to himself. His words, which he kept repeating, were, "I am lost." And when I added: "Through his own fault, if he will not take hold of what the Lord has given him for his own good, he is lost.

He began to howl so loudly that it was impossible for me to speak to him any longer. I prayed with those present to the Lord for the unfortunate man, and then left the dangerously ill man with a heavy heart. After a few days I had to hear again that he had run away into the woods, with the intention of not letting anyone from his house see him alive. And unfortunately he kept his word. It would have been possible to prevent it, but he could have wandered around in the bushes for days without being searched for by his family, or his "pastor," Mr. Peter, showing any desire to return the lost son to his father. But of course, the unfortunate family consists of only "converted Christians" (they belong to the Methodist Church) and were therefore pure; the father, on the other hand, saw nothing but sin in himself. For the sake of their supposed holiness, the children and the wife broke the ties that bound them so closely to the unfortunate man, and which ties are considered sacred even to a pagan. Aware that his closest friends had become his enemies, Verlome used to be frightened when he was told that he had to go home.

After he had been wandering around for about six weeks, inactively and fugitively, as a warning and threatening example to the Methodists, he was finally found dead in the bushes, leaning against a tree. Everyone was more shocked by this than those who had once confessed to him at first. They heard the news of the death of their husband and father coldly. The body, which was brought to the house that had once belonged to them, was to be buried the next morning; it was also said that Mr. Peter, who was then in Sydney (a small town 18 miles from here), was to arrive and preach a sermon. The procession to the churchyard took place the following day at the appointed time. Eager to hear what Mr. Peter knew to say at the grave of an unfortunate whom he himself had brought to misfortune, I joined the procession. Here I could see the whole Methodist congregation, but I could not read any sadness about the present shocking case on their faces; so that I found the lamenting words of the Lord also confirmed here: "But they would not pay attention, and turned their backs to me, and hardened their ears, so that they did not hear. Zech. 7, 11. My desire to hear a sermon from Mr. Peter was not satisfied; soon I had to hear that he had not arrived. Before we arrived at the place of the funeral, I was therefore asked by all Methodists, since their preacher had not appeared, to deliver a sermon; which I also promised to do. I spoke to the congregation, whose members formerly belonged to the Lutheran Church, on Ps. 119:105: "Thy word is the lamp of my feet.

On this occasion, I proved to the seduced that they had departed from this word,

and for the sake of the sad consequences that were so clearly revealed to us by this case, I begged and implored them, for their own salvation, to give God the glory and to return to His louder words. But at my "Return", which I called out to them in the name of God, some of my listeners shook their heads in displeasure, and it seemed as if they wanted to say: we want to persist in error, even if we should all "perish like this one". (Luc. 13,5.). Although we hope that this or that person might be won over to the truth if it were preached to him, it also seems as if the judgment of hardening has been passed on some of the German Methodists who have forsaken the truth and chosen the lie. God grant that they may not bring this down upon themselves more and more, and that especially those who are to shepherd the flock may take heed of the voice of their conscience, which can never be silent in such pastoral care as is exercised by Mr. Peter, among others.

The more Methodists follow their heart's thoughts, the more simple-minded let us fix our eyes on the lamp of the Word. Then we shall never dream of perfection in this life, but daily crawl to the cross of Christ; but then, too, we shall not despair when the law and our own heart accuse us, but take comfort in the word of grace, and say, "By grace! this hear sin and devil, I wave my flag of faith, And go confidently in spite of all doubt Through the Red Sea to Canaan. I believe what Jesus promises, I feel it or I don't feel it"

### **The actress Pelagia.**

(From the Sunday Gazette.)

Once the archbishop of Antioch called together all the bishops of his see to consult and edify with them. One day, during their stay in that city, they were sitting together in front of the church of the martyr Julianus, listening with rapt attention to a moving lecture by the bishop Nonnus. Then Pelagia, the first actress of the city, passed by with great splendor. She rode on a mule and was covered all over with gold, precious stones and pearls; even her bare feet shone with gold and pearls. In front of her and behind her walked many splendidly adorned youths and young women; and the sweetest smells filled the streets through which the procession passed. The bishops sighed and averted their eyes, for shamelessly, with her head and neck bared and her forehead insolent, she came along. St. Nonnus gazed long into her beautiful triumphant face; he gazed after her until the procession disappeared into another street. Then he turned to his brothers and said: "Did you not enjoy this beauty? But they understood the intention of his

They did not answer the question and remained silent. Then he put his face on his knees, wetted his lap with tears, sighed deeply and asked again: "Have you not enjoyed her beauty? But they were still silent, and were almost unwilling to answer his strange and, in their opinion, unseemly question. Then he said: In truth, I have greatly enjoyed the great beauty that God has bestowed upon her, and I have admired the great care she takes to preserve and enhance her loveliness. Dear fathers and brothers, the Lord will confront us with this woman on the day of judgment, when we will have to appear before His terrible throne. How many hours must she have spent today in her bedchamber, washing and adorning herself! How much diligence, how much thought, how much attention she may have paid to every single part of her adornment in order to achieve her purpose all the more surely, namely: to please everyone and to secure the favor of her admirers, who are alive today and will be no more tomorrow! And we, who have the Almighty God as our friend, He who promises His faithful heavenly riches and eternal reward, what do we do to please Him, who in grace and mercy has betrothed Himself to us for all eternity? how little diligence, how little thought and attention do we devote to it! How difficult it becomes for us to make a sacrifice and to do without something dear to us in order to live completely according to His will! We, to whom the promise is given that we shall behold the radiant face of Him before whom the seraphim worship with the deepest humility, we do not purify our hearts, but carelessly leave the filth of sins upon us!

After he had said this, he went home to his cell, prostrated himself there on the messenger, beat his breast and prayed with many tears: "Lord Jesus Christ, forgive me, poor unworthy sinner, that that vain woman adorned her body more gloriously than I adorned my soul. How shall I look up to Thee, how shall I justify myself before Thy face? For I cannot hide my heart from You; even my innermost secrets are revealed to You. Woe to me, wretched one, who stand before Your holy altar, and yet do not offer You such a pure and beautiful soul as You demand! That woman has undertaken to please men, and has done it; I have promised to please Thee; but my slothfulness testifies against me that I have not kept my word. I am without all hope when I look at my

works; and only the thought of Your mercy and grace comforts me. Thus he spoke and wept bitterly.

On the following Sunday, when the nightly prayers\*) were completed, the bi

It is known that in monasteries certain hours of the night are devoted to prayer and the singing of psalms. These of the order of nature

Bishop Nonnus said to his deacon Jacobus: "Listen, my dear deacon, I saw a dream face last night that troubles me greatly because I cannot interpret it. For behold, there stood upon the horn of the altar a black dove, covered with much filth, which flew about me continually; and its disgusting odor became unbearable to me. It remained around me until the catechumens were dismissed, but when the deacon called out to them, "Go home now," it suddenly disappeared. After the Holy Communion was finished, when the whole assembly was dismissed, I went out to the church, and behold, that filthy dove fluttered around me again; but I reached out my hand, took hold of it, and threw it into the baptismal font that is in the narthex of the church. Then it lost all its filth in the water, rose up white as the snow, and was lost high in the lusts out of my sight."

After the pious man of God had told this, he took the deacon Jacobus by the arm and went with him to the main church, where they met with the other bishops and greeted the archbishop. The latter made an edifying speech before the assembled people; then, when the Gospel had been read, he handed the book to Bishop Nonnus, and invited him to preach before the assembly. Nonnus immediately began, and out of the wisdom of God that dwelt in him, spoke moving and uplifting words; filled with the Holy Spirit, he struck the consciences and stirred the hearts of the people, speaking in childlike simplicity of the future damnation of unbelievers, and of the eternal goods reserved in heaven for the righteous. The whole assembly murmured, deeply shaken, and many Christians wept. And behold, God's mercy had ordained that at the same hour the actress Pelagia should enter the church, and all at once be seized with the fear of God, and be filled with sorrow never felt before for her sins. For when Nonnus exhorted the people to repentance, she lost all hope of ever being saved; one tear followed another, she could do nothing but mourn, weep and sigh. At the end of the sermon she said to her two servants: Stay here until the bishop goes home; then follow him, and inquire where he lives, so that you may tell me. This reluctant custom had a very natural origin in the oldest church; for as long as one exposed oneself to persecution by professing Christianity, it was almost an urgent necessity for the Christians to unite at times, even at night, in communal prayer.

Catechumens were all those Christians who did not yet have such a knowledge of the Gospel that they could have been admitted to partake of Holy Communion, whether they were children or adults. They were not even allowed to be spectators at the celebration of the Lord's Supper. Therefore, before it began, the deacon called out: *missa est ecclesia*, i.e. the assembly is dismissed. From this word *Lis-u* subsequently arose the name Mass, by which originally nothing other than the Holy Communion was meant.

can. They did as they were ordered, and after they had learned that Nonnus had his lodging in the church of the holy martyr Julianus \*), they returned to the actress. She wrote the following letter to him on the spot:

"To the pious disciple of Christ, Nonnus, a sinner and disciple of Satan. I have heard from Your God that He left heaven and came down to earth to make sinners blessed,\*\*) indeed that He, to whom not even the cherubim dare to look up, humbled Himself so much that He approached the tax collectors and kept company with sinners. Therefore, my Lord! You who have already advanced so far in sanctification and, although You have not yet seen Jesus Christ, who so graciously took care of the Samaritan woman at the well, with bodily eyes, are nevertheless His true admirer and disciple, as I have heard many Christians affirm, - You certainly do not spurn me, who desire to get to know the Savior through You, and through You would like to be made capable of one day beholding His holy face."

Bishop Nonnus wrote back: "Whoever you are, God knows you; your whole conduct and attitude are evident before Him. However, I say to you, do not lead me weak into temptation, for I am a sinful man. If thy desire for the true faith and for godly righteousness is genuine, and if thou desirest to speak to me on that account, it may be at a time and place when the other bishops are present, but alone I cannot speak to thee." ††)

No sooner had she read this letter than she set out full of joy, hurried to the church of the martyr Julianus, and sent word of her arrival to Nonnus. After he had asked all the bishops to come to him, he let the maiden enter. She appeared with her eyes lowered to the ground and prostrated herself on the floor,

Julianus, a Christian bishop, was executed in the third century for the sake of the Gospel. The Christians of that time liked to build their churches in a place where the remains of the blood witnesses (martyrs) were buried.

By this she probably referred to biblical passages that Nonnus himself had brought forward in his sermon, e.g. Matth. 18, 11.-1 Tim- 1, 15. - Matth. 1, 21. 9, 13. - Joh. 12, 47. - Is. 6, 3. - Matth. 11, 5. - Luc. 7, 22. - Luc. 15.

†) The example of this sinner who was treated with such kindness by Jesus (Joh. 4, 18.) was especially comforting for Pelagia, since she had stained herself with similar sins as the sinner. In the Holy Scriptures, the anxiety of weak consciences is well taken care of by the variety of examples of those who turned to Jesus in their distress and found forgiveness and help from Him.

Nonnus did not trust the actress, who perhaps wanted to mock his faith and zeal. He did not want to cause any trouble, and therefore he also wanted to avoid bad appearances. We want to learn from him to be careful in dealing with persons of the opposite sex, even if they are not of the same sex.

they do not merely pretend to be pious, but are really pious. Not everything that is permitted is pious.

embraced the feet of the bishop, and said, "I beg Dick, my Lord! do as your Master JESUS Christ, show me mercy, and ate me become a Christian. Behold, I am a sea\*) of sins and an abyss of iniquity, and would like to be baptized." After Nonnus, with much difficulty, had made her stand up, he said, "The laws of the church decree that no harlot may be baptized, but she must provide guarantors who are good for her, so that she will not plunge again into her former life of sin." When she heard this statement of the bishop, she threw herself again on the ground, embraced his feet, wetted them with her tears, dried them with her hair, and said: "You shall give account to God for my soul; and the guilt of my deeds shall be imputed to you, if you refuse to baptize me a sinner. You shall have no part in God with the saints, unless you withdraw me from the service of sin. You shall become a denier of God and an idolater if you do not let me become a bride of Christ today and give me to Him as your own.

When the assembled bishops saw that this sinner was completely filled with the desire for a godly life, they were amazed and confessed that they had never seen such faith and such eagerness for salvation. Immediately the deacon Jacobus was sent to the archbishop with the order to tell him the whole story and to ask him to send a deaconess\*\*) with him. With great joy he heard this news and exclaimed: "I thought so, venerable Nonnus, when I let you speak for me, that a glorious success must crown your efforts." Thereupon he gave the deaconess Donna from Rome with him. The deaconess met the sinner at the feet of Nonnus, who at last, but with much difficulty, got her to stand up again and take courage. Then he said to her, "Confess your sins." She answered, "When I search my whole heart, I find nothing good in me. I know that my sins are heavy and innumerable, like the sand of the sea: but I trust in God that he will forgive me the immense guilt of my transgressions, and look upon me graciously again." The bishop then asked, "What is your name?" She replied, "My real name, which my parents gave me, is Pelagia; but the people of Antioch called me Margaretha (i.e., Pearl); but I was nothing but a well-decorated and refined wobbling of Satan."

She then received baptism, the sign of the cross and the body of the Lord. The deaco-

\*) An allusion to her name Pelagia, i.e. sea.

The deaconesses had primarily the duty to care for poor and sick women; however, it was very natural that they, the most proven Christian women, were sometimes also entrusted with the pastoral care of individuals of their gender.

nissin Donna, however, became her spiritual mother from then on, took her to her cell, and with faithful love took care of her further instruction and teaching. And in the evening the bishop Nonnus said to his deacon Jacobus: "I tell you, my dear deacon, today there is joy in heaven. \*) Therefore, let us also rejoice and add

some oil and wine \*\*) to our usual supper.

### **The Christian Wealth.**

Christians would all be very rich if they only knew or believed it; for they are children of God, consequently also heirs of God and co-heirs of Christ. Heaven and earth, everything belongs to Christ, and because Christians are co-heirs of Christ and fellow members of His glory and blessedness, they are unspeakably rich. All things are ours, says Paul. But because people do not see and believe this, they always sigh: "Oh, if only I were rich! If only I had money! Paul said: "I consider money and everything as dung, since I have had a glimpse of the gracious knowledge of Jesus Christ. Boos. .

### **"A little leaven leaveneth the whole lump." Gal. 5:9.**

It has its points at any time, in which the world wants one to yield to it, for which it then wants to leave the rest unchallenged. But he who does not enter into this dishonest mixture must not only suffer persecution, but also bear the reproach that he himself is guilty; one does not pursue the truth, he suffers for the sake of his self-will.

Rieger.

---

(Submitted.)

### **Red Bird.**

The Indians on the St. Peters River in Wisconsin had suffered many wrongs at the hands of the whites Their chiefs gathered and decided to take blood vengeance. Red Bird was ordered to fetch meat, as the Indians put it. A friend of the whites, he made a long detour and said he could find no meat. For this he was ridiculed and scolded sissy. He decided to save his fame as a brave and went with two other Indians to the prairie. They scalped two men and a child.

As soon as this murder became known, General Atkinson of St. Louis and Major Whistler of Fort Howard moved out to punish the guilty tribe. They encamped on the shore

\*) According to the saying of Jesus Luc. 15,7. - Dear reader, do you think that such a day of joy has already been celebrated in heaven because of you? If you have reason to doubt it, let today become such a day of celebration. Who knows whether tomorrow will not be too late!

The oil pressed from the olives is used in the Orient as butter and lard are used in our country; God makes the wine grow, that it may gladden the heart of man. Psalm 104, 15. So also those Christians of the first time, with all other severity of their way of life, recognized this; and the important difference, which between them and the world consisted primarily in the fact that they rejoiced in what God and his holy angels also rejoice in, the salvation of their fellow human beings, and that they rejoiced to such an extent that afterwards they had no cause to weep over their joys with tears of repentance.

of the Fox River. There they were notified not to move any further, as the killers had voluntarily-lig would deliver.

The next day a procession of Indians approached with several flags, unarmed, partly on horseback, partly on foot. One heard singing. It was Red Bird singing his death song.

Chief Cariminie, who was leading the procession, stepped forward and said, "Here they are; they have come as Braves; treat them as Braves; do not put them in bonds."

Red Bird approached Major Whistler and spoke, "I am finished. I wish not to be put in bonds. Let me be free of it. My life I have given; it is gone." Then he bent down, took some dust between his fingers, and blew it away, "My life is gone, like that." He looked at the dust as it flew away and disappeared before his eyes, and added, "I don't want it back; it's gone." When he had said this, he put his hands behind him as a sign that he had given up everything. - —

From McKenney's memoir.

It must break a Christian's heart to see the misery of paganism. Without the knowledge of his sins, without the consolation of their forgiveness, without faith in the merciful God, the poor man goes toward certain death with the cold courage of despair. And yet in his words the sighing of the creature is expressed most clearly: "I do not want to have my life again." There the poor heathen is right. Without Christ nothing is more shameful and miserable than life; without Christ it is better never to be born. Ah! that God would have mercy on this people!

Help, Christians, help with faithful, heartfelt intercession for those Gentiles who are our brothers in Adam. And let him who has faith, gifts and calling go to them in God's name and preach the gospel to them, so that the sun of righteousness may rise for them and salvation under its wings.

H. Fick.

### **How many cubits of cloth Gatt would need to make a dress.**

Once upon a time, a very poor farmer had the reputation of being exceptionally well-read in the Holy Scriptures and of being able to answer even the most difficult questions quickly and correctly. One day, his sovereign, who had also heard that the farmer was such a Bible-loving man, summoned him before him and, in order to test him, put the question to him: How many cubits of cloth does God need for a garment, since it is written in the prophet that God fills heaven and earth? The farmer answered after a short reflection: He could hardly need more than four or at most five cubits. Astonished at this answer, the prince asked further: "How does he intend to prove this with the Bible? The farmer replies: This is clear from the fact that Christ expressly says: "What you have done to one among these mei-

You have done this to me, to the least of my brothers. - Heartily pleased with this genuinely Biblical decision, the prince then dismissed the farmer, who was well armed with God's word, and at the same time decreed that from now on he should be given a garment from his chamber every year.

### **Ecclesiastical message.**

After the candidate Claus Stürken from Hanover received a regular call from the Lutheran congregation at Logansport, Cass Co., Ind. (on the Wabash Canal), and passed the prescribed examination before the two professors of the theological seminary at Fort Wayne, he was ordained in the midst of his congregation by the vice president of our synod on the 18th Sunday after Trinity, October 22 of this year. May Jesus Christ, the only good shepherd, give his grace and blessing for the gathering, feeding and preservation of his flock to eternal life.

On the 21st Sunday after Trinity also Candidate J. Lorenz Flessa, until then teacher at the first boys' school of the Lutheran congregation at St. Louis, Mo., in the midst of the Lutheran congregation at Union, Mo. which had given him a proper appointment to their pastorate and school office, was ordained by order of the President of our Synod by I>. Fick of Neu-Melle ordained. - May the Lord, who has now also made His dwelling in this dear congregation with His pure Word and unadulterated Sacrament, abundantly bless the action of these His several means of grace on all members for the awakening and promotion of a new life in Him. The address of the newly admitted is: Rsv. <1. 1^ 1?l688Ä, Union?. o., l'ranlclin Oo., tVlv.

Finally, Pastor August Crämer of Frankenmuth in Michigan has just reported to us that, in accordance with the order of the Synod, he has publicly and solemnly introduced Sievers to his congregation at Frankenlust with the assistance of Pastor Gräbner of Frankentrost on October 31, this year's Reformation feast. This introduction had had to be postponed until then, since our dear brother Sievers had been hard up for seven weeks with a nervous fever and its consequences. God be praised that he has graciously helped his servant up again; he also give him the grace to now do his work all the more cheerfully for his glory and the salvation and bliss of many redeemed.

(Submitted.)

**Church News from Germany.**



A private letter from Saxony communicates the following news: On August 29 and 30, a Lutheran conference was held in Leipzig, at which between 2 and 300 members of the church from almost all parts of Germany gathered, who desire the maintenance of the Lutheran church on the basis of its existing confession. The following men were appointed to lead the new association to be founded: Harleß as Saxon, Huschke as Prussian, Thomasius as Bavarian, Petri as Hanoverian, Kliefoth as Mecklenburger, Elvers as Hessian. There was great unanimity and enthusiasm and mau expects much from this measure for a future organization of the church.

## Display.

The Second Synodal Report of the German Evangelical Lutheran Synod of Missouri, Ohio and other states of 1848, the Er. at 10 Cts. is available from

F. W. Barthel.

## Get

for the local seminary in contributions and in kind "October 1847-October 1848.

1) From the Fort Wayne community:

By Mr. Joh. Heinr. Trier	\$4.78
" Conrad Trier	3.27
" Wilh. Kleinmüller	1.34
" Ferd. Meyer	3.28
" Ad. Bridge	3.96
" Georg Bührle	0.91
" Joh. W. Lindlag 3	.73
" Friedr. Früchtenicht 1	.00
" Heinr. Meyer	1.00
" Karl Pöhler	0.91
" Louis Gerke	2.35
" Louis Griebel	1.50
" Joh. Wesel	2.33
" Friedr. Heine	0.45
" Franz Lankenau 0.	.50
" Franz Oehlschläger	1.00
" Christian Piepenbrink	1.00
" Jak. Föllinger	3.00
" Conr. Westenfeld	2.00
" Fried. Stellhorn	2.80
" Fried. Weller	1.70

\$42.81

2) from the congregation of the Lord?. Jäbker.

From Mr. Ms. Könnemann	\$075
" Stoppenhagen	7.98
" Hoffmann	3.88
" Friedr. Buuck	1.60
" Heinr. v. Behrendt 0	.50

3) from the congregation of the Lord?. Husband.

From Mr. Friedr. Schröder	\$4.80
" Christianer	1.32
" Filling	1.65
" Wilh. Griebel	3.00

10.77

4) from the community of Mr. D. Claus.

From several links	00.86
--------------------	-------

5) from the municipality of Mr. D. Scholz in Illinois 01.50

6) from the community of Mr. k Crämer in Frankenmuth, Mich 13.22

7) from Mr. 1' Wynecken in Baltimore 40.00

8) " Hill....: 00.40

9) " Meyer 02.50

10) " Blum 00.60

11) " ?.. Röbbelen 04.00

12) " Teacher Pinkepank in Frankenmuth 04.00

13) " Abraham Joachim from Pomeroy-.00.94

Total sum \$136 .31

Fort Wayne, d. November 7, 1848.

W. Sihler, Director.

## Receive

for the construction of a church for the "First German Ev. Lutheran St. Paul's Parish" in Chicago, Ill.

By Dr. Sihler of his congregation at Fort Wayne, Ind. \$20.00.

May this example of the dear givers lead many more brothers in faith to take our state of need to heart.

A- Selle, Pastor.

## Get

for the Lass River Lutheran Mission in Michigan:

§23.62 by Mr. P. Röbbelen, Liverpool, from his congregations. §3.00 by Mr. Seidel, Neudettelsau. §4.00 by Mr. ? Selle, Chicago, by his congregation A. Crämer.

for the Synodal Missionary Fund:

§1.00 by Mr. B. H. Succop. §2.50 by some members of the St. Louis community.

---

**Paid.**

The 4th year HH. Daniel Fritsch, D Hattstädt (4 Er.), D. Knape.

The 5th year of the HH. Friedr. Christianer, Dum- ser, I. H. Efers, Heinr. Fülling, Joh. Göhring, k. Gräbner, Wilh. Griel, k- Hattstädt, D- Husmann, D. Knape, Heinr. Kirchhof, Fr. Knapp, Georg Lepper, I. F. Mayer, Valent. Meyer, 4\*. Stürken, Schwegmann, Dr. Sihler (27 ex.), I' Sievers, I. P. Schulze, Andr. Wagner, Sam. Weymar.

**Printed by Arthur Olshausen, publisher of the Anzeiger des Westens.**

**Volume 5, St. Louis, Monday, December 12, 1848, No. 8.**

(Submitted.)

**Excerpt from the minutes of the Fort Wayne District Pre- ger Conference held in Fort Wayne on October 18 and 19.**

Present were the pastors: Sihler, Husmann, Jäbker, Schuster, Wolter, Heid and Claus, as standing conference members; the candidates Stürken and Bernreuther, who had recently arrived from Germany, were present as advisory members; the students of the Fort Wayne Preacher's Seminary took part.

Partly because of the importance of the subject matter, partly because of the presence of the brothers from Germany, it was agreed that for this time they would deal mainly with practical matters in the field of church government and pastoral care.

After this agreement, the first question was this:

How is the Lutheran pastor to behave when he takes over the congregation, if Reformed and unbelievers who live in the vicinity of his congregation and attend his sermon request Holy Communion from him?

Answer: So that he sins neither against the truth of the divine word and the confession of his church nor against Christian love. However, this cannot be done in any other way than that he first thoroughly and carefully instructs those who request it of the sole scriptural obedience of the Lutheran church in the doctrine of the holy sacraments and especially of Holy Communion, and then of the scriptural illegality of the Reformed counter-doctrine, and also informs himself as much as possible of the state of knowledge of his listeners by asking appropriate questions.

Then, however, it is incumbent upon him not only to demand the approval of the Lutheran doctrine as being in accordance with Scripture alone, but also the disapproval of the Reformed doctrine as being contrary to Scripture; for otherwise it could easily happen that the Reformed and the Unreformed would be strengthened in the traditional, careless delusion that the Reformed doctrine is also not contrary to Scripture.

Finally, the Lutheran preacher must also make the declaration that the Reformed and Unreformed, after this pronounced approval and disapproval, would actually leave their previous church fellowship and join the Lutheran church by partaking of the Lord's Supper from his hands and with his congregation.

For first, this is fact and truth before God and man; second, only through such a procedure can he be sure whether that recognition of the Lutheran doctrine and that rejection of the Reformed doctrine flowed from a sincere and thorough conviction of conscience and from love of the divine truth of the holy Scriptures or from an unfaithful desire, even at the cost of obtaining the enjoyment of Holy Communion; Finally, however, in this way he also prevents the careless self-deception and the violation of conscience of those who desire, as if they could acknowledge the pure doctrine of the Lutheran Church and reject the impure Reformed one, and yet still belong to the latter with a clear conscience. And by this way of acting, the servant of the Lutheran Church at the same time raises the right objection against the false union of our days, which, as is well known, pretends that the doctrine of the holy sacraments is a secondary doctrine and whose difference does not substantially hinder the ecclesiastical unification of Lutherans and Reformed.

2 To this first main question was now added a second one of subordinate importance, namely the following: Is it sufficient, under all circumstances, for the Reformed and Unreformed to finally partake of the Lord's Supper as a silent confession of faith in the Lutheran church and as an actual entry into it?

Answer: Circumstances may arise, however, where it is wise to have the confession of faith in the Lutheran Church made before partaking of Holy Communion, if not before the entire Lutheran congregation, then at least before the leaders. However, this is more than the

As a rule, the way in which the Lutheran congregation recognizes and otherwise knows that its pastor acts against Reformed and unbelievers who desire Holy Communion will suffice.

Which ceremonies are to be observed as actual confessional ceremonies in any case, which are to be avoided as unconfessional ceremonies in any case, and which are to be practiced or not practiced as intermediate things subject to Christian freedom, depending on the circumstances?

Answer: To the former (confession ceremonies) belong primarily:

a) the use of orthodox forms in the conduct of public worship and special ecclesiastical acts, \*) since the use of orthodox agendas is a practical denial of the Church's confession;

b) the presentation of the sacrament in the mouth, because the Reformed especially oppose the doctrine of

Christian freedom and claim that something can only be taken with the hand, contrary to John 19:30;

c) the use of hosts or sliced bread, because the Reformed erroneously make the manner of breaking the bread the main matter, while they treat the words of institution of Holy Communion as a minor matter and deprive them of their essential content.)

Among the other (unconfessional) ceremonies we count mainly:

a) ambiguous formulas of pronouncing the Holy Communion, such as the one used by the Unrighteous: "Christ speaks", etc;

b) to break bread at Holy Communion, because the Reformed have a conscientious obedience to the law.

\*) This is also connected with the fact that the pastor works towards the introduction of orthodox hymnals from the best time of the church song, where they are not already available, and persists in the handling of the small Lutheran catechism.

†) That certain circumstances may arise in which the confession ceremonies mentioned under b and c can be omitted for a time for the sake of the weak, i.e. for the sake of love, is certainly not something the dear brothers wish to deny. The editor.

Make a thing of it and bind that which God has set free;

c) the administration of the Most Reverend Sacrament in *vie Hänee* (see b above);  
 d) inviting members of other church communities to partake of Holy Communion, because this denies the Lutheran Church's doctrine of Holy Communion, which is true to Scripture alone, promotes the ungodly union of our day, which is contrary to Scripture, and violates the conscience of such an inviter, since through his guilt he can distribute Holy Communion to unworthy persons for judgment.

e) the ecclesiastical funeral ceremonies: of unbaptized children of unbaptized parents; of unbaptized despisers of holy baptism; of baptized despisers of the same sacrament and of the divine service in general; of sinners who died in obvious impenitence. For the church can plant neither pagans nor apostate Christians as seeds of a happy and blessed resurrection in God's graveyard; and especially here in this country it has to testify against the contempt of holy baptism by refusing the ecclesiastical burial of the above unbaptized.

The third class of ceremonies includes the following:

The celebration of feast times, the sign of the cross at blessing, baptism and consecration, altar service, the use of the crucifix and images, kneeling at prayer, turning the preacher to the altar 2c.

These and similar ceremonies are left to the discretion of each individual Lutheran congregation to introduce or not, to drop or retain, according to circumstances and liking.

For if, for example If, for example, the papists of one Lutheran congregation wanted to make it an article of faith, and thus also a matter of conscience, to introduce or retain the sign of the cross and the crucifix, and the reformers of another Lutheran congregation did not want to introduce or do away with both, then this and that would have to do exactly the opposite of what is demanded, so as not to damage the doctrine of justification and Christian freedom through false willingness; and since both congregations, depending on these external circumstances, do just the opposite, they are genuinely Lutheran and act according to evangelical truth and wisdom; Indeed, the same congregation, if first presented with that request by the Romans and then with the opposite one by the Reformed, could not first introduce or reject that ceremony and then introduce or reject it without being in contradiction with itself; rather, only in this way would it in both cases assert by deed the reverend articles of justification and Christian liberty.

However, with regard to the introduction of such ceremonies, which belong to the above third class, where there is no definite objection of the reformists

The pastor is not allowed to do this out of official authority, for example, by preaching the word of God, law and gospel, purely and loudly without being asked, but he alone is entitled to publicly teach about this, but the congregation is entitled to decide with him whether this or that ceremony should be introduced, and just as he encroached on the rights of the congregation and sinned against 1 Cor. 14, 40, if he introduced those customs in official presumption-so the church would violate his rights if it would not even allow him to teach about this matter. - —

Incidentally, when introducing these and similar ceremonies here in Germany, great consideration should also be given to previous customs in Germany, in which the greater part of the community has grown up.

4. what are the reasons that must determine us to ask for the confession?

a) Because this is the actual place for the exercise of the ecclesiastical pastoral care, in contrast to the traditional driving procedure of the Rotten- and Schwarmgeister.

b) Because this institution attracts the penitent and faithful just as salutary as it keeps back a good part of the hypocrites.

c) Because in this way the pastor has the opportunity, as a father in Christ, to become more closely acquainted with the spiritual needs of his church children and, depending on their particularity, to remedy them and to come into an ever more intimate relationship with them.

d) Because in this way he would not so easily run the risk of absolving the obviously impenitent and unbelieving, or those who are completely ignorant, and thus, through his own fault, handing them Holy Communion for judgment.

Some of the members of the conference shared some of their experiences in the office of confession, from which it is clear how immensely beneficial this institution is, and how, after taking up the office, even those who

are reluctant are to be won over by special and occasional instruction and friendly exhortation, and how they are to work toward the registration for confession. In this instruction, it is especially necessary and useful to emphasize the reprehensible torment of conscience of the papal auricular confession and the sweetness and consolation of private absolution, especially for challenged consciences, the latter of which, of course, cannot be achieved without the individual registering for confession. And as natural and appropriate it is for a sick person to make known to the doctor his particular ailment, be it in the head or any limb or inner part, in order to receive the appropriate remedy: as natural and appropriate it is also for the poor sinner to communicate his particular spiritual pressure, pain, sorrow and challenge to his pastor and confessor, in order to receive from him and according to God's word the appropriate spiritual remedy and above all the remedy that is to be given, thoroughly and all the deepest secrets of the soul.

It was a great joy to receive the balm of holy absolution, which heals the wounds of the soul, and to hear the consoling words of the Lord from the mouth of the servant even today: "Be of good cheer, my son, my daughter, your sins are forgiven!" - —

The young people in particular are to listen diligently to individual pieces from the small Lutheran catechism when registering for confession, and at the same time for young and old to use Luther's question pieces for those who want to go to the sacrament, as well as the house chart, in order to tie further questions to it, depending on the need of the individual.

What kind of people are not to be admitted to Holy Communion?

- (a) Non-baptized;
- b) obvious idiots and imbeciles;
- c) those who lack even the most basic knowledge for self-examination. (As the lowest measure of knowledge is to be demanded: the knowledge of the text of the first three main parts of the catechism and the most necessary understanding of it, as well as of the fourth and fifth main part);
- d) public and unrepentant sinners, such as cursers, blasphemers, sorcerers, perjurers, mockers, drunkards, fornicators, adulterers, miserly people, usurers, liars, slanderers, wanton and persistent neglecters of housekeeping and child rearing, and so on;
- e) those who, in spite of repeated admonition, carelessly and persistently miss worship;
- f) Unforgiving;
- g) Self-righteous people who persist in their self-righteousness despite thorough interpretation and reproof of the law;
- h) those who, despite careful instruction and admonition, persist in asserting and spreading heresies;
- i) Those who, despite similar instruction and warning, continue to use superstitious means (so-called "using" or "talking") contrary to Scripture for the healing of diseases, etc;
- k) Non-Confirmed, with the exception of special cases, e.g. serious illness, if there is a sincere change of heart brought about by the Word of God and a special desire for Holy Communion. As a rule, however, it should be noted that confirmation, after a shorter or longer period of instruction, precedes the partaking of Holy Communion. For although confirmation is not a divine order and institution, but only a human institution, it is nevertheless so important and salutary that it would only be temporarily abandoned if it were imposed by counterfeiters of the article of justification and Christian liberty as a binding matter of conscience.

6) Can children of other faiths, e.g. Catholic and Reformed parents, be baptized by the Lutheran pastor upon request?

Answer: Yes, provided that the parents, having received the necessary instruction in the pure doctrine of Holy Baptism, do not object to it, and if it is to be feared that in case of refusal by the Lutheran pastor the children would not be baptized at all.

7. can the children from irreligious communities or from unchurched parents be accepted to school?

Answer: Yes, provided that the parents do not request that their children be exempted from the teaching of biblical history and catechism.

8) What should be done if a congregation, after not renting and temporarily accepting its pastor at first, later decides to temporarily accept him, or if the congregation does not want to continue administering his ministry according to God's order in some or even only one part?

Answer: The congregation must be told exactly why a preacher and pastor cannot and must not allow himself to be temporarily appointed, and that such a course of action on the part of the congregation is an encroachment of secular sovereignty over the people into the divine right of the holy office of preaching; for although the calling of the servant of the church to pastor a particular congregation is only indirect and exercised by men, it is nevertheless a divine one; for according to Matthew 9:38. the Father, as the Lord of the harvest, always sends workers into it; according to Ephes. 4, 11. the Son also always "sets the shepherds and teachers"; according to Acts. 20, 28, the Holy Spirit also places those who are directly called into their office. From this divinity also of the indirect calling, of course, its lifelong validity can be seen, because what God has joined together, no man should separate, much less declare it dissolved in advance after a certain time. And this bond is only dissolved if he either falls into false doctrine or an angry life or both and persists in it despite the gradual admonition according to Matth. 18, 15-17, or if the congregation no longer wants the administration of his office according to divine order in this or that respect, or if his congregation voluntarily leaves him to another that desires him and where he can serve the church even more effectively.

If the congregation does not accept any teaching or does not give anything to it and insists on its carnal arbitrariness to want to force its preacher for a certain time, then it is not a Christian congregation, but a loose and godless crowd and the pastor must then leave it.

9. if a congregation wants to join a synod that is practicing an unconfessional practice, should the preacher leave it?

Answer: Yes! if the municipality is to be built according to ge  
The Synod's actions have been in keeping with its intentions.

(10) But how if the congregation, while not wishing to join any ecclesiastical synod but to remain entirely unconnected with any synod, also demanded the resignation of its pastor on its behalf from any orthodox synod?

Answer: If the congregation, after thorough and friendly instruction, should insist on its demand, the pastor should rather give up the congregation than resign from the synod, for in the other case he would not only make himself a servant of men and allow himself to be robbed of his freedom in a false way, but at the same time indirectly deny the confession.

11. if the greater part of the community, apparently out of indifference to the  
If a congregation wants to join an unchurched synod, may the pastor form a new congregation from the smaller part of the congregation that is faithful to the confession?

Answer: Yes, if all attempts to teach them better are fruitless and they are firm and determined enough to desire his staying for themselves.

12. Is regular home visitation part of fidelity in office?

When taking office, however, the preacher should visit each family and see how things are going with marital peace, child discipline, home worship, housekeeping, the use of edifying books, and so on. After that, however, the regular house visit can be omitted, especially if the confessional registration is introduced and the congregation is very large. It is sufficient if the houses and families are visited more often, if there are sick people, and if such circumstances exist that make special pastoral care necessary, for which perhaps the time at the time of the confession was not completely sufficient. An idle, so-called friendly visit, as a standing habit, has to be avoided by the pastor in any case, for which he has neither office nor time.

In all visits to the home, however, the pastor must make every effort to present himself not as a disciplinarian, but as a father in Christ, so that, God willing, his sincere children may gain as much heartfelt trust in his person as they retain reverence for the office he bears. Accordingly, he must be careful, both here and in other social situations, such as at weddings, children's dinners, etc., that he does not make a spectacle of himself. He must be careful not to forget the sanctity of his office and the importance of his example, and perhaps even get into a worldly manner, nor assert a false official image in an imperious manner, but always let his speech be sweet and seasoned with salt, and as a householder who has been taught for the kingdom of heaven, bring forth old and new things from his treasure for the common good.

The synod would conclude that each member of the conference should keep a kind of official diary in order to note in it important and difficult cases that occur to him in pastoral care and church discipline, together with the decision and settlement that they found either directly by the pastor in question, or indirectly by the president or the conference or the synod itself. In this way, valuable material would be collected for an American pastoral, especially if the other conference districts followed the same procedure and a member of the synod, who was qualified to do so, was commissioned to sift through and arrange the material that grew up each year.

## **William and Jenny.**

(A story by Stöber.)

Whoever reads how much money is spent in England on the conversion of the poor Gentiles is amazed at the 5000 centner of gold and the 10,000 centner of silver that the princes of David gave for the building of the temple, and asks where the so much money is taken from in Great Britain.

The narrator can tell him, and if the kind reader will only go a few lines further with him, he will also learn that there one can make silver and ore from sand and thistles, without the philosopher's stone or Solomon's key.

In an alley in London, where Babylon the Great gradually ends and the fields begin again, a boy sat counting the 26 pence he had redeemed for his fencing sand from one hand to the other. Beside him stood his donkey with bowed head and drooping ears. Another boy was leaning against her, gnawing with his good teeth on a rock-hard rusk that he had received from a sailor or from another kind hand.

Not far from it was a large house with high windows, into which just more people went than into other houses, where one only creates or enjoys what belongs to the body's food and need. Also, there was no man sitting in front of or behind the door, who would have demanded anything for the entrance.

Therefore the little donkey driver thought, after he had put his bearer's stock back in his pocket, "If it costs nothing, I might as well go into the big house with the high windows and see what's in it." And said to his comrade with the zwieback, as if he were his little servant, "You Tom, stay with my animal, and don't let anything happen to him until I come back."

Tom also sat down on the pavement in front of the beast of burden and remained there as long as he had to do with his hard bread. But when he was finished with it, he did not last much longer. out, but rose again and said to the donkey, "Jenny, the William said, you



until he comes out of the big house there again." Then he went his way with a clear conscience, as a messenger goes back to where he came from, when he has given his wallet to another messenger and has been certified by him.

The long-eared woman, when she had now become completely masterless, lowered her sorrowful head a little lower, but did not move a step from the spot, however much of the inclemency she had to experience on the narrow high pavement where she was standing. She calmly accepted the blows that the walkers, unwilling that they had to avoid her, administered to her as she passed, and only said to herself: "William doesn't knock off my gray skirt enough all year round. But a maid from the neighborhood, who wanted to push her down over the high pavement, clamped her to the house, so that she screamed and was glad when she was allowed to come out again between the wall and the back of the beast of burden. And with the two little chimney-skinners, who took her by the ears and wanted to pull her away, she was also finished faster than her adversaries thought. She shook her head a little, and the two boys fell off to her right and left, like an apple tree drops its apples when it is moved by the big wind.

Finally, after an hour or more, William returned from the large house with the high windows, and said to his donkey, as he pulled himself out of the city with her, probably stopping in between: "Gelt, Jenny, I stayed out too long for you? But it could not have been otherwise. A man in the big house, who came from far across the sea, told about the heathens. He saw with his own eyes how the wicked mothers bury their children in the earth, or burn them in the fire, or drown them in the water, or throw them to the crocodiles, who bite them in two and swallow them like our blacks at home swallow a mouse. In big places, he said, you see whimpering children lying everywhere, thrown out in front of the houses, like in our country young cats that you don't want to raise. And the old people are no better off. When they become weak and give no more, the son takes them and gives them a blow to the head, or scrapes them alive. But the mosquitoes and fleas and other vermin they do not touch, so that they do not offend the father of them, the devil. For they do not know the good Lord, so they fear the evil one above all and worship him."

Here William was interrupted in his report. His beast of burden stepped aside and reached for a succulent thistle that stood by the path. But while he picked one leaf after another, he continued his loud thoughts and said: "Yes, said the man in the big house, the heathens have it worse under the rule of the devil than when the Sheep to the wolf said: You be our God. You can imagine, Jenny, how he would tract them. And that is exactly how the devil does it with his subjects, the heathens. He leaves them no good hour and pulls the skin over their heads. He even has faithful allies in many Christians, who sell them brandy, so that they perish in droves, like flies on peppery milk.

At these words William was so enraged in his heart that he forgot himself and gave his donkey a blow with the flat of his hand on the back. The beast of burden took the blow as a sign that it should go on, and willingly continued on its way, although not only several leaves but also the crown were still left on the thistle, which is why it cast a wistful look back at it even as it walked away.

The boy, however, continued on the spiritual path on which the man in the big house had preceded him, and said: "But the devil - and this, good Jenny, even you will not want to deny - must not be allowed to do what he wants with the poor heathens. One must fight against him and tear the wretched out of his teeth. I would like to fight him myself, but I can't leave my mother.

Under these and similar salutations to his Jenny, the boy came home. His first business there was to provide the tired beast of burden with litter and fodder. Then he went to his mother in the parlor, and put the copper coins, which he had solved from the sold sand, one after the other on the table, so that they could easily be overpaid.

While he was doing this, he said one time over another, "Mother, we should do something for the poor heathens, too! Mother, can't we do anything for the poor Gentiles? Mother, how about doing something for the poor Gentiles too?

The sand woman, who had shaken her head for a long time, finally answered, "Oh, William, what can we do? I am a weak woman and you are a boy. We can't walk by ourselves, and we can't give anything either. Stand, there are six and twenty pence on the table. These twelve we need for bread, these six for the rent for the sand pits, these two for the house rent, these three for clothes and shoes, these two for coal and this last one for the

santsacks and the horseshoes for Jenny.... And for the poor heathens, alas, there remains nothing but the empty table."

So saying, the woman carried out into the chamber the sixpence and twentypence, which she had gradually swept with her right hand into her left. William soon followed her, and lay down thoughtfully on his straw sack.

But what he brought out with his reflection, the friendly reader will soon notice.

The next day he got up an hour earlier than usual, and said to his donkey, saying he threw her the morning food into the manger: "From now on, Jenny, we have to go to town twice a day, one time for our mother and the other time for the poor heathens. And that's why you mustn't go slowly like old Lady Dungal to church, but must get out of the way. I don't want to stay anywhere any longer than is necessary.

William also kept his word. Otherwise he stopped at every street corner, and did not leave until he had seen, or read where possible, what was written on the new notices; otherwise he often accompanied the little Savoyards and their murmurings from alley to alley, when he had quickly put down his sand; otherwise he was the first and last at every call; but from now on he passed in front of all this, like a candidate who has his first sermon in his head. And when his second load of sand would no longer find a proper outlet, he would shout all the louder: "Buy sand for the poor pagans!" so buyers were always found, and between them one and the other who gave a penny more than he demanded, mostly too dear to the boy, who, where it was demanded, told in his own way about paganism what he had told his Jenny immediately after his presence in the big house.

He did so for fourteen days, and in his zeal for the heathen did not notice how his donkey hung her head lower and lower. But on the following Sunday, as he was grazing her in the ditch, his eyes suddenly opened and he said in horror, "Oh, Jenny, how bad you look! All your ribs can be counted, and your spine sticks out like the keel on a ship, and your eyes are as deep as the cellar windows behind the iron bars. But I already know where it comes from. Going to town twice a day, and yet not eating more than usual! That is too much for you. But just be quiet. From now on we'll go to the city twice a day, and in between I'll get you so much food that you can feast like the Lord Mayor at his table in Guildhall."

But although William from now on had sand for sale for the poor heathens only about the other, often also only about the third day, he put back in one year a bag full of pence and shillings for them.

So one day he went to see the man who used to talk about the pagans in the big house, that is, he stood under the door and waited for him. And when he came, he pulled his cap off his head with one hand, and with the other he held out the little bag to him and said, "We would also like to give something for the Gentiles.

And the friendly reader knows well that he meant himself and his donkey, who was standing behind him with two empty sandbags on her back. But the man did not know it yet and therefore asked the boy who the other person was.

and what her name was, so that he could correctly enter the names of the charitable donors in his lists and in his accounts.

"These persons," answered the little heathen friend, "are we, my Jenny there, and I, William Brown." And then told how they had both faithfully helped together until the little linen bag had become full, which would have happened even sooner if he had not once paid the doctor and apothecary out of it for his sick mother.

The man in the black suit thanked him in the name of God and gave him a booklet in which there was much more about the heathens and their helpers than William had heard from him a year ago in the great house. In the chapel, however, at the end of his talk, he held up the filled little bag and told those gathered in William's memory what the weak boy, awakened by the Lord his God, had done.

But a rich merchant, who used to give a hundred pounds and more every year for the poor heathen, beat his breast as the assembly was leaving and said to himself, "This man has put more into the treasury than all of us have put in, for they have all put in of their other things; but this man has put in of his poverty all that he had."

(Submitted.)

### **A word in particular to my Westphalian compatriots in North America.**

Dear brothers! Christians everywhere are in danger of straying from the right path and from the eternal source of truth, the infallible Word of God, but this danger is greater here in our new fatherland than anywhere else. Here, unfortunately, false teachers of all kinds appear in such a deceptive form that even those can easily be deceived who have walked as the most faithful Christians in our old fatherland and have stood in the best knowledge. I, the undersigned, have myself become an example of how easily even those who want to remain faithful to their dear mother church can become unfaithful to it, without even suspecting it. Out of love for my brethren and as a warning to them, I would like to share something from my experiences. For years I was prepared for the American preaching ministry and my teachers used the confessions of the Evangelical Lutheran Church as a basis. - My decision when I came here half a year ago was therefore to serve this church and only this church. It is true that I was recommended to the local so-called "Evangelical Church Association of the West" by noble men in the old fatherland; however, this was certainly not done in order to make me unfaithful to my church here, but in the opinion that the aforementioned association had not accepted the teachings of the Evangelical Lutheran Church.

Lutheran Church as a basis. For in Westphalia, most congregations profess no other doctrine than that which is written in Luther's small and large catechism and in the unchanged Augsburg Confession according to the infallible word of God. So I joined the evangelical association here in good faith. But soon my eyes opened. From the very beginning I was suspicious that the association had produced a new catechism in which the standard doctrine of the same was supposed to be contained, but at first I thought from a cursory glance at it that it contained nothing other than the Lutheran catechism and only had a different external form and order. - However, after examining this "Lutheran" catechism more closely, I was shocked and saddened to find that it shows no trace of the purity of the teachings of our Evangelical Lutheran Church. The Evangelical Association evidently considers itself called upon to introduce a completely new doctrinal system. It is out to take Luther's precious, delicious catechism, which nourished us and our fathers with the milk of pure doctrine, out of the hands of our youth in America; for no other necessity can have brought the new catechism into being.

Now that God and my dear congregation had opened my eyes to this, I felt I felt compelled in my conscience to separate myself and my congregation completely from the Lutheran church association. I could not possibly exchange my precious Lutheran catechism for the Lutheran one, for that would have been a shameful denial of my faith. I do not deny that the association has here and there a little bit of Lutheran doctrine, but everything is so leavened with the reformed doctrine that one does not know in many doctrines whether one should interpret them reformed or Lutheran. The new evangelical catechism is supposed to decide this, but what the Lord says in Luc. 5:36-39 also applies to it: "No one patches a rag from a new garment onto an old garment, otherwise the new one tears, and the rag from the new one does not rhyme with the old one," and so on. For me and for other Evangelical Lutheran Christians, however, the 39th verse belongs especially: "And there is no one who drinks of the old (must) and soon wants the new; for he says, 'The old is milder'; that is, no one who has something old better will desire the new lesser instead of the better, much less that mixed with the poison of false doctrine instead of the pure and louder. May the merciful God, who wants all men to be helped and to come to the knowledge of the truth, also warn many by my example not to abandon their own way of thinking.

Lutheran Church by the name of "evangelical" or otherwise be tempted by the name of the to be caught by local enthusiasts and sectarians. Such act as the most faithless souls

not only against their church, to which they have taken the vow of fidelity in the holy place, and thus against Christ, the head of the church, but also against their children, from whom they deprive the pure, clean bread of life and offer them a substitute for it, which will give their souls death rather than life.

New Bielefeldander Bellefontaine Road, St. Louis Co, Mo, Nov 22, 1848.

Carl Schliepsiek.

For the sake of certain circumstances, the undersigned takes the liberty of communicating to the dear readers of the "Lutheran" the following letter addressed to the unirt-evangelical pastor Mr. Ries as proof of his resignation from the local church association and thus from the unirt-evangelical church and for his return to the evangelical Lutheran church of the unchanged Augsburg Confession:

Most honored pastor!

After my last discussion with you concerning the small Lutheran catechism, which has been introduced here as the congregational catechism, and of which the congregation has decidedly declared that they cannot exchange it for the Lutheran catechism, which is used in your Lutheran congregations, at any price, I have since then examined myself many times and thoroughly according to the doctrine of the Lutheran Church in its confessional writings and must therefore, in accordance with the duty of my conscience, confess and hereby testify that I can only accept the confession of the Lutheran Church as my confession in teaching and learning; And this for the reasons that such confessions are not only drawn from the pure source of the infallible divine Word, but also and especially because they have proven themselves as a true foundation through centuries under the most terrible storms and hostilities on the part of false teachers, so that one can well agree with the saying: God's word and Luther's teaching now and never perish. So you see, Pastor, that I would be acting against my conscience if I did not want to remain on the basis of the pure Lutheran confession. For such reasons, to the best of my knowledge and conscience, I cannot allow myself to exchange the Lutheran catechism for the Lutheran catechism during instruction. Since I can certainly no longer be regarded as belonging to the Protestant community with the congregation here under such a confession according to your declaration, I do not want to regard this as an injustice. For the rest, I am and remain with all due respect your devoted Carl Schliepsiek.

### **Some rules for Bible reading.**

(From the "Pilgrim from Saxony." Year 1846.)

Read diligently in the Scriptures.

A Christian should not pass a day without learning something from the Word of God.

so that he may accumulate a treasure of divine truth and thereby become capable of thinking divine thoughts and practicing divine works. If you have no desire to do so, you judge yourself; but if you say, as so many do, that you lack time, I ask you: do you not feed and water your body daily? Do you not take time for it morning, noon, afternoon, evening? Would not your body grow weak and sick, and even die, if you did not feed and water it? Man does not live by bread alone, but by every word that comes through the mouth of God. If you do not hunger for it and feed your soul with it, you only show that you are more body than soul.

2) Read with a simple eye, with an eye that seeks God and His eternal salvation. If you lack such an eye, ask for it. A fool's eye sees and in its blindness does not find the one thing that is necessary. It may read the Bible, but only to learn from it, not to live by it. The Pharisees and scribes were also masters of the Scriptures, but they lacked the repentance that John preached and the faith that Christ demands. Simplicity and sincerity are the two strong wings of faith that carry our soul safely upward. (1 Cor. 4, 12 )

3) Read with a prayerful heart. Prayer not only gives our mind the right fullness and composure to hear the divine teaching, it also opens our understanding of today's scripture. It opens the heart and the wicked. Whoever reads with pious prayer will certainly not remain unblessed. As Luther says: "I compare the holy Scriptures to a glorious orchard of fruit, where no hungry soul goes in vain; for wherever it knocks on a tree or little bush, it can be assured that a fruit or a little berry will fall." - The trees and shrubs are the passages and sayings of Scripture; the knocking is the childlike humble prayer.

4) Read with constant application of what you read to your heart and life. Do not rely on reading the Bible as if the whole of Christianity consisted in it alone. No, when you read the Bible, let the word always hover before your eyes: "If you know these things, blessed are you if you do them. - Therefore, never read too much at once. It is not a law that you should always read a whole book or chapter in one go. As often as you open the Bible, seek the answer to the most important question of all: What must I do to be saved? If you are still weak and inexperienced in the Word of God, first read the easiest and most comprehensible part, the life story of Feng according to the four Gospels, thoroughly and repeatedly, then the Acts of the Apostles (this is also the order of the Holy Scriptures), and gradually go on to the Epistle to the Romans and to the Hebrews. If you think you have received sufficient light on this, only then read the Revelation. But never forget that it is a secret prophetic book closed with seven seals, and that "to love Christ is better than all knowledge.

5) Finally, if I am to give any advice, do not speak too much about the word of God when you have learned and understood something; the heavily laden chariots do not tend to go so fast, and the streams that make the most noise and babble are the least deep. It is not said that you should say nothing at all. When the heart is full, the mouth may also overflow. But all in due season, and impelled by the Holy Ghost: for whom the Spirit of God impels, they are the children of God. - If, on the other hand, you are one of those who, though they love to hear and read the word of God, seem to have too little to say about it, while others can retain and speak so much about it, let the story of the poor woman and her sieve be told to you in conclusion, and see if there is any comfort in it for you.

A pious preacher was once walking along the bank of a brook, a little distance from his parish place, when he noticed a poor woman washing wool. She had put the wool into a sieve and dipped it repeatedly into the water until the wool was completely pure and white. The preacher approached her and entered into a conversation with her. To his astonishment, he noticed that she met him with great reverence and even made expressions of gratitude, so he asked her if she knew him? "Yes, of course, Father," the poor woman replied, "and I believe that I will praise God throughout eternity for having met you. I heard you preach in V. some years ago, and I hope that your preaching has been used by the Lord as a means of giving me the most blessed good of my life." - Well, replied the preacher, I am heartily glad; but tell me, dear lady, what did I say in the sermon then? - Oh, Reverend," she said, "I can't remember; I have a very weak memory." - But how is it possible, the priest asked, that you owe so much to this sermon, if you don't even remember its content? - "Dear priest," answered the woman, "my poor heater is like this sieve, which also cannot keep the water in it; but while the water runs through, it cleans the wool. So my memory cannot keep the words either; but thanks be to the Lord that the words of the gospel have cleansed my heart, that I love sin no more; I desire from my heart to do the will of the Lord JEsu, and pray Him every day, even in the work, that He may cleanse me from

all iniquity, and teach me to do according to His good pleasure."

This little story may be of interest to the

To do good service to one or another, and to show him how to experience the power of the Word of God in his heart, and thus to retain it in the right way. One often hears the complaint that, because of a weak memory, one cannot remember and retell the words one has heard or read. Dear reader, it is not important that the sounds of the words remain in your memory, but that the power of the words, the blessed effect of the words remain in your heart, and that the word of God purifies your heart. Even if the water passes through the sieve again, it does no good if it only takes away the impurities and cleanses the heart so that it becomes white like wool. (Isaiah 1:18) Though you cannot edify others by retelling what you have heard or read-the gifts are different-yet you can and should be an edification to others by your conduct, so that they may see your good works and praise their Father in heaven.

But we should all do this; otherwise all our talk will be of no use, even if we speak with the tongues of men and angels. May God strengthen us in our weakness!

### **Unity.**

If the waters would come to heap, there would be a river;  
Because each takes its own course, one must dry up without the other.

(Sartorius' Lebensspiegel.)

### **Of the threefold way in which people use the divine law.**

"There are three kinds of disciples of the law. The first, who hear the law and despise it, lead a ruck's life, without fear; to these the law does not come; and are signified by the calf servants in the wilderness, because of whom Moses threw the tablets in pieces, and did not bring the law to them, Ex 32:6, 19.

The others, who attack it with their own power to fulfill it without grace, are signified by those who could not see the face of Moses when he brought the tablets the other time, Ex 34:30. To these comes the law, but they do not suffer (endure) it; therefore they make a covering over it and lead a hypocritical life with outward works of the law; which yet the law makes everything sinful where the covering is removed. For the law proves that our ability is nothing without Christ's grace.

The third are those who see Moses clearly without ceiling. These are the ones who understand the opinion of the law, as it is impossible to demand. There sin is in force, 1 Cor. 15, 56. There death is mighty, Goliath's spear is like a weaver's beam, and his thorns have 600 coats of brass, so that all the children of Israel flee from him, without the one David, Christ our Lord, delivers us from all this. For

If Christ's clarity did not come next to Mosiah's clarity, no one could bear such splendor of the law, sin and the terror of death. These fall away from all works and presumption, and learn no more by the law, but only to recognize sin and to groan after Christ; which is also the true ministry of Moses and the law, Gal. 3:24."

Thus Luther writes in his preface to the Old Testament. Now ask yourself, dear reader, to which class of students of the law you belong; for you must belong to one of these three. Examine yourself well. Even if you do not belong to the first class, even if you are not obviously godless and vicious, you may still belong to the second class, namely to those who hope to stand before God by keeping the law or the holy ten commandments halfway, or, as they say, as much as is in their weak power, and by living according to them. If you are still such a student of the law, if you rely on your mere worldly honor, if you say self-sufficiently: "No one can say anything bad about me, therefore I hope that I am a good Christian, and I intend to go to heaven," then you do not yet understand the law; a ceiling still hangs for you in front of Moses; when you once look this man right in the face, you will be frightened. Woe to you if you wait for this until the hour of death! Then you can easily fall into despair. Therefore ask God to open your eyes now, so that you may know your misery from the law and despair of yourself and learn to groan for Christ, who alone could fulfill the law perfectly, and for his grace. Then you belong to the third class. Blessed be you, then you will be blessed.

(Submitted.)

### Rejoinder.

In the "Proceedings of the Third (this year's) Session of the German Lutheran Synod of Indianapolis" the following committee report concerning my person can be found on p. 9 and 10:

"Committee No. 2 has the honor to report that the document presented to it is a letter of apology from the Honorable Pastor Kunz of Indianapolis, in which he asks to be excused from not attending Synod. His reason is that he has now come to a different conviction about the service of mixed congregations of Lutheran preachers, and since he is recommending this very matter to the Synod for deliberation, he believes that, by not departing from his conviction, his personal presence would only be a hindrance.

The Committee cannot recognize this reason as valid, for if he were serious about defending his conviction for the glory of God and the salvation of the church, his personal presence would be most necessary. That he must not be truly serious about his conviction is also evident from the fact that he does not act in accordance with his conviction; for it is known to the committee that he is not serious about this conviction.

He has not abandoned it according to his conviction, but the congregation, because it no longer needed his service, dismissed him. Consequently, in the theory and practice of the Hon. Kunz a contradiction."

I owe it to myself and to the cause to counter this report with the following.

1.) Already in the previous year's meeting of the Synod, I brought up the above-mentioned subject, namely the service of mixed congregations on the part of Lutheran preachers; only the experience that I made, namely how a member of the Synod got into a violent fervor about it, led me to hope that my personal appearance in this year's meeting would be of no avail, on the contrary, I feared that by doing so I would only pour oil on the fire. This experience and the great importance of the subject prompted me to issue a letter of reminder and admonition to the Synod, in which I tried to show in detail what detrimental consequences the serving of so-called Lutheran congregations would have 1. for the preacher himself, 2. for the congregation, 3. for the neighboring Lutheran congregations, and 4. for the Lutheran Church in general. Out of consideration for the synod member in question, I omitted to state the most important reason for my remaining behind, and only for the sake of decency did I add a request for apology for my remaining outside. The committee report contains not a word that my reasons against serving mixed congregations were considered in the least. This, I believe, was the duty of the Committee and Synod. It lies on

It is obvious that she would have been bound to do so even if I had acted contrary to my conviction.

This alone is how I

2) a groundless assertion. For my city parish and the rural parish I have served up to now belong to the Lutheran Church. I have never considered the parish on the Cicero as exclusively under my pastoral care, just as I have never indicated it as my parish in my pastoral report. If, however, this had not been the case and if I had been in closer contact with it, I would not have had cause to blush, for it, too, was (but still is?) a Lutheran congregation. Then that congregation did not dismiss me (as it says in the committee report), but when an English preacher took over to serve them regularly, they asked me to preach German to them, which I refused for good reasons. Or did the Committee perhaps have in mind the few families I visited several times recently? These were previously members of the Lutheran congregation at the Cicero, but for conscience' sake have left the connection with the same,

and at present do not form a community in their own right.

So much for the illumination of the facts stated in the Committee Report. The unbiased reader may judge for himself on what groundless foundation the report stands.

I. G. Kunz.

### **Ecclesiastical message.**

On the 23rd Sunday after Trinity, the 26th of November of this year, Mr. Carl Heinrich Gottlieb Schliepsiek of Mennighüffen (Herford County, Minden District, Kingdom of Prussia), appointed pastor of the newly constituted German Evangelical Lutheran congregation at Neu-Bielefeld, St. Louis Co, Mo., at his and his congregation's request in the midst of the latter, was ordained to his office by the President of our Synod, assisted by Pastor Müller of Central Townsbip, with solemn commitment to all the confessional writings of our church. He had previously, as can be seen from a submission for the present number, sincerely and decisively renounced the unirt-evangelical church and its erroneous principles, and had also been publicly examined by the synod president in regard to his fitness to lead the holy ministry of preaching. May the faithful God strengthen the dear brother minister together with his dear congregation in the recognized truth to faithful perseverance until the end. Amen.

### **The activity of true faith.**

Where faith is, it cannot stay, it proves itself, breaks out through good works, confesses and teaches the gospel before the people and dares to live it. And all that he teaches and does he does for the benefit of his neighbor, to help him, not only to come to such grace (as he has), but also with body, goods and honor, as he sees Christ has done for him; and so follows the example of Christ. This is also what Christ meant, since he gave no other commandment than love, by which one should know who his disciples and righteous believers were. For where awakening and love do not break forth, faith is not right, the gospel does not yet adhere, and Christ is not yet rightly known.

Luther in s. Preface to the New Testament.

### **Enticing reminders.**

The Lord says to you: do not despair, for I came into the world for you and for all sinners. I stand before thee pale and bloody, as I hung on the high pole of the cross, between the stern judgment of my Father and thee. I am your brother, I have forgotten everything you have ever done against me, if only you turn completely to me. Wash thyself in my blood, lift up thy head, open thine eyes, and gain good courage. Behold, I have purchased thee so sourly. If all the earth were a bright fire, and in the midst of it lay a handful of flax, it would not be so susceptible to the flames as the abyss of my mercy to a returning sinner. Suso.

### **The divine distance.**

For some, Christ has been born, died and risen, but has not yet ascended to heaven. They are in a devotional mood all day, weeping in their prayers, sighing in their contemplations, everything is solemn to them, and a continuous hallelujah is heard in their



Hearts resound. They must be weaned from this milk, they must learn to enjoy solid food and it is good for them that Christ goes: but when will they understand this? They complain about abandonment, about deprivation of grace. But they may only wait a while, may wait in the city, until they are endued with power from on high, just as the apostles with Pentecost ascended to a sublime level of love, where they no longer so sought after tears, but found their delight in triumphing over evil and trampling Satan underfoot.

Bernard.

#### **Church news from Germany and Switzerland.**

In its November issue, the "Deutscher Kirchenfreund" reports an interesting correspondence article from Basel, Switzerland. From it we see that in Switzerland, on the part of the enemies of Christianity, there is a strange opposition to the separation of the church from the state. This is done mainly for the sake of the church's goods; first they want to plunder the church purely, but their goods, "with a semblance of right, take to themselves," and then - the poor maid with the begging staff in her hand may seek her freedom as she pleases. One also wants to get rid of all believing preachers by "legal" means, if possible; once this is done, the atheistic (God-denying) state hopes to devour the emptied church all the more easily. - In Germany, the procedure is different. There the unbelievers have enforced the separation of the church from the state. But the Correspondent says quite true: "The parliament, however, has inflicted the most serious blow on the church by completely separating the school from the church; for once Bible and catechism have been banished from the school and it has been prepared in such a way that "Jews and Muhammadans can come out of it just as well as Christians," then the last hour of the state church has in any case come. The correspondent further reports that the preachers of the unchurched church, worried that their corrupt congregations would provide poorly for them, are working to keep the church connected to the state at least to the extent that the state retains the church property and remains obligated to pay the preachers. This reliance on flesh will bear evil fruit. The state will become an unjust steward of its church and will soon have squandered its property. The correspondent says: "The Old Lutheran faction, which is separate from the Protestant national church, has the greatest prospect of survival, even of expansion. The Old Lutherans had made good use of the last years of freedom, and even if they, just as little as the Union Church, \*) bring the church property out of the state - as the Prussian one then converted it in vain from the king and the National Assembly -, they nevertheless have the immense advantage of standing in a thoroughly politically and ecclesiastically disorganized (dissolved) society as a well-placed body of members and of possessing a core of laymen loyal to the faith and the confession, who are woven to provide the underpinnings of the preachers. They are joined by many, no doubt entire provincial churches (e.g. Pomerania). On the other hand, it is wild for the confessional, color- and

Now comes the punishment; into the pit that the Uniate Church dug for the Lutheran Church, it now falls in itself. The churches, which are supposed to 'build themselves up out of themselves', are becoming more and more miserable.

#### **The Corn Usurer.**

Microaelius tells in the Pomeranian Chronicle, when in 1379 the former hard theuring came to an end by a rich, blessed harvest, there was great joy everywhere. However, a grain merchant in Damgarten, a Pomeranian town, named Pantolitz, was more sad than happy. He had bought an enormous stock of grain at the beginning of the good time and had not let anyone have any of it, because he hoped that the grain would open up even more; but the dear grain had suddenly become so cheap because of the new harvest blessing that the miserly Pantolitz now not only gained nothing from his goods, but, if he did not want the worm to get into his grain, he also had to sell it at a considerable loss. One day this usurer was sitting on a wagon with full bundles of grain, which his servant, sitting on a horse, was driving into town. The servant, joyful and delighted at the goodness and kindness of God who had crowned the year with His good, sang aloud a song of praise and thanksgiving. The shameful mammon servant could not join in; the pious servant's joyful praise of God sounded to his ear and heart like a dirge of his happiness and hopes. Seized by despair, he suddenly wrapped the rope, with which the tree was tied to the sheaves, around his neck and jumped from the wagon. The servant, who has no idea what has happened, drives calmly into the start; but no sooner has he passed a few houses than he sees his wagon surrounded by people whose expressions reflect horror; he jumps from the horse, and what does he see? - Strangled, his master hangs down from the boom, to the ghastly spectacle of the crowd streaming in. - There was fulfilled quite literally what St. Paul writes: "Those who want to become rich fall into temptation and snares and many foolish and harmful lusts, which sink men into ruin and damnation." Therefore, dear reader, it is "a great gain to him that is godly, and let him be content. For we have brought nothing into the world; therefore it is evident that we shall bring nothing out either. But if we have clothing and clothing, let us be content". 1 Tmr. 6, 6-9.

Why do you hesitate to carry the cross that leads you to glory? In the cross is salvation, in the cross is life, in the cross is protection from the enemy, in the cross is divine comfort, in the cross is strength of soul and joy of spirit. Christ Himself went before you as a cross-bearer, and died for you on the cross; so you too should not

take up a cross, and desire to die with Him, in order to be able to live with Him. Behold, on the cross and on dying is all. Go where you will, seek what you will: you will find no higher way up, no safer way down, than the way of the holy cross. Carry it willingly, and it will carry you and lead you to where all suffering ends and the goal of your longing is. Thomas.

---

### **Advent Voice.**

"Many times the prophets prophesied the coming of the Lord; many heralds preceded him, but they were always only rich in promises.

The One said: "Wait for the Lord, be confident and undaunted. One said: "Wait for the Lord, be confident and undaunted, and wait for the Lord. Another said, If he tarry, wait for him; he will surely come. Isaiah was almost unwilling and said, Oh that Thou wouldst rend the heavens and bring them down! and David had passed from the plea itself into the tone of command when he exclaimed: Bend thy heavens and bring down! Thus the whole choir of the prophets, tired of waiting, had made their wishes known, sometimes asking, sometimes complaining, sometimes commanding. At last the longed-for one came and closed their mouths. Now the voice of the church shall rise, it shall cry aloud: God and man has appeared in JEsu Christo." Hildebert, sormo 2. in Lpikk. Dom.

### **Christmas voice.**

While you are eating your bread in the land of exile by the sweat of your brow, the word is sounding: "The Lord is coming! Where will you go before his spirit, where will you flee before his face? Do not flee, do not be afraid! He comes not armed; he will not punish, but he will save. And lest thou say again, I have heard thy voice, therefore have I hid myself; behold, he cometh as a child that cannot yet speak. He has become a little boy, his tender body is wrapped in nooks and crannies by his virgin mother, and you are still trembling with fear! At least notice from this that he has not come to destroy, but to save. He is already fighting against no two greatest enemies, sin and death. He has appeared to defeat both, and from both he will deliver you. Do not be afraid!

Bernhard, sormo 1. in cliv nativ. Dom.

### **the unbelieving accountant and the Christ child.**

Matth. 21, 16: "Jesus said to them: Yea, have ye never read, Out of the mouths of babes and sucklings hast thou shewed praise?"

As is well known, in German Christianity there is almost universally the custom of giving gifts to young and old on Christmas Eve. When this also happened in one of the respectable merchant's houses of a former Reichsstadt on the Pegnitz, and the merchant's younger daughter, Lottchen, noticed that the unbelieving, unchristian and completely secularized accountant was also receiving a gift of Christ, the girl turned to her mother in astonishment and asked in her childlike simplicity: "How, dear Mama, does the Christ Child also come to an accountant who does not believe in Jesus Christ?"

---

### **Get**

of local community members:

\$1.00 to Cass River Lutheran Mission, Mich. H4.65 to the Synodical Mission Fund. - — -

The 3rd year Mr. ? Wernle.

The 4th year HH. 4\*. Brandt, k Wernle.

The 2nd half of the 4th year Mr. Christian Brink.

The 1st half of the 5th yr. TheHH. Chr. Brink, Hnr. Sch icht, P. Schieferdecker.

The 5th year of theHH.? Albrecht.? Detzer (2Er.), Heim. Germann, Conr. Hipfener, Heinr. Johanning, L. Johannes (II> Er.), Mart. Aolbenstäcker, Joh. Leininger, Rebecca Moser, I. Mang (2 Er.), Schtadernundt, Friebr. Schum, Conr. Scbönhöfer, Geo. Sriboldt, Jakob Träger, k'- W "er, Grüber \$2.UU.

Printed by Arthur OISHausen, publisher of the Anzeiger des Westens.

## Volume 5, St. Louis, Monday, December 26, 1848, No. 9. Of the marks of the true church

or

by which a simple Christian can recognize what, where and who the holy Christian church, the  
is the holy, Christian people of God.

(From Luther's great, delicious and excellent writing: "Von den Concilii- und Kirchen, vom Jahre 1539. See Luthers Werke, Hall. Vol. XVI, page 2784. ff.)

The infant faith teaches us that a Christian holy nation must be and remain on earth until the end of the world. For it is an article of faith that cannot cease until it comes to faith, as Christ promises in Matt. 28:20: "I am with you until the end of the world." Where will or can a poor mistaken person notice where such a Christian holy people is in the world? They should be in this life and on earth, for they believe that a heavenly being and eternal life will come, but they do not yet have it; therefore they must still be and remain in this life and in this world until the end of the world. For it says, "I believe in another life," thus confessing that it is not yet in the same life, but believes, hopes, and loves it as its right fatherland and life; meanwhile it must remain in misery and wait, as one sings in the song of the Holy Spirit: When we go home from this misery, Kyrieleis. This is to be spoken of.

First of all, this Christian, holy people is to be recognized where it has the holy word of God. As St. Paul says in 1 Cor. 3, 12, 13, "Some have it completely pure, some not completely pure. Those who have it pure are called those who build gold, silver and precious stones on the foundation; those who have it impure are called those who build hay, straw and wood on the foundation, but are saved by fire. This is the main thing and the high main sanctity, of which the Christian people are called holy. For God's word is holy and sanctifies all that it touches; indeed, it is God's holiness itself, Rom. 1:16: "It is the power of God that saves all who believe"; and 1 Tim. 4:5: "It is the power of God that saves all who believe.

all things are sanctified by word and prayer." For the Holy Spirit himself leads, and anoints and sanctifies the church, that is, the Christian, holy people, with it, and not with the chrism \*) of the pope, so that he anoints or sanctifies fingers, garments, skirts, chalice and stones. Because the same pieces never learn to love God, to believe, to praise, to be pious. They may adorn the maggot sack, then tear and rot with Chresem and holiness, as much as is on it, along with the maggot sack.

But this sanctuary is the right sanctuary, the right ointment, which anoints to eternal life, if you cannot have a pope's crown or a bishop's hat, but must live and die naked, just as infants (and all of us) are baptized naked and without any adornment. But we speak of the outward word, preached by men, as by you and me, verbally. For Christ has left this behind him as an outward sign, by which one should recognize his churches, or his holy Christian people in the world. We also speak of such an oral word, when it is believed with earnestness and publicly confessed before the world, as He says Matth. 10, 32. 33. Ma2c. 8, 9: "Whoever confesses me before men, him will I confess before my Father and his angels." For there are many who know it secretly, but will not confess it. Many have it, but do not believe or act on it. For many are they that believe it, and do it. As the parable full of seed, Matt. 13:4, says that three parts of the field are well gotten and have fruit, but only the fourth part, the fine good field, brings forth fruit in patience.

Wherever you hear or see such a word preached, believed, confessed and acted upon, have no doubt that there must certainly be a true *Ecclesia sancta catholica* there, and a holy Christian people, 1 Petr. 2:9, even if there are very few of them. For God's word does not go away alone, Is. 55, 11, but must lead to the

---

\*) Anointing oil.

have at least a quarter or a piece of the field. And if there were no other sign than this alone, it would be sufficient to show that there must be a holy Christian people there. For God's word cannot be without God's people. Again, God's people cannot be without God's word. Who else would preach it or hear it preached where there were no people of God? And what could or would God's people believe, if God's word was not there?

And this is the piece that does all miracles, makes everything right, preserves everything, aligns everything, does everything, casts out all devils, as pilgrimage devil, devil of indulgences, devil of bulls, devil of fraternity, devil of saints, fair devil, purgatory devil, monastery devil, priest devil, red devil, riot devil, heretic devil, all pope

devils, also antinomian devil, \*) but not without shouting and tearing, as he shows in the poor people, Ma2c. 1, 23. 26. C. 9, 5. No, he must leave a shouting and tearing behind him, if he is to go out, as one sees in Emser, Ecke, Rotzlöffel, Schmid, Wetzel, Tölpel, Knebel, Filtz, Rültz, Sau, Esel and the like his shouters and writers, who are all the devil's mouth and limbs, through which he so shouts and tears; but does not help them, he must go out and cannot suffer the power of the word. For they themselves confess that it is indeed God's Word and the Holy Scriptures, but it is better to have it from the Fathers and the Conciliar. It is enough that we know how the main body, the main sanctum heget, hält, nährt, stärket und schützt die Kirche, wie St. Augustinus auch saget: *Ecclesia verbo Dei generatur, alitur, nutritur, roboratur*. \*\*) But who are those who persecute and condemn it, they call themselves by their own fruits.

On the other hand, God's people, or the Christian, fervent people, are known by the holy sacrament of baptism, where they are properly taught, believed in and used according to Christ's order.

\*) Antinomians were heretics who rejected the law.

\*\*) i.e. the Church of God is born, nourished, strengthened by the Word....

For this is also a public sign and precious sanctuary, by which God's people are sanctified. For it is a holy bath of new birth through the Holy Spirit, Titus 3:5, wherein we bathe, and are washed by the Holy Spirit from sins and death, as in the innocent, holy blood of the Lamb of God. Where you see such signs, know that the church or the holy Christian people must certainly be there, regardless of whether the pope does not baptize you or you know nothing of his holiness and power, just as the young children know nothing of it, without which, when they grow up, they are unfortunately deceived from their baptism, as St. Peter complains, 2 Peter 1:3. Peter laments, 2 Petr. 2, 18: "provoking by fornication those who were rightly deceived and now walk in error" 2c. Yes, neither should you be mistaken as to who the baptizer is. For baptism is not of the baptizer, nor given to him, but of the one who is baptized, to whom it is instituted and given by God; just as the word of God is not of the preacher (for he himself also wants to hear and believe), but of the disciple who hears it and believes; to him it is given.

Third, God's people, or a Christian, holy people, are known by the holy sacrament of the altar, where it is properly administered, believed in and received according to Christ's institution. For it is also a public sign and precious sanctuary, left behind by Christ, by which his people are sanctified, so that they also practice and publicly confess that they are Christians, as they do with the Word and with baptism. And you must not pay attention to anything here, if the pope does not say mass for you, consecrate you, confirm or anoint you, or wear a chasuble. You may well receive it without any clothes (as if sick in a bed), without external discipline compelling you to cover yourself modestly and honestly; you must also ask nothing in this, whether you have a plate or are chrismated; You must not dispute whether you are male or female, young or old, as little as you ask about all these things in baptism and preaching; it is enough that you are consecrated and chrismated with the most holy chrism of God, the word of God and baptism, and also this sacrament; then you are highly and gloriously enough anointed and priestly clothed.

Do not be mistaken about how holy the man is, or whether he is a woman or not, who hands it to you. For the sacrament is not of him who gives it, but of him to whom it is given, before he himself also takes it. Then he is the one who receives it, and so it is also given to him. Wherever you see such a sacrament administered in the right way, know that it is God's people. For as it was said above of the word: Where God's word is, there must be the church; so also, where baptism and sacraments are, there must be God's people; and again. For no one has, gives, practices, needs, or confesses such pieces of sanctity, but God's people alone, although there are some false unbelieving Christians secretly among them: for the apparent faithfulness of the people is not to be found in the church.

does not keep the church and God's people among themselves, but also punishes and sanctifies them, or, if they do not want to, expels them by banishment from the sanctuary, and considers them heathens, Matth, 18, 17.

Fourthly, God's people or holy Christians are known by the keys they use in public, that is, as Christ states in Matt. 18:15, 16, where a Christian sins, he is to be punished, and if he does not amend, he is to be bound and cast out; if he does amend, he is to be absolved. These are the keys. Now the key custom is twofold, public and special. For some are so stupid and despondent in conscience, if they are not publicly condemned, that they still cannot console themselves until they receive absolution from the priest in particular. Again, some are so hard that they do not want to forgive or refrain from sins even in their hearts and before the priest in secret. Therefore, the key custom must go in all kinds of ways, public and special. Wherever you see sin being forgiven or punished in some persons, whether publicly or specially, know that God's people are there. For where God's people are not, there are not the keys; and where the keys are not, there are not God's people. For Christ left them behind, that there might be a public sign and sanctuary, by which the Holy Spirit (purchased by Christ's death) might sanctify fallen sinners again, and Christians might confess that they are holy people under Christ in this world. And those who will not be converted and sanctified again, that they may be cast out from such a holy nation, that is, bound and shut out by the key, as will happen to the impenitent antinomians.

Here you must not turn to the two keys of the pope, which he has made two lock picks for all kings' chests and crowns. For if he will not bind or punish sin, whether public or particular (as he does), let it be punished and bound in thy parish. If he will not loose it nor forgive it, let it be loosed and forgiven in thy parish. For his

reserving or binding, his laxing or permitting, does not sanctify nor sanctify thee, because he cannot have the keys, but has vain lock-picks. The keys are not the pope's (as he leans), but the churches', that is, Christ's people, God's people, or the holy Christian people, as far as the whole world is, or where Christians are. For they cannot all be at Rome, it would first be the whole world at Rome, which will not happen for a long time yet. Just as baptism, sacrament, God's word are not of the pope, but of the people of Christ, and are also called *claves Ecclesiae*, not *claves Papae*. \*)

Fifthly, one knows the church outside-

\*) i.e. key of the church, not key of the pope.

It is not necessary for the church to consecrate or appoint ecclesiastics, or to have offices which it is to appoint. For one must have bishops, pastors or preachers, who publicly and especially give, administer and practice the above-mentioned four pieces or sanctuary, on account of and in the name of the churches, but rather by appointment of Christ, as St. Paul Ephes. 4, 11. says: *Accepit dona in*

*hominibus*: He has given some to be apostles, prophets, evangelists, teachers, rulers 2c. For the whole multitude cannot do these things, but must command one and be commanded. Otherwise, what would happen if each one were to speak or hand out, and no one were to yield to the other? One alone must be commanded, and he alone must preach, baptize, absolve, and administer the sacrament, and the others must all be satisfied and consent to it. Where you see this, be sure that it is God's people and the Christian, holy people.

It is true, however, that in this passage the Holy Spirit has excluded women, children and unfit people, but only qualified men (except for necessity), as it is stated in St. Paul's Epistles from time to time, that a bishop should be a teacher, pious and a woman's man, 1 Tim. 3, 2. and 1 Cor. 14, 34: "A woman shall not teach among the people"; Summa, it should be a skillful, chosen man, whereas children, women and other persons are not competent, although they are competent to hear God's word, to receive baptism, sacrament, absolution, and are true holy Christians, as St. Peter 1 Epist. 3,7. For such a distinction is also made by nature and God's creation, that women (much less children or fools) cannot nor should not have a rule, as experience shows, and Moses, Gen. 3:15, says: "Thou shalt be subject to man." The gospel, however, does not abrogate such natural right, but confirms it as God's order and creatures.

Here the pope will persuade me through his screamers and devils: St. Paul says not only about pastors and preachers, but also about apostles, evangelists, prophets and other high spiritual orders; therefore, there must be higher orders in the church, neither pastors nor preachers. Where now, Domine Luther? Where do you want me to go? There I want to go: If they themselves become apostles, evangelists, prophets, or show me one, oh, what a fool I am! if they show me one among them who is worthy of a pupil in the schools, or who knows as much about Christian doctrine and holy scripture as a maiden of seven years, then I will give myself up. Now I know for certain that an apostle, evangelist, prophet can do more, or even as much, as a girl of seven years (I am talking about the Holy Scriptures and faith). For that they are able to teach more human doctrine, also more mischievousness, I believe very well, and more strongly, than I believe in God, because they convince me before my eyes with their deeds. Therefore,

as they are churches, so they are apostles, evangelists and prophets, that is, they are the devil's apostles, evangelists and prophets. For the true apostles, evangelists and prophets preach God's word and not against God's word.

If the apostles, evangelists and prophets have ceased, others must take their place and continue to do so until the end of the world. For the church shall not cease until the end of the world; therefore apostles, evangelists, and prophets must remain, even if they are called what they will or can, who carry out God's word and work. For the pope and his followers of God's word, who confess that it is true, must be very bad apostles, evangelists and prophets,' like the devil with his angels. But how do I come upon the shameful, unrighteous people of the pope; let them go once more, and do not call them to come again, or 2c.

Just as it was said above about the other four pieces of the great divine sanctuary, by which the holy church is sanctified, that you should not pay attention to who and how they are from whom you receive it, so you should not ask anything about who and how he is who gives it to you or has the ministry. For all things are given, not to him that hath them, but to him that shall have them by his ministry, that he may have them with thee wheresoever he will. Let him be what he will and how he can, because he is in office, and is tolerated by the multitude, so let it also go, his person makes God's word and sacrament neither worse nor better for you. For it is not what he speaks or does, but Christ your Lord, and the Holy Spirit speaks and does everything, so long as he remains to teach and do in the right way; so that the church should not nor can suffer public vice. But thou alone be content and let go, because thou individually canst not be the whole multitude or the Christian holy people.

But you do not have to turn to the pope. He decrees that no husband can be called to such an office, but all should be chaste virgins, according to the Nestorian consequence, that is much, all clergy should be chaste, but they themselves may well be unchaste. Sieve thou, nor come thou in with the pope, and I would have thee no more. Well, then, fei mir übel und unwohlkommen, ich will dich auf lutherisch empfangen.

The pope condemns the conjugal life of bishops or parish priests, that is obviously enough. He does not have enough of that, he condemns even more harshly the *digamiam* and that I clarify it.

I say, he makes four *digamos*, if not five. I will now call a *digamum* bisexual, who marries twice or takes another's wife. The first is a bisexual who takes two virgins in succession in marriage, the second who takes a widow, the third who takes a bride, left a virgin by the dead bridegroom, the fourth comes to it shamefully, that he must also be called a bisexual man.

because he ignorantly, unwillingly takes a virgin and afterwards finds her neither pure nor virgin; but in short, he must be a two-woman with the pope, rather than the third who has taken the bride virgin. These all stink and smell badly in the spiritual right, may not preach, baptize, administer the sacrament or exercise any office of the churches, if they were more holy than St. John, and their wives more holy than God's mother. The pope is so perfectly holy in his decrees.

But if one had weakened a hundred virgins, defiled a hundred honest widows, and had a hundred whores lying behind his back, he might not only become a preacher or a priest, but also a bishop or a pope, and if he still did so, he would still be tolerated in such offices. But where he gets a virgin bride or a false virgin, he cannot be God's servant. It does not help that he is a true Christian, learned, pious, useful, he is a two-woman; he must leave office and never come to it. What do you think? Is this not a new, higher holiness, neither is Christ himself, both with the Holy Spirit and his churches? Christ does not disdain either one-woman, two-woman \*) men, or one-woman, two-woman women, if they believe in him, lets them remain members of his holy Christian people, you also need, for what they are useful or can be. According to the Scriptures, a man is called a two-woman man if he has two living wives at the same time, like Lamech. But the pope is more learned, and he is called a two-woman man if he has two wives in succession; so also of wives. For he is much more learned, neither God Himself

Wherever you see such offices or ministers, know that they must certainly be the holy Christian people. For the church cannot be without such bishops, pastors, preachers, priests; and neither can they be without the church, they must be with each other.

Sixth, the holy Christian people are outwardly recognized by prayer, praising God and giving thanks publicly. For where you see and hear that one prays and learns to pray the Lord's Prayer, also sings psalms or spiritual

songs, according to the word of God and right faith; item faith, ten commandments and catechism practiced publicly; then know that there is a holy Christian people of God. For prayer is also one of the holy things, by which all things are sanctified, as Saint Paul says, 1 Tim. 4, 5. So the Psalms are also prayer, in which one praises, thanks and honors God. And faith and the ten commandments are also the word of God, and all things are holy, by which the Holy Spirit sanctifies the holy people of Christ. But we speak of prayer and chant, which is intelligible, from which one can learn and improve. For the monks', nuns', priests' †) lions are not prayers, nor

\*) That is, as Luther explained above, men xxxxx second wife married after the death of the first one.

†) Geplerr.

no praise of God. For they do not understand and do not learn anything from it, so they do it like a donkey's work for the sake of the belly, and no improvement, nor sanctification, nor God's will is sought in it.

Seventh, the holy, Christian people are outwardly recognized by the sanctuary of the holy cross, that they must suffer all misfortune and persecution, all kinds of temptation and evil (as the Lord's Prayer prays) from the devil, the world and the flesh, mourning inwardly, being stupid, frightened, being poor outwardly, despised, sick, weak, so that they may become like their head, Christ. And the cause must be this alone, that he hold fast to Christ and God's word, and so suffer for Christ's sake, Matt. 5:10: "Blessed are those who suffer persecution for my sake." They must be pious, quiet, obedient, willing to serve the authorities and everyone with body and soul, and do no harm to anyone. But no people on earth must suffer such bitter hatred. They must be worse than Jews, pagans, Turks; Summa, they must be called heretics, brutes, devils, accursed and the most shameful people on earth, so that even those do a service to God, by whom they are hanged, drowned, murdered, martyred, chased away, tormented, and that no one will have mercy on them, but that they will also drink myrrh and gall when they thirst, not because they are adulterers, murderers, thieves or scoundrels, but because they want Christ alone and no other God. Wherefore when thou seest or hearest these things, know that the holy Christian church is as he saith Matt. 5:11, 12: "Blessed are ye, when men curse you, and cast away your name, as a hurtful and evil thing, and that for my sake: be ye glad and rejoice; for your reward is great in heaven." For with this sanctification the Holy Spirit makes this people not only holy, but also blessed.

And in the meantime, do not turn to the papists' sanctuary of dead saints, of the wood of the holy cross. For there are as many bones of the pale \*) as legs of saints, and as many of the wood of the gallows as of the holy cross. And there is all deceit among them, so that the pope fools people for money and seduces them away from Christ. And even if it were true sanctity, it makes no one holy. But if xxx condemns you for Christ's sake, curses you, blasphemes you, torments you, that makes you dead; the old Adam to be joyful in courage, meekness, praise and suffering. DaMet Ersah- Holy Spirit geheill^Eung.) This life in Christo^pl pieces of the high ben, trust^\*7^ Spirit in us a dulatiosz^VlmKation †) runa^^.



Christ. And this according to the first table of Moses, which we hereby fulfill, though not so abundantly as Christ did, but we always follow after, under his redemption or forgiveness of sins, until we also once become completely holy, and no longer need forgiveness; for then all is judged. I would have called them the seven sacraments, but because this word "sacrament" has been misused by the papists, and is used differently in Scripture, I let them remain the seven main pieces of Christian sanctification or seven sanctuaries.

Above these seven main things, there are more external signs by which the holy Christian church is known, namely, that the Holy Spirit also sanctifies us according to the other table of Moses, when he helps us to honor our father and mother warmly, and therefore to bring up children in a Christian way and to live honestly. If we serve our rulers and lords faithfully and obediently and are subjects, and they in turn love, protect and shield their subjects. Item, if we are not unkind to anyone, do not bear anger, hatred, envy or revenge against our neighbor, but gladly forgive, gladly lend, help and advise. If we are not lewd and drunkards, proud, arrogant, splendid, but chaste, demure, sober, kind, gentle, soft and humble; not stealing, robbing, usurious, stingy, extravagant, but mild, kind, generous, compassionate; not false, mendacious, perjurious, but truthful, and what more of such commandments are taught, as all this St. Paul teaches abundantly from time to time. For this reason we must have the *Decalogue*, not only that it may tell us clearly what we ought to do, but also that we may see in it how far the Holy Spirit has brought us with His Holy One, and how far we still lack; lest we should be sure and think that we have now done it all. And so always grow in sanctification, and always become more and more a new creature in Christ; it is called and *abundetis magis* (that you become more and more complete) 1 Thess. 4, 1.5.

But though such signs may not be seen as surely as those above, because some pagans also practice such works, and sometimes seem more holy than the Christians, yet their things do not come out of the heart so pure and simple for God's sake, but they have something else in them, because they have neither the right faith nor the knowledge of God. But here is the Holy Spirit, who sanctifies the heart, and brings forth such fruit from a good, fine heart, as Christ says in the parable Matt. 13:23. And because the first table is nevertheless higher, and there must be greater sanctity, I have tried to summarize everything in the other table. Otherwise I could have divided it into seven sanctuaries or main parts, according to the seven commandments.

Now we know what, where and who it is, the holy Christian church, that is to say, the

\*) The holy ten commandments.

holy Christian people of God; and we cannot lack them, of that we are well assured. Everything else except these pieces can be lacking and certainly is lacking, as we will hear in part. From such people one should take people to the Concilio; that would be a Concilium, which would be governed by the Holy Spirit. So Lyra also writes that the church is not to be counted according to the high or spiritual classes, but according to the people who truly believe. I am surprised that he is not burned for this word, that he does not want to let popes, cardinals, bishops, prelates be the church, from which follow horrible heresies, offensive to the holy Roman churches and much too close. About it elsewhere.

Now when the devil saw that God was building such a holy church, he did not celebrate, but built his own chapel, which is greater than God's church, and did so: he saw that God was taking external things, such as baptism, word, sacrament, key, etc., to sanctify his church; (as he is always God's monkey, and wants to make all things like God and better), by which he sanctified his church; (as he is always God's monkey, and wants to do all things according to God and make them better) he also took external things before him, which should also sanctify; just as he does with the weathermen, sorcerers, devil's banner, 2c. He also makes them pray the Lord's Prayer and read over the Gospel, so that it may be a great sanctuary. Thus he had the popes and papists consecrate or sanctify: Water, salt, candles, herbs, bells, images, *Agnus Dei*, *Pallia*, altar, casels, plates, fingers, hands; who will tell it all? Finally, the monk's caps are so sacred that many people have died and been buried in them, as if they wanted to be saved by them. Now that would be fine, if God's word, blessing or prayer were spoken over the creature, as children do over tables and over themselves when they go to sleep and get up, of which St. Paul says 1 Tim. 4:5: "All creatures are good and are sanctified by the word and prayer. For from this the creature receives no new power, but is confirmed in its former power.

But the devil seeks another, but wants that through his monkey play the creature gets a new power and authority. Just as water, through God's word, becomes a hurried baptism, a bath to life, washes away sin and

makes blessed, which is not the nature or power of water; and bread and wine become the body and blood of Christ; by the laying on of hands sin is forgiven, according to God's appointment: so also the devil wants his conjuring and monkey play to be powerful, and to do something over nature. Holy water shall blot out sin, it shall cast out devils, shall ward off poltergeists, shall protect the child-worshipper, as the pope teaches us 2c. *Aquam sale*, so shall holy salt do;

*Agnus Dei*, consecrated by the pope, shall do more than God himself is able to do. As such described in verses, which I should once glossiret omit. Bells shall chase away the devils in the weather; Antoni knives sting the devil; the blessed herbs drive away the poisonous worms; some blessings heal the cows, ward off the Milk thieves, extinguish fire; some letters make safe in war and also otherwise, against iron, fire, water, animals 2c. Monasticism, mass and the like are said to give more than common bliss. And who can tell it all? No need has been so small, the devil has founded a sacrament or sanctuary on it, through which one finds counsel and help. He also had prophets, soothsayers and wise men who could reveal secret things and bring back stolen goods.

O he is far above God, equipped with sacraments, prophets, apostles, evangelists, and his chapels far greater than God's church; has also far a greater people in his holiness than God. It is also easier and more preferable to believe him in his promise, in his sacraments, in his prophets, neither Christ. He is the great God in the world, as Christ calls him John 12:14, "prince of the world," and Paul 2 Corinthians 4:4, "God of this world." With such monkey business he drives people away from the faith of Christ, and makes the word and the sacraments despised, and almost unrecognizable, because one can produce closer than: To blot out sin, to help out of trouble, and to be saved by the devil's sacrament, not by Christ's sacrament. For He wants to make people holy and devout in body and soul through His Holy Spirit, and not let them remain in unbelief and sin. This is too difficult for those who do not like to be pious or to leave sin. They can easily get such a work of the Holy Spirit, after they have learned how they can be saved without the work of the Holy Spirit more easily than: by holy water, by *Agnus Dei* thereby bulls and letters, by masses and monk's caps, therefore it is not necessary to seek anything else nor to pay attention to it.

Not only that, but the devil prepared himself in such a way that he wanted to abolish the Word and Sacrament of God, and thought: if someone appears who will attack my church, Sacrament and bishops, as if an outward thing should not make blessed, then God's Word and Sacrament shall also perish. For they are also outward signs, and his bishops and church are also bodily people. If mine is not valid, his must be much less valid. First of all, because my church, bishops and sacrament work and help quickly in this life and presently, that one must already see and grasp it. For I am with you and will soon be with you, as you wish. But Christ's sacraments work on the future and invisible being, in the spirit, so that one can hardly smell his churches and bishops from afar, and the Holy Spirit acts as if he were not there, so that they suffer all misfortune and have to be considered heretics for my church. However, my church is not only so close that it can be grasped, but my works also soon follow, so that everyone thinks that it is the right church of God. I have and know such an advantage.

When we began to teach through the gospel that outward things could not save, because they were evil creatures in the flesh, and the devil often used them for sorcery, people, even great and learned men, fell to thinking that baptism, as an outward water, the Word, as an outward human speech, the Scriptures, as an outward letter made by dints, the bread and whoever, as baked by the baker, were bad things, because they were outward creatures in the flesh, and the devil often used them for sorcery; the Word, as an external human speech; the Scriptures, as an external letter made by dints; the Bread and Whom, as baked by the baker, should be nothing; for they were external, perishable things. So they cried out: Spirit, spirit! the spirit must do, the letter kills. Thus Münzer called us Wittenberg theologians the scribes, and himself the spiritual scholars, and after him many more. In this you see how the devil had thus armed himself and verbastejet: if one would attack his outward doctrine and sacrament (which yet soon and visibly, mightily help), then the outward sacraments and words of Christ (which come slowly with the help, or even invisibly) must rather perish with it.

That is why nundas sacred  
Christian people, not bad external words, sacraments or offices, as God's monkey, Satan, also has and much more; but has commanded, endowed and ordered them by God, so that he himself (not an angel) works through them with the Holy Spirit. And shall not be called angel, nor man, nor creature, but God's own word, baptism, sacrament, or pardon, ministry; without which he will do it, for our poor, weak, stupid people's comfort and good, not by his mere, appearing, bright majesty. For who could suffer the same in such sinful poor flesh for a moment? as Moses says 2 Mos. 33,20: *Non videbit me homo et vivet*. (No man shall live who beholds me.) If the Jews could not suffer His shoe on Mount Sinai 2 Mos. 20,19., that is, in the weather and clouds, how would they have suffered the sun of His divine majesty and clear face with such stupid eyes? But he will do it by poor, clean, lovely means, which we ourselves could not best mention, but that a pious, kind man should speak to us, preach, lay hands on us, forgive sins, baptize us, give us bread and wine to eat and drink. Who can be astonished at such bodily forms and not rather rejoice with all his heart?

Well, this happens too well to us stupid people, in which we see how God deals as with dear children and does not want (as he would be right) to act majestically with us, and yet under it exercises his majestic, divine works, power and authority, as forgiving sin, sweeping away sin, taking away death, giving grace and eternal life. Yes, such a piece is missing in the devil's sacraments and churches. No one can say: God has commanded, ordered, appointed, endowed; he wants to be there himself and do everything himself. Rather, one must say: God has not commanded, but forbidden; men have not commanded.

The people have invented it, or rather God's monkey has invented it and deceived the people with it. For he also works nothing, for what is temporal, or where it should be spiritual, it is vain deceit. For he cannot eternally forgive sins and make people blessed, as he denies, through holy water, masses and monasticism; although he can make a cow get its milk again, which he himself has stolen beforehand through his prophetess and priestess, who are called devil-whores among Christians, and where they are caught, they burn them with fire, as is right, not for the sake of stealing milk, but for the sake of blasphemy, that she strengthens the devil against Christ with his sacraments and churches.

Summa, if God were to give you a straw to pick up, or a feather to pluck up, with such a command, order and promise that you should thereby have forgiveness of all sin, his grace and eternal life, should you not accept, love and praise it with all joy and gratitude, and therefore hold the same straw and feather sacred and let it be dearer to you than heaven and earth? For however small the straw or feather may be, yet through it you receive such good as neither heaven nor earth, nor even all the angels, can give you. Why are we such shameful people that we do not hold the baptismal water, bread and wine, that is Christ's body and blood, oral word, and the laying on of a man's hands for forgiveness, as highly sacred as we would hold the straw or feather, when in them, as we hear and know, God himself wants to work, and should be his water, word, hand, bread and wine, through which he wants to sanctify you and make you blessed in Christ, who has purchased such things for us and given the Holy Spirit from the Father for such a work?

Again, if you were to go to St. Jacob's in a state of armor, or let yourself be murdered by Carthusians, barefooters, preachers, through such strict lives, so that you might be saved, and God had not sanctioned and instituted such things, what good would it do you? He knows nothing about it, but the devil and the have devised, as a special sacrament or priesthood. And if thou couldst bear heaven and earth, that thou mightest

be saved, yet all is lost; and he that lifteth up the straw (where it is commanded) would do more than thou, even if thou couldst bear ten worlds. Why is that? God wants us to obey his word, to use his sacraments, to honor his church, so he will make it gracious and gentle enough, and more gracious, even fifth, than we could desire. For it is said in Exodus 2:3, "I am your God; you shall have no other gods," and it is also said, "This is the one you shall hear," Matthew 17:5, and no other. That is enough about the churches. More cannot be said of it, without further elaborating on every part of it. The rest must have a different opinion. We also want to say about it.

Above such outward signs and sanctification the church has other more outward ways, of which and by which it is not sanctified, neither in body nor in soul, neither instituted nor commanded of God; but, as much is said above, that it is of rote necessity or use, well and good regarded, as: That for preaching or prayer one keeps some holidays, some hours, as mornings or afternoons, that one needs church building, or house, altar, preaching stand, baptismal font, candlesticks, candles, bells, priest clothes and the like. Which pieces work nothing nor do otherwise than is their nature; even as eating and drinking do nothing more for the sake of the children *Benedicite* or *Gratias*. For the ungodly and crude people, who do not pray *Benedicite* or *Gratias*, that is, neither ask nor thank God, become as fat and strong from eating and drinking as the Christians. Christians can be and remain sanctified without such things, if one preaches on the pavement, without a house, without a pulpit, forgives sins, administers the sacrament without an altar, baptizes without a baptismal font; as it happens every day that one preaches at home, walks, administers the sacrament, for other reasons. But for the sake of the children and the simple people it is fine, and gives a fine order, that they have a certain time, place and hours, according to which they can be directed and come together, as St. Paul says 1 Cor. 14:40: "Let everything be done in a fine order." And no one should despise such order (as no Christian does) without cause, out of pride alone, to make a disorder against it, but should keep such order too well with the multitude, or not err or hinder it. For that would be contrary to love and kindness.

Nevertheless they are to remain free, as: if we cannot, out of necessity, or other useful causes, preach at 6 or 7, at 12 or 1, on Sunday or Monday, in the choir or at St. Peter's; so preach at other hours, days and places, only that one does not mislead the crowd, but carries them along in such a devotion. For such things are altogether external, also to be governed by reason (as the time, place, and person demand), mightily and wholly subject; God, Christ, and the Holy Spirit ask nothing of them, no more than what and where we will eat, drink, clothe, dwell, be free, walk, or stand, without (as I have said) any cause of our own making, and misleading or hindering the multitude. As in the case of weddings or other parties, no one shall do anything special or obstructive to the bride or the party, but shall sit, walk, stand, carry, eat, and drink with the party. For one cannot order a table, kitchen, cellar or servant for everyone. Cellar, servants. If he lacks something, he gets up from the table and lets the others sit and stay in peace. So here, too, everything should be peaceful and orderly, and yet free where it is time,

person or other causes demand to be changed. There the crowd also follows with one accord. Because (as I said) it makes no Christian more holy or more unholy.

How well the pope has clicked the world full of books and has made a vain rope, law, right, articles of faith, sin and holiness out of it, so that it would be worthwhile to burn his decree with fire one day. Such external free pieces we want to respect like a vest shirt or diaper, in which one grasps the child for baptism. For the child is not baptized or sanctified by the vestment, nor by diapers, but only by baptism, but still it is reasonable to put it in a cloth. If the cloth is unclean or torn, another one is taken, and the child grows without any diapers or napkins; but that one keeps moderation here, and does not take too much of the napkins or diapers, so that the child is not suffocated. So the ceremonies should also have a measure, so that they do not become a burden or work, but remain so light that one does not feel them. Just as at the wedding no one feels a burden or work, if he keeps himself equal to the others and bids them farewell.

(Submitted.)

"They came out from us, but they were not of us; for if they had been of us, they would have remained with us; but that they might be made manifest that they were not all of us." 1 John 2:19.

Dear readers will remember from the 7th number of the 4th year of the "Lutheraner" (p. 53) that the Fairfield District Preachers' Conference of the German Lutheran Synod of Missouri, Ohio and other states published in its report, among other things, that it had to punish the former pastor of Marion (Ohio), Schneider, who belonged to it, because of his unscrupulous resignation from office, but that it could declare to the praise of God that the punished person had acknowledged and confessed his wrongdoing. It is with a saddened heart, however, that we must now bring it to the public's attention that the good hope we had at that time for Pastor Schneider's repentance and correction, and for the sake of which we did not want to disown him at that time, has not been fulfilled. It has become more and more obvious that the aforementioned had not only widened his flock, but rather wanted to control it. Everything that seemed right to him, he had introduced into his community on his own authority, without sparing his conscience in the least. In short, he had wanted to establish a small papacy in the middle of the Lutheran church. With such a mind, of course, Mr. Schneider did not find his reckoning in our community. The constitution of our synod, in which the rights given to the congregations by Christ are so seriously preserved and any priestly rule is so completely excluded, could only be an unbearable burden for such a priestly proud man as Mr. Schneider revealed himself to be. How

but high-mindedness has always been the mother of heresy, so it was also with him. This summer, the unfortunate man joined the Roman Church and is currently in a seminary in New York. Of course, we must now be aware that malicious people will cry out among our adversaries: Behold, a new proof that the old Lutheranism leads to Rome! But we are confident, for a child knows that the old Lutheranism did not lead Christianity into the papacy, but out of it, and that just the present fiercest enemies of the old Lutheranism have no one else to thank but God that they no longer kiss the paws of the pope than our old Luther and the Reformation brought about by him. Whoever says that the old Lutheranism leads to Rome, because people who formerly considered themselves Lutherans have become papists, must claim that all ecclesiastical communities lead to Rome, for there is probably none from which members have not fallen back into the papacy; Indeed, if this conclusion were correct, then faith would have to lead to unbelief, truth to error, piety to shame and vice, Christianity to the devil, for not a few now fall away from faith to unbelief, from truth to error, from piety to shame and vice, from Christianity to the devil. Therefore, even if in the present apostasy of a man who first adhered to the Lutheran church and has now placed himself in the lap of the Babylonian whore, he who cannot refrain from it blasphemes our church, we say with John: "He has gone out from us, for he was not of us"; he was indeed in the church, but not of the church, just as uncleanness is indeed in the human body, but does not belong to the human body and is therefore cast out from it. Finally, we note that Mr. Schneider was not a disciple of Löhe in Bavaria, but the sender of an Unirtgesinntten association.

On behalf of the Fairfield Conference

A. Ernst.

Marion, Ohio, November 1848.

**Margarita Marchant.**

At Valencin lived in peaceful and amicable marriage Ambrosio Marchant with his wife Margarita, née Vieronne. But through a wicked maid they get into the house, was

We are permitted to recall here a saying of St. Augustine, who writes in the third treatise on the first epistle of St. John: "The heretics are in the body of Christ as the evil moistures; when these are cast out, the body feels relieved: so also the Church feels relieved when the evil ones go out from her, and she says when her body casts them out: Those moistures have gone out from me, but they were not from me; what is this: they were not from me? They are not cut off from my body, but they weighed down my breast while they were still in it."

Editorial.

peace was disturbed and happiness undermined. For when Mrs. Margarita could no longer bear the wickedness of the aforementioned maid, she sent her out of the house and services in agreement with her husband. The latter, enraged by this and driven by a fierce desire for revenge, went to the court of the Inquisition and accused Margarita there that she had not been to mass for many years, but kept a Bible in her house, which she spent most of her time reading. The Inquisition did not fail to bring the matter to the attention of the secular authorities, whereupon Ms. Margarita was confiscated and thrown into prison. Here, the secular magistrates persuaded her, and promised her that she would be released from prison if she would only help them in a minor matter. "I will do so," said the prisoner, "if what you ask of me is not against the honor of God, nor against the salvation of my soul. The judges replied: "No, but you are to be led to a sheep-pen erected next to the town hall in the large marketplace, where you are to ask God and the authorities for forgiveness. Then you shall throw your Bible into the fire without any protest and burn it to ashes." - "Tell me," replied Margarita, "gentlemen, is my Bible not right?" - "Yes, it is right!" was the unanimous answer of the judges. - "Well, sirs," continued Margarita, "if you all confess that it is right, why should I burn it in fire?" - "So that you," was the answer, "will only satisfy the fathers of the Inquisition; but if you mean that what you are to burn is vain paper, you will save your life, and afterwards you can buy another Bible." In this way the judges tried to persuade the woman for more than two hours.

But her efforts were in vain; the brave godly woman remained firm and steadfast, and persisted in her resolution: "I would rather be burned myself than have my Bible burned."

Thereupon she was brought into a hard and heavy custody, and miserably provided with water and bread, if she would be made to waver in her steadfastness in this way; but all in vain. She spent a long time in this misery, kept upright by the strength and faithfulness of her faith, and it was not even known where she had remained; indeed, there was talk among many people that she had been secretly put aside in the dungeon. The judges did everything they could to make her compliant, and in the end they even sent the learned and eloquent Doctor Vineboine to her, so that he could teach her other thoughts. But even he, with all his art of speech, did not succeed, and he also confessed afterwards that he found no reason in her why she should be killed. Finally, on January 22 of the year

In 1593, she was sentenced to burn her bible with her own hands on a scaffold in front of the town hall in Valentin, to strangle herself on a pole, and to throw her body unburied onto the gallows outside the city.

When they climbed the sheep stairs, she prayed the Lord's Prayer loudly and with great devotion, and when she saw her Bible burning, she cried out in a loud voice: "You people are burning the holy word of God, which you declared to be good and holy before. Thereupon, when she had said the Lord's Prayer again loudly and fervently, she was strangled, and even after her death - so the old chronicle tells - she changed her color in her face as little as her faith in her heart.

### **Teaching without example.**

A farmer told of his conversion thus. "One day I heard my two boys scolding each other and swearing at each other terribly. I took the boys - 12 and 14 years old - aside, introduced them to the great sin of cursing and gave them a good lesson on the back. The boys now crawl into the stable to cry out their pain together. I creep quietly after. There I hear. The little one says to the big one: "Fritz, dat is unrecht, dat üs de Bader darum schleit, und hei fluchet sülsen", (that is wrong that the father beats us for it, and he curses himself.) - I reflected. Yes, the boys were right. I was ashamed, ashamed in front of my children! And I converted."

(From: Grobe, Werth und Weise der christl. Kinderzucht.)

### **Letter of Professor Harleß to the Lutheran preachers returning from the Union who had been gathered in Gnadenberg in Silesia this year. \*)**

Beloved gentlemen and brothers in Christ! It has been written to me by several ministers of your country that on July 17 many clergymen will meet in Gnadenberg to discuss the affairs of the German Lutheran Church. I need not say with what emotion of heart I heard of this. For of this I am certain: if it pleases the Lord to build once again among the German people, instead of shattering it with the hammer of well-deserved judgment, then out of the rubble of the corroded state churches will rise the one German church of confessors, confessors who fight and struggle under the banner of their fathers and to whom God will also put a new song in the mouth for the glorification of His name. Nevertheless, I already have a concern, and this concern drives me to write, and I hope the brethren will read this.

\*) This is the letter already mentioned on page 47 of this volume.

I apologize for my uninvited word with my concern. But it is based on facts. And I will only mention the one thing that is known, namely the way in which people in Pomerania are now starting to build a new Lutheran church and are acting as if those who left and suffered for the sake of the confession were not even there. At least that is how it seems and that is the complaint. If this were the case, it would be an evil thing to do. Whoever wants to build now must first of all have learned not only to forgive and forget, but to beat his own breast and repent. And whoever's heart swells at the thought of a free German Lutheran church must beware of even the smallest thing that might lead to trouble, since in the end nothing is offered to the poor and seduced people whom one wants to gather but two Lutheran churches in one country. Therefore, I ask you, beloved brethren, for the sake of the Lord, to take action so that this will be different and better. If you do not find everything good that you notice in the already united members of the Lutheran church in your country, then first consider how it could and should have come about, where for years nothing was known but to persecute and trample, and then add the second and reach out to those with whom you are one in confession, and communicate with them and ask that they consult together how a great new building might come about with united forces. If this does not happen, if no agreement can be reached in Prussia on the basis of the confession, then we will not only have a Prussian, but also a German division of Lutheranism. For although the Lutherans in Bavaria, Saxony, Hanover, Holstein 2c. have not yet been able and have not been allowed to take action, I will not without reason assure you that when the hour comes for these countries, the faithful members of the church who rally around the confession will regard the cause of the resigned Lutherans of Prussia as a cause of their own house, as they have long since welcomed them as brothers.

It is possible that many disagreements and difficulties will have to be ironed out. But only patience and fraternal accommodation! And if two brothers are at odds with each other and cannot get along, they may well have a third common friend to bring things into line. I wish God would give me the ability and authority to do this. But I wanted to do at least what I can: ask and urgently request that the assembled brothers be mindful of this wound with all concern and prayer, if here or there an attempt should be made to tear open the wound, instead of seeing if healing is not possible and the production of a healthy body is conceivable. Forgive me for writing. It is something miserable around an angular, cold, bare, written word.

If I could have, I would have been an uncalled

and would have asked orally face to face. But if all my actions are superfluous and the assembly has no need of my request, then send me home with the lecture: the Silesians will find what is right without me, and I will thank God on my knees for it.

May the Lord Jesus Christ be with you and strengthen you in this terribly serious time and glorify His holy name in you. A strong fortress is our God. To Him be the glory now and forever. Amen. In Him the Yours

A. Harleß.

---

### **Oregon.**

The German Tribune of St. Louis reports the following on December 5: "In Oregon the army was reinforced by 300 men; the Indians had retreated to the mountains. They were meanwhile willing to make peace, but the whites would not enter into any terms unless the murderers of Dr. Whitman and his family were first delivered up. The Indians refused, because a number of their tribe had already been killed, and this was a sufficient equivalent (retaliation)."

Thus, the Indians already seem to be humbled. May the fight against them soon be over, so that, God willing, the work of peace, namely the preaching of Christ, may soon begin among them. Fick.

### **Comparison of the two divine works, creation and redemption.**

In the first work God gave me, in the second He gave Himself; and when He gave Himself to me, He gave me again. Bernard.

Just as in the kingdom of grace there is no sin so great that it is not forgiven, so apart from grace there is no work so good, no life so holy, that is not condemnable. Luther VI. 2609.

---

### **Paul Gerhard.**

To Brandenburg once ruled  
The elector far and wide;  
But new doctrine divides the unity of faith... Laws control forbidden talk, as the edict calls it;  
But will he succeed in forcing the free spirit of the singer who does not know fear?

He stood in the holy place, The church's bright star, Through teachings and prayers proclaiming the Lord: "And never be afraid,  
You must trust in Him above, Whose name is Zebaoth!  
And whether the barriers of heaven And all strongholds shake, A' firm fortress is our God!"

But the elector sent, There came the pious man; The prince's eye burned, And wrathfully he raised: "Who only the own crickets,  
Not the law's will to follow found wise, He has - let it be spoken! - Has forfeited honor and office, And henceforth shuns city and country!"



The old man humbly says: "It is proper for me to suffer the strict law, my lord. I, the lowly servant. How else can I teach to increase the kingdom of the Lord. Than as it is written?  
It remains just his will, I zero him hold still." And on it he bows and goes;

And at home he fends off the misery, And lays everything aside, And takes from his chamber the Bible and the staff. The mother, pale with hardship, the youngest child in her arms, the second by the hand -  
So he steps to the threshold And looks up into the light And happily avoids city and country.

Who goes in the distant valley  
The weary pilgrimage, in the hot sunshine along the stubby heath? - They walk joyfully in faith, as if arbors bloomed for them, towards the foreign earth.  
And when the day passed,  
So beut, locked in the forest. A hospitable roof for the heap of rest.

O watch the sweet slumber Of the little one on the bench!  
Into the mother's heart the sorrow, as much as it struggled, sank: "Who would take pity on the poor in a foreign land and be their representative?

Who will soften the heart?  
The hard people hand the stone to the hungry for bread.

The pious poet smiles: "You stand in God's guard!" The palm of faith fans him with joy and courage; And where such blossoms unfold in the mind, Happiness is never far away.  
He goes out in a hurry and after a little while brings back the golden song of comfort:

"Command thou thy ways, and what the heart drinks, To the most faithful care of Him who guides the heavens." Then her bosom is bent. As if fear were gone, and all care were gone.  
For, no sooner heard the song. Has come over him  
The peace of God from on high.

They swear silently and look out into forest and revenge, And over dark meadows the golden splendor of the stars; They swear, whether the waves swell to the soul, To trust for and for.  
And when the oath was done And flown to heaven. Help is standing at the door.

For outside in the sand the rust's foot is already scratching, The messenger from Saxony's land brings his greeting: "Hell and peace to the Long One! I have come here  
By Elector Christian;  
He wants to honor the tolerator.  
He, faithful in doing and teaching, The angels of God saw walking.

He has chosen thee. To feed a herd; And what you lost there, Set threefold for you! Well, let the morning dawn, Leave your worries behind, God has turned the red!  
The borders beckon us,  
Eh again stars shine, encompassing you friend and fatherland."

Schmidt v. Lübeck.

### **Notification of world trade. \*)**

The early news directed our attention to the East of Europe and especially to Vienna, in which city on October 6 a bloody struggle of the people against the imperial party had broken out, resulting in a second flight of the emperor and court from Vienna to Olmütz in Moravia. An important army led by Prince Windischgrätz, the same one who had already shown himself so terribly to the coined, advanced against the rebellious imperial city; the notorious Jellachich and his Croats also arrived. For several weeks it remained doubtful what the outcome of the inevitable battle would be, until at last news arrived of the conquest of Vienna by the imperial troops. The Viennese people, hoping for the support of the Hungarians, stubbornly refused to surrender and even made imperious demands for a general amnesty, the establishment of a popular ministry and the removal of all military from the vicinity of Vienna.

Thereupon, on October 25, the imperial commander began to bombard the unfortunate city until it fell into the hands of the victor on October 31, after the Hungarians, who had rushed to capture the city, had been repulsed on the 30th. The people are said to have fought back with great tenacity, what one likes to call heroism, especially the students, a part of whom are said to have been beaten to death or hanged. About 1500 Viennese are said to have fallen, several suburbs burned and a number of palaces destroyed. Since the siege by the Turks in 1683, Vienna has probably never again been so frightened. The victor, of course, has made Vienna feel his arm, is already exercising a strict regiment and will take bloody revenge on the leaders of the people.

The newspapers are full of complaints about the thwarted efforts for freedom, which, if they had succeeded, would probably have been the signal for the uprising for all of Germany. Christians do not lament this failure, but they do lament the unfortunates who have fallen and, because they are rebels, have lost both body and soul; they think with fear and trembling of the word of their Lord: he who takes the sword shall perish by the sword. Let the emperor be with his party, whoever and however he wishes, the indignation against him nevertheless remains a damned rebellion against God's order. Whether, as a result of these deplorable events, the wheel will return to its old course, only time will tell. What is striking here is the weakness of the German central power. Soon after the outbreak of the Vienna Revolution, the Reichsverweser sent commissioners to Austria with the task of mediating a bloodless settlement of the hostilities. While these peace envoys were received very hospitably by the emperor in Olomouc, the imperial commander, caring little for their mission, dealt a delicious blow to the Viennese.

A so-called democrats' congress recently met in Berlin, but soon dispersed without achieving anything. On the other hand, a dispute has arisen between Sem König and the Prussian Reichstag over the election of a reactionary minister.

These announcements have unfortunately been significantly delayed due to the unfavorable weather conditions in the country.  
D. R.

The result is a worrying dichotomy that was feared.

What will happen in Italy, where the enemies of Austria are stirring anew, and what will happen in France, where the election of a president of the new republic is at stake, will be reported in the next newspapers.

Ecclesiastical news comes across very sparsely; one hears of meetings and conferences, but little of their results; there seems to be much talk of constitutions and organizations of the church, but little of the indispensable return to Luther's Reformation and doctrine; one is pregnant with plans for a great German national church, but on the broad basis of ecclesiastical indifferentism; They no longer want a forced union, but a voluntary one; they put forward theses about the nature of the church and its position in relation to the state, which betray so little serious awareness of the needs of the present that they rather resemble abstract calculations in letters.

---

### The following books

are available from the undersigned at the enclosed prices in larger or smaller lots against cash payment.

Concordia book\$1	.25
v. Luther's home postilla	2.00
Catechism	0.18Z
Hymnal	0.75
Reading book	0.25
Spelling book	0-18Z
A. B. C. Book	0.124
Stark's Prayer Book	1.25
Dicks ok Durttsr 2	.00
Schott's Augsb. Conf. 12mo	0.75
"      " 18mo	0.12Z

Outvctism ok Distinctiv"; Doetrinss.... 0.124

Duttt Outkrettism O.18S

Indianapolis, Ind., December 1818.

I. G. Kunz, Lutheran pastor.

### Receive

on the construction of the church (dedicated on 20 p. Dr-init. 1848) of the Lutheran congregation in KoSciuko County, Ind.

1) From the congregation of Mr. Pastor Sihler at Fort Wayne \$9.00.

2) From the German Lutheran congregation in Pomeroy, MeigS County, O., 7.00.

On behalf of my congregation, I express my heartfelt thanks to the kind givers and wish them God's rich blessings. G. K.  
Schuster, Lutheran Pastor.

### Get

for the Lutheran mission on the CasS River in Michigan:

\$1.50 by Mr. I'- Heid. \$2.00 by Mr. Petersrim. to the Synodal MissionS-Casse:

\$1.70 by various community members in Altenburg.

---

### Paid.

The 4th year Mr. Roßwag.

The 1st half of the 5th year Hr. C. G. Trust.

The 5th year HH. Birner, Gebr. Bergt, Burk- hardt, G. Bippus, P. Bippus, Ch. Bippus, Crämer (2 Er.), Denius, Dolde, Adam Dielmann, EggerS and Joh. Popp, Dict. HeUwege, Höhne sere. and Grebing, Heddrich, 4'- Heid, Kühnert, Klügel, Jacob Kunz, Ludwig Mayer \$2.00 to with No. 10, JohannrS Nessel \$1.00, desgl. Palisch, 1'- Saupert, Staiger, Settlage, W. Schnur, Ehr. Sauer, ? Schuster (3 Er.), Schliepsiek.

Printed by Arthur Olshausen, publisher of the Anzeiger des Westen-.

**Volume 5, St. Louis, Mo. 9 January 1849, No. 10.**

(Submitted.)

**Another mourning scene from the Thirty Years' War, namely the destruction of Magdeburg, or rather a monument of divine help to a preacher.**

So the destruction of Magdeburg is told by a newer historian:

Gustav Adolph did not venture with his small crew into the interior of a country where only enemies and suspicious or weak friends awaited him. At first, he sought to gain a firm foothold only in Pomerania and Mecklenburg in order to cover his back for his further undertakings. He forced Duke Bogislaw of Pomerania to join his side, and he repulsed the imperial garrisons on all sides or captured them in the cities. He used the winter for this purpose, had all his soldiers dressed in furs and stormed one town after another across the frozen morasses and moats. - Gustav would have liked to rely on the German princes alone, but they did not come to meet him and hindered his every step. In bitter displeasure, Gustav said to Duke Albrecht of Mecklenburg, who had come with him, and who, instigated by Saxony, was still wavering as to whether he should not rather seek the emperor's mercy: "My journey goes to Magdeburg, to expose such a thing, not for my sake, but for the sake of the Protestants. If no one will stand by me, then I will move straight back from here, make myself secure in my own towns, offer the Emperor an agreement and move back to Stockholm. I know that the emperor shall make an agreement as I desire. But on the last day you evangelicals will be accused of not wanting to do anything for the gospel; you will probably be repaid here.

The Electors of Brandenburg and Saxony knew how much both the Emperor and the Swedes must care to associate with them, but they vacillated as to with whom

They tried to set up a middle power between the two and therefore held a congress of princes in Leipzig, where they could not agree on any strong action. They tried to establish a middle power between the two and therefore held a princely assembly in Leipzig, where they could not agree on any strong action. - Thus began extremely difficult and awkward negotiations, and Magdeburg was lost.

Gustav's outposts drove all imperial garrisons out of Pomerania, Mecklenburg and soon also out of a part of the Mark. The fugitives took revenge by a cruelty against the inhabitants, which increased from year to year among the soldiery of this war. At that time, the imperial commander Götz, among others, had the town of Pasewalk plundered during the retreat, during which not only everything was looted and destroyed, but also the inhabitants were partly killed, partly forced to hand over their hidden money with all kinds of torture. With the women, the soldiers did everything they could, and tied the most beautiful ones to their steeds to sell them in the camp. They tortured small children to death in various ways in order to enjoy the sight of them 2c. In the same way, the commandants of the fortified cities took revenge on the unfortunate inhabitants, Colonel Perusi in Greifswalde and Hatzfeld in Rostock, by a thousand wickednesses. The latter was stabbed by Lieutenant Jakob Marmeyer in order to free the citizens from this monster, but had to die for it on the rack under unheard-of tortures.

In vain, Gustavus Adolphus asked the Saxon Elector most urgently to ally with him before Magdeburg fell. The Elector shared the hatred of all princes against the free cities and therefore waited only until Magdeburg fell. - Gustavus Adolphus sent the city his colonel Falkenberg as commandant, a very brave man who sneaked through the enemy disguised as a skipper. The princes of Hesse and Weimar wished to save the city, but Tilly's superior force was too strong.

frightened them back. This commander enclosed Magdeburg in the tightest possible way and, despite the desperate resistance, took all the outer works one after the other. In the night of May 10, 1631, the imperial party made a great noise among the citizens and demanded the surrender. Falkenberg hurried to the town hall at 4 o'clock in the morning. He, the administrator, and all the brave citizens resisted the surrender. But while all attention was focused on the town hall and no attack was expected at this early hour of the morning, Pappenheim, who (on his own authority, without orders from Tilly) had deliberately chosen this unusual hour for a storm, as he had done earlier at Maastricht, crept up quietly and ascended the hill, and secretly climbed the walls at a place where the shield guard was asleep and the rest of the garrison was busy with a prayer meeting, and did not have the shotguns (which at that time still had to be lit with fuses) ready quickly enough. The others immediately followed the first imperial troops on ladders, and their unstoppable stream was already rolling through the alleys, while people were still bickering in the town hall. As soon as Falkenberg became

aware of the danger, he threw himself against it, but a shot knocked him to the ground. The brave Bürgerhauptmann Schmidt met the same death. The administrator was captured and severely maltreated. Without a leader or a plan, the citizens nevertheless fought back in almost every street until the superior force of the 40,000 imperial troops, all of whom had invaded, crushed them. Now began a ghastly murdering, strangling, desecrating, looting in all houses. The raging soldiery, like a gang of unleashed devils, threw themselves on the defenseless, sparing neither age nor sex. Some officers asked Tilly to stop the atrocities, but he told them to come back in an hour. In the meantime, the most horrible thing happened. Almost all the men were killed, the preachers Pormann and Ritter in front of their altars- 20 women voluntarily threw themselves into the Elbe, others into wells, most of them into the

Flames of the burning houses to escape the cattle soldiers; 53 women were beheaded by the Croats in St. Catherine's Church while kneeling and begging for their lives. One of them boasted that he had impaled 20 infants, but since Pappenheim had stuck some Hansers in the fire right at the beginning and the wind blew in mischievously, the whole city was soon in flames and burned except for 137 small houses and the fireproof cathedral, into which 4000 people saved themselves. All the remaining Magdeburgers perished by the sword or in the flames. Many who hid in the cellars were discovered and slaughtered only afterwards by the soldiers digging for booty. These scenes lasted until May 22, when Tilly himself went to the scene of the fire and established discipline and order. The fugitives in the cathedral church, protected by a guard from the very beginning, received mercy and, for the first time in three days, something to eat. Tilly was probably flattered by the Latin address with which the cathedral preacher Bake threw himself at his feet. One saw this terrible Tilly, a gaunt figure on a large grate, in a short slit jacket of green atlas, on the high pointed hat an even higher red feather, under a wrinkled forehead large, glaring eyes, under the pointed nose a staring mustache, stiff, ghostly, hollow-cheeked, with a certain insane expression, which, however, seemed only contrived with his vanity. Thus he stood on the ruins of Magdeburg, proudly looking down on the 30,000 corpses of the gloriously fallen or shamefully murdered inhabitants, on May 24, 1631. Of this "Magdeburg wedding," as his soldiers called it, he wrote to Vienna full of delight: "that since the conquest of Jerusalem and Troy no greater Victoria has been experienced and heard, and I regret not to have had these imperial women as spectators and to have received the knight's thanks from them. The Catholics celebrated this miserable destruction of Magdeburg with victory feasts. - —"

Let us now turn away from this terrible destruction to a monument of divine help, which a preacher of that time experienced in the unfortunate Magdeburg and thus recounts from his diary:

After I, Christoph Thodanus, preacher at the Catharine Church in Magdeburg, had preached my regular weekly sermon on Tuesday, May 10, 1631, by God's grace, and had ended it with the prayer and usual wish for peace, and had then gone home, the message had already been delivered by some people from St. James' parish that the enemy was already on the ramparts and in the city. We were very frightened by this, and at first we did not want to believe it. But when it was all too true, I left my house and everything in the open, and went to my house together with my wife and our maid.

I went to his house with my colleague, the senior minister and pastor of St. Catharine, Johannes Malsius, where many other people also came running, where we then comforted each other, prayed with each other, entrusted our souls to the faithful God, whom he had bought so dearly through the blood and death of his dear Son, and, as poor battle sheep, awaited in great fear and anxiety how things would turn out for us according to God's will. - How many bitter and hot tears, especially from the wistful women, were often shed at that time, how many heartfelt sighs were heaved, is best known to the merciful God, who undoubtedly counts our flight and tears and fasts them in a sack. - In the meantime, a noble chief of our people, one of the nobility, sent to me from the long neck, an inn, which was very dangerously shot at the neck, desiring that I should come to him and comfort him, he would probably not last long; which I granted, had my skirt fetched and took leave of my wife, entrusting her and all others to the faithful God, saying with a sorrowful heart: Now we will not see each other again here in this life, but we want to see each other again with joy in eternal life. And even though my wife, with the shedding of many bitter tears, said, "Oh, if you will leave me here alone, so be it to God," I nevertheless spoke to her in satisfaction and indicated that such was my office and that I could not refuse the good Lord. So I went out to the house in God's name and faithfully committed myself to God, body and soul.

But when I came to the broad bridge, some pious hearts of women and virgins ran to me and asked, "What should they do? I answered them: I have no other advice to give now, but that they should pray diligently and surrender to God the Lord. - Then I went into the house to the long neck, and in the front room I found the wounded man lying on the ground, very weak, whom I comforted as best I could in my fright at that time.

But when the enemy was already in the city, and the poor people were driving along the wide road in front of them like herds of cattle, and among them shot, whoever was hit lay down, whoever could run did so: So my wife and maid came running to me in the parlor, and because it was full of guns and rifles, and it was easy to see that if the enemy saw such a thing, they would be very angry about it; So she pulled me out of the room by force, since the enemies were already in front of the windows and were shooting so that smoke and fumes

were pouring in through the windows, and all three of us went to the back room in the courtyard and stood next to each other not far from the door, waiting to see how we would fare. Soon they were in front of the door. When the door was locked, however, they banged on it with force, which was soon opened on the innkeeper's order, and so they came in to us with a great storm. The first party immediately demanded of me that the priest should give money. Now I had with me a small box, in which there were about six or seven thalers, which I gave to one of them, who also gladly accepted it; but because there was no gold, as he diligently looked for it, he did not want it, I should also get him gold; but when he heard my excuse, he took it, and went away. In the meantime, everything was stripped, taken from the rooms and chambers, and what could not go was pocketed and carried away. Among these was a fine little fellow, compassionate, to whom my wife said, weeping bitterly: Oh, I beg you for God's sake, protect us; but he answered: Dear young woman, we cannot do that, we must pursue our enemy. And they ran away again.

And so the first boy's martyrdom was over. We thought that everything was over and done with, because I had never been to such a fencing school. But it was not long before another mob came, demanding money from us, which we satisfied with two riksdaler and two silver spoons, which our maid had put in our house; they accepted and left, trying nothing else hostile against us. Soon some came, among them one who looked like the wretched devil, had two muskets, and in his mouth a bullet in each cheek, looking at me with a grim face and saying: "Pawn, give money! because that was the motto on their side. But when I apologized that I had nothing left with me and that I did not belong in this house, he would not be satisfied with that, but passed a musket over me, but when the fuse would not burn properly, he blew on it and started printing. In the meantime, my wife got up and hit him with the musket so that the bullet flew over my head into the wall, and she held him by the arms so that he could not move. And because he demanded money and we had nothing left, he said, "Give me some silver. Then she remembered that she still had silver hooks on her bodice, which she herself cut off and gave to him, but he stood before her, watching, but did not touch them with a finger. Another man also wanted money from me, so I reached into my pocket and found three old Bohemian pennies in it, which I did not know. I put them on the table and said that I really did not have any more. Then a woe was over. It should be noted that there was no one among these people who would have examined us to see if we had anything more with us.

At last four or five of them came with spears or partisans, and when they saw me standing in my priestly habit, and heard how I had got there, they asked nothing of us, but said: "We want to see if you will keep your footing as a priest," and so went away. Since we now had nothing in the way of money and nothing else, and also feared that such drudgery would always be tolerated, we left the reported room and the large rooms, and climbed two flights of stairs to the top floor of the same house, so that we could not climb any higher, and went into a chamber in which many made beds stood one after the other. But what we had and endured there for quite some time in fear, terror and mortal dread, God knows, and we who had to unload so hot. In the meantime we had to hear a horrible drumbeat, shouting and pulling in of many horses. In the house and among us, everything was violently beaten up with horses, in such fury and rage that one's hair stood on end and one's heart trembled and prayed. Our best comfort, next to God, in such fear was this, that we still heard vain Germans speaking. In the meantime, we asked God that a colonel might be quartered there with whom we could deal better than with the common soldiers, so we hoped that we would be better advised. But we had to endure in patience. Until finally everything was hewn open on the middle ground, they came up to us, and we soon stood for the stairs so that they could see us. Among the first group was one who had a large pointed club in his hand, with which he wanted to play on my head. His comrade, however, refused him and said: "What do you want to do, you see that it is a preacher? So he left it and went away. Finally a mad iron-biter came up the stairs with a pointed sword in his hand; and as he took the last step up, he struck me on the head and on the side of the forehead with it and said at the same time: "Priest, give money! Because I was bleeding so much that my white priestly collar and my skirt were full of blood, and because of that my family was doing very badly, he put the pointed sword straight on the woman's body, so that I did not think otherwise that he would now pierce her. But as I watched him, his arm became very crooked, so that he bent down and stabbed her.

But because I was bleeding a lot, the guy looked at me, and because we were so patient, I felt sorry for him, so I said, "Oh, let me talk to you, I don't belong in the house here, but have been asked to comfort the wounded patient down there, as he would have seen him: He should go with us into our house, so we would give him what we still had. Then he said, "Now come, priest, give me your money, and I will tell you the word: Jesus Christ is the word, if you say that, the soldier will do it.

nothing more 2c., then he could not well German. Then my wife grabbed him firmly by the coat and we walked down the stairs into the courtyard, thinking that we had fished.

When we came to the wide road, how many thousands of people we saw there shouting and screaming, riding and walking. As we were approaching our church of St. Catharine and saw the dead bodies lying along the way, behold, not far from there, a distinguished colonel on a brown horse stopped, who soon became aware of us and said to our troublesome comforter, the iron-eater: "Guy, guy, do it right with the people, that it is to be answered for. Madam, he further said, is this your house? Oh no, my lord chief. He said, "Now take hold of my stirrup, take your master by the hand and lead me into your house, you shall have quarters. But to me he said, as it were, in a somewhat quieter voice, waving his hand: "Gentlemen, gentlemen, you could well have done otherwise. But I didn't know what he was talking about. In the meantime, our soldier had taken to his heels, so that we did not know where he had gone, and so the good fellow had to leave us this time with an empty bag, as we could easily do without him, but he has left me a memory, which I will have to show as long as I live, according to God's will. - —

So we marched toward our house; when we came to it, one of them just came out, who had put her three beautiful skirts over my wife's armpit and was carrying them away, had made a pretty good purchase and had given little cash for them, but we remained silent. - Our commander rode to the door and spoke to those who were still inside: Out, out, they all had to come out. And to us he said: Now, woman, go in, bind your master until we get a field shepherd, also tell her what she should take for it, now, he said, no more harm shall befall you, I will have my quarters with you, clean up the house finely again. He also immediately sent two of his bodyguards to the Salva Guardi to guard us and not to let any more soldiers into the house. In the meantime, the colonel rode away, promising that he would soon come to us again and see what we were doing, which is what happened. If in the meantime others came and wanted to enter the house, they were stopped by our guards, with the announcement that the chief constable and captain of the Savellian regiment had his quarters there, and that they were not allowed to let anyone in; and even if some of them behaved very moderately,

whether it would be right, Tilly would have said: three days of plundering, robbing, killing, etc., they still had to stay out of the house, asked for a drink once, and then went away again. We served our shield guards cold roast meat and a fresh pot of good beer, which tasted very good to them, so that they said: "It would be a delicious drink, we should serve it diligently to the Colonel.

So we did them as much good as we could and thanked God from the bottom of our hearts that he had sent us this chief as an angel. Soon after this, our guards said: "Yes, what do we get out of it, we can't get any booty because we have to guard you. We told them we were satisfied, and each of them was given two sables of roses. They were quite satisfied with that, and said, "If we don't have another good friend, we should send for him, so we won't have any trouble.

Soon after, our chief came riding again and asked if we were still in good peace, and when we answered in the affirmative, he said, "Be of good cheer, I will only ride a little way and see if order can be made to dampen the fire somewhat. But he had hardly ridden out of the alley onto the broad road when he came back in a hurry and said, "Woman, take my horse by the bridle and your master by the hand, and lead me out of the city, or we must all burn in the fire. For the fire took over so much that even the large and beautiful house of Georgius Schmidt, the mayor, was already ablaze, and behind our churches on the broad road a large and black smoke could be seen rising, so that in our garden a sack was already burning from the great heat, which we put into the water and extinguished. - —

Then we threw everything that was still there into the cellar, including my beautiful warm sheepskin, which could have done me a lot of good if I had taken it with me, and also my dear daily Biblia 2c. But I was not able to carry anything. They closed the cellar and poured a little earth on the door. My wife took one of my priest's skirts on her armpit, but my maid took my cousin and neighbor Joachim Kröger's child, which was standing in front of the door and would otherwise have burned in the fire, on her arm, and so they wandered off. My wife had to lead the colonel's horse by the bridle, and because all the gates were in full fire, we wandered toward the fishermen's shore, seeing on the way how St. Peter's and St. John's parishes were already ablaze, which I would not have expected; and we had to pass through many thousands of soldiers, since many dead corpses lay on the way. And because the Crabats and other riffraff saw that I was a preacher, they always wanted to shoot, slash and stab at me, so that our chief had enough to do to defend us. But his servants surrounded us, so that we got through to the high redoubt, where they had run up with the storm ladders, and there we had to go down, so that one might have felt dizzy, but it was no use, we had to go down. On the way we saw some acquaintances, but we could not talk to them, because there was no time. As we passed through their camp, we were subjected to much blasphemy, mockery and ridicule from the soldiers.



We listened to the words of the Lord, which we all accepted and commanded God. When we had come a little out of the swarming and thus out of death into life again, the superior asked and said: "Woman, I have saved your life and that of your master, what can you give me now? We answered: We had buried our money and silver, hoping that it would not be found so easily, that should be, otherwise we would have nothing left in the world. He was satisfied with that. When we came a little further out, some officers were looking at us as poor prisoners, and one of them said to me: *condoleo, num 6t 6^0 addiotu8* 8NN1 ^UAN8tUNU6 0out688ioni, i.e. I have compassion on the Lord, for I am also a confessor of the Augsburg Confession; but I was not allowed to answer him for fear. And with this we came to our colonel's tent in front of the Rothensee wood, where we were offered a silver cup of wine. Towards the evening, dear Mr. T. Olvenstädt was also brought by our cook on a wagon, oh God so miserable and miserable that we did not know him except by his speech, had bled himself so much that he fell into a faint at night that we did not think otherwise, he would resign to us, I comforted him as much as I could, as he then the following day, when the turn also came to me, is said to have spoken Latin to me with comfort during my great illness, of which I can know nothing; but he recovered again. We put a skirt under him, we were also bandaged and waited for each other as best we could.

Late in the evening, I and my wife had to join the others for the meal. Everything went well, but neither food nor drink tasted good to us. The superior said: "Wife, why don't you want to eat? She answered him and said, "Sir, if the master were to be in my place for only a quarter of an hour, he would not be able to eat. Nevertheless, the superior did me this honor by placing me above his messiah, who had commanded that they should restrain me. He was a young man and otherwise a rude *pecus*, I spoke to him in Latin, he was supposed to make a collection for me, but he walked away and said: *Dicam*; so that the servants said: Would I speak Latin with him? He could not speak Latin. And of course he might not have forgotten much of it. After the meal was over, there was no one to pray, not even the *sacrificer* or priest, since it would have been his duty.

In the morning, our chief sent some of his servants and our maid to the city to bring our promised ransom money, because the maid knew where it was, but they came back and did not bring it, claiming that the cellar was still full of fire, so that they could not get in; whether this was the case, I cannot know. - —

(From the further diary of that pastor it is reported afterwards, how he was brought away with God's help through the mediation of that imperial colonel, led to Holstein and after some time in Rendsburg was again appointed to a new pastorate. He concludes, after he had recovered from a serious illness, with the words: "God be praised and thanked that it became better with me from day to day, and I could begin the first year of my local ministerii in the name of the most blessed Trinity. May the most high God grant his gracious prosperity to my planting and watering for Christ's sake! Amen!")

### **Ecclesiastical message.**

The two congregations served by Pastor Husmann, one in Allen County, the other in Adams County, Ind., have appointed Mr. Andreas Fritze from Würtemberg, until now a pupil at the seminary in Fort Wayne, to the position of assistant preacher established by them. As a result, after passing the examination, he was ordained by the Vice-President with the assistance of Pastors Husmann and Jäbker Dom. II. 1848 in front of both congregations and was ordained into his office. May the Lord of the harvest now place double blessing on the work of two servants of the Word.

(Sent in by S.) On October 18 of last year, the church of the Lutheran congregation of St. John in Schaumburg, Cook Co. Ill, formed under Pastor F. A. Hoffmann, was consecrated. The sermons in question were preached by Pastors Selle and Brauer. Likewise, on Boxing Day last, these two had the pleasure of dedicating the little church of St. Peter's Lutheran congregation at Elk Grove, Cook Co., Ill, also formed through the zealous efforts of Mr. Pastor Hoffmann, and now served by Mr. Pastor W. Klein. Both congregations are in a pleasing condition and give rise to the most pleasant hopes. May the Lord cause the seed of His Word preached there to sprout and bring forth glorious fruit! - Barely three years ago there was no trace of the church in the area, and already four servants of the church are working within a radius of thirty miles in great blessing, the number of which is expected to double in another two years. Praise be to God, who has caused his light to shine forth again everywhere!

### From Germany.

The news about the influence of the revolution and the resulting transformation of the conditions in the old fatherland on the church is becoming more and more depressing. Among others, a dear brother from the area around Hamburg wrote the following to us on October 9 of last year: "Back then, when you dear Saxon brothers moved away, we could not find ourselves in it, and you yourselves are probably suspicious about your departure. Now, of course, it looks as if you had to go ahead in order to prepare a shelter for the church there, in case it would be forced out of Germany. In our days, the latter is the case. Whatever is said and written about freedom and separation of the church from the state, it is soon shown again that it is not meant that way; that one wants freedom of all godless sects, but wants to place the church with its confession and cultus (order of worship) under the "majority of the sovereign people"; wants to tolerate only schools as state institutions, none more than institutions of the church, and so on. It is known that only when the church and its schools are eliminated will the revolution and communism have free power and free play. In the present Germany, anarchy and lawlessness are worst in the regions from which the strongest emigration of church-minded people used to take place: Silesia, Erfurt, Magdeburg, Altenburg", etc. Another correspondent from Mecklenburg writes: "It is impossible to say how far the alienation from God has come among us. One cannot say that the revolution, like the first French one, was blasphemous, but under the negative good appearance there is an unprecedented ignorance of the divine. In the pre-parliament in Frankfurt, when it was opened, people at least got up from their seats to pay their respects to the God of whom Franklin (!) had said: Where the Lord does not build the house, those who work on it build in vain. When, however, in the National Assembly of the Paulskirche in Frankfurt, the Bishop of Münster proposed that a divine service be held before the beginning of the proceedings, the words of the deputy Raveaux: "Help thyself, and God will help thee," were applauded tumultuously (admittedly not by all members, but without a serious word of retort being spoken). The name of God has not only disappeared from the hearts of a large part of our people - it has also disappeared from their lips. What can the church expect when the fury of the spirit of the age turns against it as a reactionary force? But the church has nothing to fear, for when it is crucified, its resurrection is not far off. While Germany is being ravaged by such storms, you in America are enjoying blessed peace. Your country will become more and more a Pella for the church of the pure confession spurned in Germany. O so bless the Lord, who is her head, all your work in her building up. Perhaps you would be called to save her sanctities. In the One and His One Truth, your D."

### Domestic Correspondence.

It has often been the experience of Christians that the enemies of the truth, by publicly inflicting terrible punishments on the confessors of the same

The people, who say things, bring about the opposite of what they want to achieve by their noise. Curiosity has led many a man to the church of a faithful evangelist, about whom the enemies had trumpeted horrifying things, and behold! - he heard what he had not suspected and was won over to the truth. The same thing happened recently to our dear Mr. Weyl in Baltimore. This ever vigilant guardian on the battlements of Lutheran Zion recently discovered that our "Lutheran" was a Jesuit in disguise, and therefore hurriedly shouted murder about it to the world. The consequence of this has been that we have received a new subscriber in a dear, until then completely unknown to us, Mr. Amtsbruder. As proof, we hereby communicate the following letter:

"Venerable sir!

Through an article in the "Lutheran Church Messenger" from Baltimore in No. 22 of October 20 of this year, where the "Lutheran" from St. Louis is accused of secret Jesuitism, it has become especially desirable for me to make the acquaintance of this Jesuit, who probably seeks to earn the name of a Jesuit just as much as Valerius Herberger at Fraustadt in Wielkopolska. Please therefore send me the "Lutheran" with the next year 2c. 2c. 2c.

C. A. Schröer,

Lutheran Pastor to Verona, Oneida Co, N. Y."

(Submitted.)

**"You shall not bear false witness against your neighbor. (Eighth Commandment.) \*)**

A correspondent of the "Christlicher Hausfreund", published in Cincinnati by the German United Evangelical Synod in America and signed with R., has taken pleasure in venting himself by some venomous outpourings about the "so-called old Lutheran direction" in an article in number 8 of this paper, which speaks in favor of the Union and the aforementioned United Synod, and to include in it a notice concerning me and my past leadership in Chicago. Although neither a Bavarian nor a Saxon, I would nevertheless like to take the liberty of noting to Mr. R. for the time being that he is very much in error if he believes that my resignation from the General Synod of Ohio in 1845, and that of some of those associated with me, was effected "with the greatest haste. From number 21 of the 7th volume of the Pittsburger Kirchenzeitung, he and everyone who cares to know our reasons for this step, can see that

Due to several circumstances, which we cannot mention here, the publication of this essay, which was sent to us several months ago, has been postponed until now. Hopefully, it will not come too late to shed some light again on the ways that so-called "evangelical" preachers take to make the Lutheran Church, which they hate, hateful to the people and popular to themselves.

D. R.

our complaints had already been completely disregarded for years and the synod then decided to disregard them for another three years, without even the slightest concern for the plight of the complainants' consciences, but rather dismissing them with mockery and scorn. Nor do I know of any case in which one of us "gave up" a field of work "in displeasure" as long as there was still some hope of being able to work for the glory of the Lord. However, I do not want to dwell on such distortions any longer: after all, everyone stands or falls by his judge; and I only want to shed some light on the part of the submission that particularly concerns me, in order to prevent, if God wills, that even honest but weak souls are not annoyed by the misrepresentation. Mr. R. seems to know his reporter, the secretary of the newly constituted community, Mr. Jacob Letz \*) very well, or rather not at all, since he describes his report as "faithful and sincere" without further evidence. Before I go into more detail about the message in question, I would only like to mention that my congregation here is not 5, but only 2 years old, and at the time of the apostasy only 2 years old, and at the same time I would like to ask Mr. R. to kindly give me the names of the preachers who are completely unknown to me, with whom I "only made private theological studies here in the country", so that I can thank these gentlemen for the good deeds they have shown me! But to the point.

Mr. Letz's first charge against me is that I reserved the right, right from the beginning, to occasionally recite a hymn from an "ancient" hymnal, since the North American (i.e. "Community") hymnal did not contain enough orthodox hymns. This is perfectly well founded and needs no justification among simple-minded Lutherans, but rather that I agreed to the introduction of this hymnal at all, given the lack of good hymnals at that time, although with this reservation. But it would probably not be inappropriate to remind Mr. L. how I made it a condition of accepting the calling to be able to serve the congregation as an ancient apostolic one, or what is

the same, as a pure Lutheran one, that Mr. Letz answered that I should only come, that everything would be arranged according to my wishes, and that upon my arrival he himself spoke out most strongly in favor of the founding of an independent congregation (although only one nominally Reformed person wanted to belong to the congregation), interpreting the words of his letter to mean that he had only his own wishes in mind, but not mine! Only when he was convinced that I was determined never to climb a pulpit again, rather than go along with his request and teach people more.

\*) In such things, I am not such a great friend of mere initial letters for persons and place names as Mr. R. may well be. If Mr. Letz and his kindred spirits really did sign the church order in partial ignorance after the previous preaching about the doctrines of distinction. If Mr. Letz and his kindred spirits really signed the pure Lutheran congregational order in partial ignorance, after having been preached about the doctrines of distinction, it would have been more honest to have his name deleted from the congregational list later, than to wait until he had secured a majority of the members for his plans, in order to steal the church building 2c. of the Lutheran congregation and to secure it for himself and his rationalist and unirt-minded followers. - Furthermore, Mr. Letz accuses me of having introduced ceremonies at the altar service without ever asking the congregation. In the beginning, there was only a provisional speaker's platform in the church, which was far from being completed, and therefore no altar service could take place. When an altar was procured, I could not act well at it without ceremonies, and as a servant of the Lutheran church, I naturally chose Lutheran ceremonies, although only the most common ones. Or could I have sincerely and honestly used reformed 2c. ceremonies? When mentioning the crucifix, Mr. Letz cleverly conceals the fact that it had only been in the church for one day, and that it had been erected without my knowledge, as well as the fact that before the beginning of the service I asked the presbyters to remove it, which, however, did not seem advisable to them. Even if, out of my innermost conviction, I have described in private conversations many things that Catholic churches have in common with the Lutheran churches of our forefathers in their outward decoration as solemn and uplifting, Mr. Letz is surely mistaken that I would also have used the expression "touching", since, by God's grace, I have long since ceased to seek my own honor in artificially produced emotion of my church members, but strive to direct all my efforts and petitions so that the souls may be built as living stones on the one cornerstone, Christ Jesus, in true, unified faith. That I, however, after due instruction from the Word of God, admonished everyone to consider that he, may he now vote as he wishes, must answer for his yes or no on the Last Day, may well have alienated Mr. Letz, since he expressed himself more than once: he doubts whether God cares about our trifles); it may also seem too sharp to a Mr. R., but it is true. but certainly not a believing Lutheran who knows that one day we will have to give an account of every useless word (Matth. 12, 36.).

It must further be a hard accusation in the eyes of Mr. R. that in sermons I have called Zwingli and Calvin apostates: but to a reason enlightened by divine grace it can only appear as great unreason that not only Luther, but also Zwingli and Calvin, in so great a departure

should have been right in the doctrine. If, however, I were to recognize not the teaching of Luther but the later opinion of Zwingli or Calvin as the scriptural one, then shame and eternal woe to me if I were to eat the bread of the Lutheran church any longer!

Mr. Letz's report on the "attempts made to introduce private confession" is to be corrected to the effect that I have never held private confessions, except at the express request of individuals, whom I have never asked about specific sins. That I put on the choir robe and had the confession recited only happened when servants or other workers asked me to hold confession with them in the house, since they could not leave at the hour set for general confession. Also, there were almost always several present at the same time. Private absolution had already taken place with every communicant for years without any objections. Since several of those who later openly apostatized (because I felt compelled to punish them for gross sins over which they feigned remorse) made the personal registrations detestable, they were to be put on a par with the Catholic auricular confession, I often suggested, both before the public congregation and in the church council meetings, that a provision should be made to the effect that the preacher of the congregation should be required to grant confession to everyone as desired, privately or publicly, but this was not heeded at all; instead, it was demanded that private confession should not take place (i.e., not even at the express request of the congregation), and no registrations were to be made. At the same time, the church council again complained about some of the ceremonies that had taken place since the beginning of the altar service, without me being able to give way without denying true Christian freedom, since the change was demanded by those who had openly expressed their unbelief and complained that too much was being preached about faith in Christ and too much distinction was being made between saints and unholy people: Sermons on morality and virtue would be what they wanted! The complete separation took place, as already reported in an earlier number of the "Lutheran", by cleverly wanting to change the unalterably established basic article of the congregational order, so that the names of the symbolic books of our church and the provision that every preacher of the congregation must be committed to them, were omitted, and otherwise many changes were made, which contradict the word of God and our confessional writings. That I was *pro forma* removed from office, after I had already declared two days ago to the 45 that they were no longer members of my congregation because they had deviated from the basic provisions of our congregational order, was just as superfluous as I, too, am still in my office and am now working with a joyful spirit on my old congregation, which, though smaller and poorer in earthly goods, has become all the richer in the Lord, as long as it pleases my dear Savior.

Finally, I would like to reproach Mr. R. and many of his companions, who could certainly do so much for the true honor of the Lord with their gifts, with the word of the Lord, Luc. 11, 22: "He who is not with me is against me, and he who does not gather with me scatters! Or should Mr. R. really mean to build his union efforts on the unified foundation of salvation, our Lord Christ, who is the way, the truth and the life, and to gather with him? Then it would be more advisable to fight the symbols of the Lutheran church with the sword of the Spirit, which is the Word of God, than to try to help the cause of union with distorted reports about Lutheran activity. To all souls, though deceived, yet honest, I implore that the Lord may open their eyes, so that they may recognize where Word and Sacrament are to be found in purity, and that one, pleasing the Lord, may strive for the honor of His house. To those who have been stubbornly fighting against the Lord and His anointed, I wish from the bottom of my heart that the faithful Savior, who also bought them so dearly from eternal destruction, may give them a new heart through His Holy Spirit, that they may recognize the error of their ways, humble themselves with all true believing Lutherans in thorough repentance before the Lord, accept Christ as their Savior, and praise and glorify Him with us for eternity.

A. Selle, Pastor of the "First German Ev.-Luth. St. Paul's Parish in Chicago".

(Submitted.)

### **"The Lutheran."**

In Nro. 7 of the Lutheran there is a passage from a letter of the Rev. Schieferdecker which should be maturely considered and discussed because of the importance of the subject it touches upon.

No honest person can fail to recognize the pastoral zeal that has given rise to those lines, in which it is easy

to see that the writer knows that he is entrusted with the task of feeding the flock that the Lord Jesus Christ has purchased with His blood. We all agree that it is highly desirable, if we have the necessary gifts and means, that soon an edifying newspaper for the people, for the poor Lutheran rural communities, would come into being, which would follow the path of the "Wuchererisches Sonntagsblatt". The question now is whether of the Lutherans should be transformed into such a paper. For reasons that I will openly explain and consider here, I feel compelled to say no to this, as the conference has also done.

The edification of the congregations is provided first by the sacred ministry of preaching, then by home services, and not infrequently also by good sermon, prayer and hymn books. Even the Lutheran provides useful things in abundance, and the pastors could easily point out such things to their parishioners and save them the trouble of long searching. But let us go back to the need of the church that called the Lutheran into existence. As he has always said about his appearance, it was first and foremost the great lack of genuine Lutheran, i.e., scriptural, knowledge of the truth. It was the unfaithfulness of countless name Lutherans who have fallen away from the loud confession of their church; it was the destructive work and activity of countless sects that disturb the church here; In a word, it was the miserable time in which Jerusalem is being built that moved him not to leave idle the trowel he had been entrusted with by God and his good sword of the Spirit, but to work faithfully by teaching and by defending that the precious treasure of the church's truths of salvation, cleansed from the dust of oblivion, be recognized again in its illuminating splendor, and that the mouths of the dissenters be shut. Now I ask, has this urgent need of the church been remedied in any other way? Have I already been so strengthened in knowledge, has the bitter damage of faithlessness been so thoroughly healed, the rage of the sects so completely subdued, that such a paper is no longer necessary? Well, I do not want to mock in such a serious matter. I read the so-called Lutheran Church Messenger and should also take it into account - but as much as I read in it, I truly cannot find a messenger of the Lutheran Church in it, but, as everyone knows, an old base, garrulous, broad, unjudgmental, mendacious, blasphemous, in a word: not worth taking to heart. Only recently, we have heard with sadness how even the *Lutheran Standard* has become shamefully unfaithful to its name, to the flag to which it had sworn, through its pitiful union thoughts. And what shall I say of the goings-on of the sects, of which deplorable pieces of record are found in almost every number. If, of course, we had already regained full awareness and comprehensive knowledge of the salutary doctrine which our dear confessional writings present purely and loudly from the only true source of knowledge of the divine Word, then one would say, even then wrongly, let the sects rage and the false brethren cry out, let us be quiet and build ourselves up inwardly in good peace. But let us not deceive ourselves, we have by no means completely returned to

of simplicity and purity, to the fidelity and prudence with which the fathers of the Reformation drew the golden ore of truth, which sets us free when we recognize it, from the full

We have taken the treasury of Scripture and presented it in its pure, unclouded splendor. To cite only one doctrine, about which so much is said and written in our days, the doctrine of the church I mean - we can boast with the Schmalkaldic Articles: "Now praise God, a child of seven years knows what the church is? namely, the holy believers and the little sheep that hear their shepherd's voice; for thus the children pray: I believe one, holy Christian church. This holiness does not consist in choir shirts, plates, long skirts and other ceremonies, made up about the holy scriptures, but in the word of God and right faith." Is it enough that one detests the unfortunate church-making of this country, since 8-10 congregations are provided with one church-holder each, churches are built, the whole thing is brought into a course of business by a synod, and the preaching trade is conducted guild-like and with the greatest possible profit for the purse? Are not those also grossly lacking who speak of the church as an organism, but by this do not at all understand the body, of which Christ is the head, and we, the members, do handwork among ourselves according to the measure of the gifts, but some kind of constitution with a head that is not Christ? Who do not see the unity of the church in the One Spirit, in the One faith, in the One baptism, in the risen Lord, but in a monarchical church state, in the unity of a human scaffolding, which is supposed to help up the church, which, through faithful adherence to the true confession and through doctrine and practice in accordance with it, is narrowed down and stopped in its course of victory? As if this were not its victorious course, when the word runs and grows! - —

And so, unfortunately, we could go on for a long time; but what has been said is already enough to show that truly that which the Lutheran has always wanted is still today in serious need, more need than an edifying newspaper for the people, more even than a learned theological journal. Therefore, let the Lutheran remain what he is. May the Lord, the merciful God, bless his work, as He has visibly done so far. A. C.

(Sent in by Fr. John.)

#### **A testimony for the registration before the celebration of Holy Communion, from the sermon M. Veit Dietrich's vom Hochwürdigen Sacrament.**

Every faithful and conscientious preacher will always have two great grievances to complain of when this custom is introduced: first, he will perceive that most of our German immigrants in the old fatherland are almost of all

On the other hand, hatred and slander will put all kinds of obstacles in his way. Both grievances can hopefully be countered by the testimony of a fellow believer and contemporary of Luther. Our Lutheran brethren in faith will see from this that we do not want to impose anything new on them when we demand that everyone who wants to go to Holy Communion register personally with his pastor beforehand. But it will only do honor to our opponents if they listen to the speech of such a proven theologian with calm deliberation and then support the good cause, or at least stop blaspheming. Now let us hear Veit Dietrich himself. He writes:

"And for this very reason, that each one may examine himself rightly and go to Communion worthily, and not receive it in judgment, all faithful and diligent pastors and pastoral caretakers shall not let their parishioners go to the Blessed Sacrament, since they have registered beforehand. This is not to urge them to attend the papal confession, in which nothing good has ever come out, nor will come out of it, but only so that first of all its better order may be kept, and the ministers of the altar may know how much bread and wine they should present, then also so that each one may be asked according to his faith and understanding whether he also knows what he is doing, so that he may be thoroughly instructed where this is lacking.

If the parish priest or verger does not know the number of people, it may happen that too little bread or wine is served. This can lead to other disorder and even annoyance, which can be prevented in this way if the people are accustomed to registering in person beforehand. For everything in the church should be done in an orderly manner and serve to improve things.

But this trouble is far greater and more dangerous when the pastor lets people go to communion who either have no understanding of it or otherwise do not know what Christians are entitled to know. There is sin on both sides. The minister sins by letting such people go, and they also sin by going and not having any understanding. Such sin is not to be met, unless the minister keeps this order, that he admit no one who has not registered and given an account of his faith.

Such teaching has always been in the church, and has been done through the catechism, until the pope has brought up confession for it and has dropped the catechism altogether. But we are not only to break, but also to build again. We are to abolish evil and build up good. And there will not be a Christian who, if he considers this cause rightly, will complain about the sign-in, because it serves people to their blessedness that they are in the Lord. The Lord will teach them the faith and prevent a great sin, which will undoubtedly bring general punishment to the country. For think thou thyself what this supper is, and who hath made it? If it were bad bread and wine, as the enthusiasts think it is, the sin would be considered minor. But it is the body and blood of Christ. Now Christ commands us to eat His body and drink His blood. We are to eat His body and drink His blood, remembering Him.

But there the rude servants run with heaps, more out of habit than out of understanding and devotion, and so it happens through the carelessness of the church servants and the carelessness of the rough Christians that the pearls are spilled on sows and dogs, and not only does the memory of the death of Christ remain behind with such people, but they also dishonor the body and blood of Christ and sin against it.

Every priest and pastor should defend himself against such sins with the utmost diligence, and do his part not to admit anyone, since he has registered and knows that he is not lacking in Christian understanding and conduct. For every pastor should also see to it that he does not admit those who live in public offenses and are burdened with particular sins; they then show themselves to want to improve and desist from them. This is briefly and simply said about the preparation. But all things together depend on the heart being righteous.

Hereupon M. Veit Dietrich gives a common form, how one should investigate and instruct the people, who want to go to the Sacrament, of which we would also like to share a few words. "First of all," he says there, "as reported above, the church ministers should investigate whether those who want to go to the Sacrament also have a sufficient understanding of Christian doctrine, and especially of the Holy Sacrament? Now the Christian doctrine consists of its main parts, which are called the Ten Commandments, faith, the Lord's Prayer, the institution of baptism, the keys and the Lord's Supper. Every Christian should know these main points by heart from word to word, and have a good understanding of them, or he should not be admitted to the sacrament.

For this reason, every pastor should, in addition to other sermons, practice the catechism especially diligently and impress it well on the people, and not complain that those who want to receive the sacrament should first of all half test these pieces and investigate whether they can do it or not. Those who cannot, he shall not allow until they learn it. But the others he shall first admonish earnestly, that they take heed to themselves, and receive this supper not unworthily, nor unto them for judgment. For God will not let such sin go unpunished, as St. Paul says of the Corinthians that many have sinned against this sacrament and caused God to punish them with sickness and death.

Although it will not be lacking, every parish priest will find many among his clergy who have received instruction in the faith and the sacrament, and therefore need neither questioning nor teaching, no one should be so immodest as not to report himself to his parish priest for the sake of the order that must be kept in such matters.



In the joyful hope that the Lord will crown the words of his faithful servant with blessing, we conclude with the saying of Sirach: "Do not think thyself wiser than the ancients, for they also learned it from their fathers. For from them you can learn how to answer when it is necessary. Sir. 8,11. 12.

### **The Brother Speaker.**

Also in Steinthal in Alsace, where the blessed Oberlin worked as a pastor in full blessing at that time, came in the times of terror of the French Revolution the order of the government: The usual church service should stop, the Steinthal people should elect a president, who should appoint a brother speaker and then meetings should be held on certain days, where the brother speaker should speak against the tyrants and consult with the congregation about the means to abolish the tyrants. Even in the Steinthal, there was no lack of individuals to whom this new thing seemed seductive, new and attractive, and who would have liked to join in and imitate what the great nation was doing for them.

The priest Oberlin had his congregation meet under the linden tree. He read the letter to the congregation and added that this was an order from their Welsh (as the French were called in Steinthal) government, and since it was required by the authorities, it had to be obeyed. He thought it would be good to proceed to the necessary preliminary consultations today. First, a president had to be elected, and since he, as the former pastor of the village, was allowed to take the right to express his opinion first, he gave his vote to the former schoolmaster of the village and proposed him as president. The schoolmaster resisted this election somewhat, but Oberlin soon persuaded him to accept it, and so the election of the brother schoolmaster as brother president was unanimously confirmed by the peasants. Now it was the turn of the president to appoint someone from among the assembly as brother speaker. But who was better suited for this than the previous pastor Oberlin! The election was confirmed with loud applause of the assembly.

"Now the question is," said Oberlin, "which house and which day we want to choose for our meetings (clubbs)? The house of the brother president has only one large room: the schoolroom, but hardly half of us will go in there, especially since the women will also want to listen; in the previous parish house, the space is also small, and so I know of no more suitable house for our Clubbs in the whole of Steinthal than the previous, former church." "As for the day of the meeting," said Oberlin, "Monday is unseemly, because many go to Strasbourg for the market, as well as Wednesday and Friday. I think, however, that the most suitable and convenient day for our meetings would be the previous Sunday, and especially the morning time from nine o'clock onwards. - The farmers also gave their general applause to this.

When the peasants came into the church on Sunday, the brother speaker was standing near the altar on the level ground. "What do you think," he said to those gathered, "should it be?

not be better, I placed myself in the previous pulpit; we are too poor here to have a special speaker's chair made for us, and up there you can see and hear me better." The builders: approved of this.

The new brother speaker now stepped into the pulpit. He again pulled the government's order out of his pocket and read it aloud. "The Welsh," he said, "want us to speak against tyrants and discuss their abolition. Now tyrants have been such and such in the old time and they have done this and that. Here in our quiet Steinthal, of course, we do not have such a tyrant, so it would be in vain to speak against one. Nevertheless, I would be able to name and describe to you tyrants who live not only in Steinthal and in your houses, but even in your hearts. And against these tyrants (murder, adultery, fornication, carnality and all ungodly beings) I will speak here, just as I will name and describe to you the best means to abolish these tyrants, which is none other than the salvation offered in Jesus Christ.

When the priest had spoken for a while, he said: "Wouldn't it be better for me and you to sing one in between? And that is, since we do not know any other songs, from our previous hymnal the psalm and the one you all know well?

Thus the peasants sang and prayed peacefully and in God's pleasure with their pastor, and many good souls from the surrounding area, who liked this kind of meetings and what was spoken there better than those clubbs that were held in other places, gathered around Oberlin and his Steinthaler and found there refreshment and comfort in the time of that great external and internal distress.

G. H. v. Schubert (Old and New).

### **Song for the feast of the three kings.**

We have a firm prophetic word, and you do well to heed it as a light shining in a dark place until the day dawns and the morning star rises in your hearts. 2 Peter 1, 19.

You who appeared in the night of death, Christ, a bright light, In Herod's palace I sought You and did not find You. Found only splendor and vain splendor, lust of the eyes and lust of the flesh, But for You my desire remained unsatisfied and empty the breast.

Further to the scribes I went seeking my Lord, But to the wise and perverse Jacob's star was hidden. Even though they spoke like the blind of the dawning light, I could not find the Savior among them.

From the temple I saw shining sacrificial fire and splendor and light, I could foresee the One here, but I did not find Him myself. And when I sought the Lord of life So in you, Jerusalem, back and forth in vain. I went away to Bethlehem.

The road went on lonely. For it was so quiet and empty, Not a wanderer to the ladder I found far and wide around.  
But above my head I saw the glow of a star;  
Because I sought, because I believed, the Savior was mine at last.

Only seek, and you will find; Only do not grow weary and faint; Let nothing bind your longing. Which God has awakened.  
Just follow without arguing  
Faithful to the Word of the Lord;  
Light from above will guide you, light from above gives the star. Spitta.

### **Preacher wanted.**

Since the German Lutheran congregation of St. John's here will be without a preacher as of January 1 of the coming year, the clergy applying for a position are hereby informed that they must preach their test sermons between December 21 and mid-February of this year, with the condition that the candidate presents good credentials as a Lutheran preacher, and must also belong to a Lutheran synod, or promises to join, and agrees to hold school. Travel expenses will not be reimbursed.

The salary used to be \$200 without accidents and school fees. Reflectirende want to contact the undersigned.

Richmond, Wayne County, Ind,

December 21, 1848.

F. Wilhelm Deuker - H. Heinrich Schowe ) sitzer.

### **Receive**

for the construction of a church for the "First German Lutheran L-t. Paulus-Gemeinde" in Chicago, Ill.

By D. Röbbelen of Lutherans in Medina Co, O. P8.00. By?. E. Brauer of the Lutheran congregation at Addison P7.00. By?. Crämer of Lutherans in Saginaw Co, Mich, P4.79 and \$2.21. By I. Seidel of the German Lutheran St. Johannis congregation U. A. C. at Neudettelsau, O. H4.M.

A. Selle, Pastor.

Received for the Fort Wayne Seminar: From the German Lutheran Congregation U. A. C. to

Lancaster,	OH3.19
From Trinity Lutheran Church in Fairfield.	
County, O	2.38
From St. James parish	1.51
From Mr. Richmann	0.92

Summa H8.00 V. W. Sihler, k.

### **Get**

or the Lass River Lutheran Mission in Michigan:

H3.80 Unknown. \$1.00 N. in St. Louis.

for the Synodal Missionary Fund:

O1.50 from Mr. Schaap. P1.W Unnamed. H1.00 Buttermann. \$1.45 Unnamed. \$2.00 from Lutheran congregation in Pomeroy and Ehestor Township, Meigs County, O., by Mr. D. Habel. P103.80 from parishioners in St. Louis.

### **Paid.**

The 3rd and 4th year Hr.? H. Jsensee.

The 5th year of the HH. Adam Ambrosius, Mich. Benz, Ellinger, Georg Eckert, Dan. Göglein, Herrling, Christoph Hamm,?. I. F. Jsensee (2 ex.), Georg Rasp, Wendel Scharf, Mich. Wessa.

Printed by Arthur OIshausen, publisher drS "urriger de" Weste"".

**Volume 5, St. Louis, Mon. 23 January 1849, No. 11.**

**Why should we hold steadfastly to the confessions of our Evangelical Lutheran Church even now?**

"Beloved, believe not every spirit, but try the spirits whether they are of God: for many false prophets are gone out into the world," says and laments the apostle John in his first epistle, and so, unfortunately, it has been said and lamented at all times of the Christian church. As often as God has sown the wheat of His pure Word, so often the enemy has come in behind and sown the weeds of false doctrine. The unfortunate consequence of this has been that in the midst of Christianity a multitude of factions have arisen, which are distinguished and separated from one another by the different faiths they have and profess. Most of these parties have therefore also written out certain creeds, which contain the doctrines by which they separate themselves from the others and on which all their members have united into a special ecclesiastical community. Those books, however, in which such creeds of entire ecclesiastical parties are contained, have always been called by the foreign word: Symbola or symbolic books. This is a Greek word, and means as much as a field sign, a watchword. Just as soldiers can distinguish between friend and foe by their field signs and slogans, even if they are in disguise, so the member of an ecclesiastical party can easily distinguish between those who are for or against his faith by the symbols or public creeds of that party.

Our dear Evangelical Lutheran Church also has such symbolic books or public confessions, as most of our dear readers will certainly know. It has nine of them; these are, first of all, the three ecumenical or general Christian confessions.

The following are the symbols: 1. the apostolic, 2. the Nicene, and 3. the Athanasian symbol, then 4. the Augsburg Confession, 5. its apology, or the defense of it, 6.

The small and 8. the large Catechismus Lutheri, and finally 9. the Concordia Formula. In these nine symbolic books, which together are called the Concordia Book \*), everyone who wants to know what is believed and taught in our Evangelical Lutheran Church can find this clearly. The doctrine contained in these books was first confessed orally by the first so-called Lutherans before the whole world, and then set down in writing for all time in these books. On the doctrine contained in these books and on no other doctrine did the first Lutherans unite in ecclesiastical communities, even outwardly; therefore, the Lutheran Church is founded on this, because it came into being through this and through this it now differs from all other parties and communities that exist in Christendom. Whoever therefore says, I want to be a Lutheran, thereby confesses the doctrines contained in these symbolic books of the Lutheran Church; and whoever says, he wants to be a Lutheran preacher, thereby testifies that he not only considers the articles of faith contained in these books to be true and right, but that he also wants to preach them, defend them and try to spread them, as much as God may grant him grace and strength to do so. On the other hand, anyone who rejects the doctrine contained in the symbols of the Evangelical Lutheran Church is no more a true Lutheran than anyone who rejects rebaptism is an Anabaptist.

This book was reprinted by Mr. Heinrich Ludwig in New York (Vesey Street No. 70.) last year, and is available from the above publisher, as well as in Philadelphia from Bro. Gentner; in Baltimore from Pastor Wyneken; in Columbus, O., from Pastor Spielmann; in Fort Wayne, Ind. from Dr. Sihler; in Canton, O., from Pastor Fast; in Zelenople, Pa. from Pastor Schweizerbarth; and in St. Louis from the editorial office of the "Lutheraner" for \$1.25.

is a Zwinglian who is zealous against Zwingli's teaching, and as little is he a Christian who rejects the Bible. For as Christians in general differ from the Muhamedans with their Koran by the Bible, so again in particular a Lutheran Christian differs from all other Christians with their symbols by his symbolic books.

Now at no time has one been more generally opposed to such symbols than at this time of ours. From all sides one calls now: Away with the symbols! They are a compulsion of faith; they are the spiritual fetters and children's shoes of the past, which must now finally be cast off in these enlightened times, when all the world has come of age. They are the papery popes of the Lutherans; they are the fabrications of fallible men; they are therefore the statutes of men; painted spectacles through which one sees the Bible in the color of one's sect; impure canals through which divine truth is not supplied to us in its complete purity, but clouded by the admixture of human error. He who holds so stubbornly to the symbols therefore puts human books on a par with the divine ones, and even places them above them! - —

Thus, friends of light, rationalists, Methodists, apostate Lutherans and especially the present advocates of the union, the so-called evangelicals, are now calling out to us Lutherans with great zeal and anger. Do we

really have reason to abandon the symbols of our church for the sake of such counter-speech? Far be it from us, beloved Lutheran brethren! These are objections that may well cause consternation to an ignorant person, "but since there is nothing behind them," which, if you look at them closely, disappear like will-o'-the-wisps into nothing.

The fact that the church requires all its members to accept its symbols is called a compulsion of faith, but who on earth is forced to become a member of our church? Isn't everyone free to join it or not, and to separate from it?

new or to stay with her? So where is there compulsion here? Let me give you an example. Suppose a society was formed for the purpose of going to war for the sake of the fatherland. Many join the society. But when it is finally said, "Now, off to war!" several rise up and declare that this is an unjust coercion; they would gladly remain members of the society, but they could by no means be forced to go to war with it. They were mature men who would not let their freedom be taken away from them. - Wouldn't such people make fools of themselves in front of everyone? Would they not say to them: Who forced you to join us? But since you have joined us voluntarily, how can you fools call it compulsion when you are required to do that for which you have become members of the association? Behold, dear Lutheran readers, it is just as foolish to call it a compulsion of faith when the Lutheran church demands of those who belong to it and want to remain with it that they also believe and teach Lutheran. \*)

But the objection about the alleged compulsion to believe is just as null and void as this: if one joins and submits to the human symbols of our church in full faith, one thereby puts them on a par with the divine books of the holy scriptures, indeed, to a certain extent puts them above them. This objection is therefore without foundation, because we believe in the teachings of our symbols not because they are contained in the symbols, but because they are taken from the Word of God; not because Luther and other respected divine scholars believed and taught them, but because they agree with the holy Scriptures. A true Lutheran does not make the symbols the source and ground of faith; rather, he accepts them solely because they flowed from the Bible as their source and are founded on the Bible as their ground. But does one make the brook a source if one says of the brook that the same water flows in it that flows in the source, because it flowed from it? And does one therefore make the building equal to its foundation when one says of the building that it stands firmly on its foundation? Is

\*) How foolish it is to speak of compulsory faith here, even rationalists have had to admit. Thus, among others, v. Ammon, instructed by his mere reason, writes in his *Sittenlehre* (II, p. 106.): "The Protestant church cannot take into consideration the pretext of those who claim that they are not able to unite the oath on the symbolic books with their faith, with their conviction and therefore also with their conscience. 'I do not believe in the divinity of the Bible, for I am a naturalist; I reject original sin, for I think Pelagian; I deny the divine dignity of Jesus, and hold him to be only the orator of God to the deluded human race.'" But why do you believe this; do you have a right to demand of the Protestant Church that it change its confessions on your account; does anyone compel you to enter into its service, to which you, precisely because of this individual view of yours, are neither fit nor capable?" then not the water - attributed to the source, and the strength - to the reason?

But, they say, are not the ecclesiastical symbols written by men capable of error? Who, then, can rely on them? We answer: The question here is not whether the authors of the symbols were men who could err, but whether they erred in the teachings they confessed and laid down in those books. That they could err, we readily admit, but that they erred in the excellent articles of faith, we deny. Who can deny that the way in which the biblical teachings are proclaimed and defended in our symbols is human and therefore not perfect? But that the teachings themselves are human, imperfect and erroneous, we deny in all seriousness, because thereby we would declare God's word itself to be imperfect and erroneous. Or does gold become fragile clay as soon as it is carried in earthen fragile vessels? Does a truth then become an error when it is confessed and distinguished by a man capable of error? Does a Bible doctrine become a man's doctrine when those who bear witness to it are men? Does God's eternal word, when it passes through the mouth of a mortal sinner, then become a changeable wisdom of this world? - Oh, so all the millions of the holy martyrs, because they were men who could err, would not have shed their blood for eternally firm truth, but for uncertain opinions and suppositions under nameless tortures? So also the church of Christ, because it consists of men, should never say: We have found the truth! - O, away with such blasphemous skepticism, i.e. with such pagan despair of finding the truth! For this very purpose the Bible is given to men, so that they no longer have to wander about in this world without light, without hope and without certainty, but, defying the world and hell, can rejoice in firm faith: We have found the truth! And the church is supposed to be a pillar and foundation of truth (1 Tim. 3:15); if nowhere else in the world, this most precious of all human goods is supposed to be found in the church.

What, then, is the meaning of the cry of the enemies of our church: Your symbols were written by men who could err, therefore let them go, for they are uncertain! Is not this a sweet conclusion: every man can err, the confessors of our faith were men, therefore they erred? Are not the gentlemen who conclude in this way also

human? Why don't such symbol strikers, above all, make their thing out to be unreliable and uncertain? Why do they not say at the end of their sermon: Dear listeners, you know that I am a man who can err, therefore do not firmly believe that what I preach is true.

have!? Why do they still preach at all? They will say: Yes, we do not demand unconditional faith; where we are convicted that we have erred, we are ready to recant. Well, then, you yourselves admit what is important here. For it is not enough to say that the writers of the Confessions could have erred, but also to prove that and where they erred. How confident we Lutherans can be! For no man has yet given this proof. With reason and with the thoughts of one's heart one has certainly been able to fight against our confessions, but never to refute them with God's Word. In the case of many of their teachings, when one asked his reason and his heart, one had to say with Nicodemus: "How can this be?" but one has never been able to oppose them, like the symbols of other churches: "It is written. For three hundred years the Lutheran Church has been reproached for adhering too rigidly and harshly to the letter of the Holy Scriptures in its symbols, but it has seldom been dared to assert this and has never been able to prove that it has departed from it. If, therefore, we were to fall away from the teaching of the symbols, we would not fall away from the Word of man, but from the Word of God itself; we would not deny Luther, but Christ; we would not only cease to be rightly called Lutherans, but also cease to be rightly called Christians. - —

But now many are saying: if your confessions are in complete agreement with the holy Scriptures, you cannot deny that they are only human confessions, so why not go back to the Bible alone rather than to the pure word of God?

We reply to this as follows. It is foolishness to oppose the Bible to the symbols. The Bible is, so to speak, God's confession to us; the symbols, however, are our confession to God. The Bible is God's question to man: Do you believe in my word? The symbols are the answer of the people: Yes, Lord, we believe what you say. The Bible is the shaft in which all the treasures of God's wisdom and knowledge are hidden; the symbols are the treasure chambers in which the Church has stored the treasures that it has dug out of the Bible shaft with great effort over the centuries and brought to light, as if in a spiritual magazine and armory. The Bible with its teachings are God's manuscripts of our blessedness, which Satan always tries to falsify and declare to be false; the symbols contain the enclosed documents, from which one can see how the church has always believed those teachings and how it has always held on to them. The Bible is the revealed Word of God itself; but the symbols are the right understanding of the Word of God, which God has given to His Church.

And oh! how much has it cost before the church has gradually come to this treasure of orthodox interpretation of the Scriptures! It is the booty which the Christian Church has carried away from a more than thousand years' struggle with the world, with the heretics and with the devil. Millions had to seal the confession of these doctrines with their blood before it could be so pure, clear and brightly distinguished in our symbols. It is for the most part the dearly bought fruit of the Reformation. Through what terrible inner struggles and temptations did Luther first have to wriggle, how diligently and unceasingly did he first have to search day and night in God's Word, with many thousands of tears, sighs and prayers, and how many first had to arm themselves with him against the whole world and fight through its power and cunning with God's Word alone, before these pure confessions could come to light! How many princes and kings first had to put their country and their people at risk, and even let whole countries be devastated (I only remember the Thirty Years' War), so that these confessions could be passed on to us!

How? and these confessions, so dearly earned and fought for by our fathers with such unspeakably heavy sacrifices, should we now throw away like something completely worthless at the clamor of the unbelievers, or the enthusiasts, or the indifferent religious men, or the false brothers of our name? We wanted to squander the fruit of the Reformation, the spoils of thousands of years of struggle of the whole Christian Church of all times, the spiritual heritage of our spiritual fathers? We wanted to faithlessly hand over to the hands of our enemies and sacrifice to the lukewarmness of the last times that for which so many martyrs have bled and which the church, after having overcome the cruelest persecutions, has finally stamped as its trophy of victory? God be thanked for that!

But, you say, wouldn't it be good to go back to the Bible? Is this not enough? If the teachings of the symbols are taken out of the Bible, won't everyone be able to find them without the symbols? We answer: To hold on to the right symbols again, that is nothing else than to return to the Bible, because the symbols find nothing else than testimonies of the church for the Bible. By the way, how can a person hope that he will find the light alone, which Christianity has been searching for so earnestly for many centuries? Will God give us the Holy Spirit in this time to find what God has already let His Church find, if we do not accept what we have already found, but want to search for it ourselves first? No, whoever does not want to accept the pure teaching of the church, to which God has given it for 1800 years and revealed it especially gloriously 300 years ago, as a humble disciple, God will not give him light and grace to find it himself.

God distributes his gifts differently; he does not give all of them to everyone, nor does he give all of them at all times; he gives each Christian and each time its particular measure. Therefore, one Christian should use the gifts of another, and the later generation the gifts of the former! Yes, it is God's holy, wise and blessed will that all men, just as they are one great physical family, whose later generations are descended from the earlier ones, so also become one great spiritual family, whose younger members are begotten by the older ones. That is why St. Paul, in the name of all believers, says of the Church, "She is the mother of us all"; and that is why Christ does not represent His Church in the different times and countries as a number of several trees standing side by side and one after the other, but compares it to a single tree which sprouted from a small seed, but through all the centuries grows higher and higher, puts on more and more annual rings, and at last spreads so far that the birds of the air come and nest under its branches. The present church should therefore stand with the previous one in the relationship of daughter to mother and we should all be her children, sons and daughters, branches of this tree, stones of this building, members of this body. The faith of the old church shall also be the faith of those who are now living; her teaching, her speech and her confession shall also be our teaching, our speech and our confession; her victory over the proponents of truth shall also be our victory, the treasures of her knowledge shall also be our property.

Therefore, dear fellow believers, let us beware of the arrogance of those who want to stand on their own two feet, so that they do not want to continue building on the old structure of the old church, but erect something new. Let us remember that, as the apostle writes to the Ephesians in the fourth chapter, there is only One Body, One Faith and One Baptism, and therefore also only One True Church and only One True Doctrine, which is not to be found only now, but has always been and will remain unchanged until the end of days, and that therefore all new doctrines and new churches are false doctrines and false churches. For the church has the promise: "My words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of

thy seed and of thy child, saith the LORD, from henceforth even for ever." Is. 59, 21. "Let us therefore look upon the rock from which we are hewn, and upon the well from which we are digged," Is. 51, 1. i.e. our church, and hold fast to its confession as to our own. In this way we line up with all God's children and witnesses of the truth; in this way we prove ourselves to be equal children of our believing fathers; in this way we join the true church of all times and countries, in this way we take part in the victory of all honest fighters for the unadulterated word of God.

and become fellow-participants in the full blessing of the Reformation. - —

There is one more thing to which we want to draw the attention of our readers before we conclude. As clear and plain as the Holy Scriptures are that a child can understand them as far as the main doctrines necessary for salvation are concerned, there have been men in the early days of Christianity who, while claiming to believe in Christ and the Bible, often so distorted the clearest passages of the Holy Scriptures that they easily persuaded especially simple-minded, forward-looking, and innovation-addicted people that the Holy Scriptures teach something quite different from what they teach.

By such cunning falsifiers of the pure doctrine, the disciples of the apostles were moved to summarize the whole Christian doctrine in a short confession of three main articles, which is called the apostolic symbol, and which has therefore been included as the first among the symbols of our church. Through this simple symbol, even the most simple-minded person in the first three centuries was able to recognize false teachers creeping in at that time and to guard against them. When, however, later in the fourth century a new heretic by the name of Arius arose who denied that Christ was the true God from eternity, the so-called Nicene and Athanasian symbolism was established in the name of and with the consent of the entire Christian church, so that now even the most simple-minded person could easily distinguish from these confessions whether or not his preacher adhered to that and other heretics who were then rampant. Oh, it cannot be said how important it has been that these first three general (ecumenical) symbols have remained in the church! Thus, even in the darkest times of the Papst, the right doctrine of the Most Holy Trinity, of Christ's divinity, of His works, of His atonement, in short, the most important articles of faith indispensable for salvation, was preserved, despite the fact that the Bible was almost completely wrested from the hands of the people. What enemy of the symbols can deny this, and who can be a Christian without praising and glorifying God over it?

But when God purified His church again 300 years ago through Dr. Martin Luther, how important it was that in the name of all who professed the pure doctrine at that time, new confessions of the old darkened truth were again established, from which everyone, even the most simple, can see what the true doctrine of the true church actually is! How many millions in particular have learned to know and believe the beatific truth from Luther's Little Catechism and from the Augsburg Confession!

We further see from the history of our church how soon after Luther's death the greatest



Disunity among the Lutherans themselves arose, as more and more secret followers of Calvin (Cryptocalvinists) crept in among the Lutherans, who, under the pretense that they were Lutherans, wanted to sell the Calvinist doctrine to the people as Lutheran and thus cheat them of their faith in the most shameful way. Where would the resulting confusion have led to if the faithful confessors of the truth had not united thirty years after Luther's death to draw up a new confession, namely the Concordia formula, thereby putting an end to the dangerous dispute and unmasking the peddlers of truth who had crept in under the Lutheran name?

The decline of the Lutheran Church, which we now deplore, would probably have taken place immediately after Luther's death without the symbols. But since the preachers and the people had these pure confessions in their hands, since the preachers were solemnly committed to them, and since the listeners tested them according to them, for two centuries no obviously false teacher was able to take up residence in our church and seduce souls for the length of time. But what is the reason that for sixty to seventy years the most impudent heresies have been able to gain the upper hand in the Lutheran church, other than that the symbols of the church were not made known to the people, but were deliberately concealed? For when these became foreign to the listeners, then everyone was allowed to dare to sell his heart's thoughts and ideas as God's word and as the teaching of the gospel.

But if it has ever been known of what incomparable benefit the symbols are, we learn it now. What would we do now, if we could not prove from those confessions what the true evangelical doctrine is, which once Luther and the whole first Lutheran church believed and confessed? We would have to remain silent and let the destroyers of our church do their sinister work under our own name with impunity. But pointing to our symbols, we can now confidently defy all false Lutherans and convince all honest souls that they are impostors and spiritual counterfeiters.

Recognize from this, beloved fellow believers, how much we would give away if we did not want to hold on to the public confessions of our church. Therefore, do not trust those who, speaking against these confessions, pretend that they are fighting only against human prestige, and that they want all honor to be given to the Bible alone. They want to deceive you! They would like to see the wall broken down, which is drawn by the symbols around the church, so that they have freedom to smuggle in human jokes as divine revelation, and so that no one can prove to them that they trample the church underfoot, whose bread they eat, that they live and work in it, not in order to build, but in order to tear down.

Therefore, the more one hates the confessions of the church now, the more precious and valuable let us hold them. They should be found in the home of every Lutheran. Everyone should be acquainted with them, indeed, should be quite familiar with them. Every Lutheran should compare with them what is preached to him and what he reads in other books. Fathers and mothers should point them out to their children and their servants, teachers to their pupils, and above all preachers to their listeners. Certainly, as long as the acquaintance with these glorious testimonies and the love for them remains among us Lutherans, so long will the pure doctrine have a dwelling place among us. No false spirit will seduce us, and just as our fathers once slept blessedly on the faith confessed therein, so we too will overcome sin, death and hell through the same faith and become blessed.

We conclude with the testimony of the old faithful and loyal-hearted Selnecker: "We can be sure that as long as in these and other countries, churches and schools, this confession and declaration, as written in the Christian Book of Concord, will be kept, so long will also nullity in God's Word or in the doctrine, without fanaticism, besides other blessings of God be and remain with us. As soon, however, as there will be the slightest departure from the same correct confession, God, who has shown us this great good deed, will also depart from us and cause all kinds of blasphemy and idolatry to break down among us. (Vlt. Sax. El. Augusti.)

### **Tennessee Evangelical Lutheran Synod.**

This synod held its 28th session at Solomon's Church in Shenandoah County, Virginia, from September 30 to October 5 of this year. The report of this meeting is before us in both German and English. This report, like last year's, is proof that this synod belongs to the few which are not only called Lutheran, but also want to be and remain so.

In attendance were 10 preachers and 20 lay deputies; 14 preachers belonging to the synod were absent,

several of them because they could not afford the costs of the journey due to poverty, therefore the synod passed, among other things, the resolution: "That we most solemnly and earnestly advise our parishioners to provide more support for their preachers, so that they can make the necessary arrangements to attend the synod".

We hope to please our readers by providing them with the following information from the report:

"Dr. Henkel reported to the Synod that the translation of the Christian Concordia Book (into English) had been in progress for some time, and that it had already been gone through once, but that the whole had still to be corrected.

before it will be ready for printing. He hopes to have it ready for delivery next summer. The reason why the publication is delayed is to get time to make the translation as error-free as possible.

Dr. Henkel further reported that since the distinctive doctrines of the Lutheran Church concerning the sacraments are not generally understood among the English, which is due to the fact that Luther's writings are mostly available only in German and Latin, he announced to our body that he was minded to publish a volume containing an English translation of Luther's Letter of Rebaptism and his Sermon on Baptism, wherein the Article of Baptism is fully explained; as well as Luther's great Confession of Holy Communion, wherein this article is fully explained. - He proposes, if the Synod deems it good, to make arrangements to translate and print the work as soon as possible.

Resolved: That the Synod fully approve Dr. Henkel's proposal, and that we joyfully recommend the work to our congregations." - —

It is said in the reports further:

"As a work, called ""The History of the American Lutheran Church,"" has been published by Dr. Hazelius of Lexington, S. C., in which there are misrepresentations in regard to our body, and as distinct ecclesiastical bodies and religious journals recommend the same work to the public, and as under such circumstances it is likely to mislead the public and to fill them with prejudice against us, and to be very prejudicial to the truth, it has been

Resolved: That Rev. A. Henkel, I. Steuerwalt, I. Killian, Dr. S. G. Henkel, and Mr. Socrates Henkel be appointed to the Committee to investigate the same and correct the errors they find therein, and that they request the editors of the *Lutheran Standard*, *Lutheran Observer*, and such other journals as may seem proper, request that their corrections be published together with this receipt and resolution."

The report further states that a committee was appointed to report on the prospects of opening a friendly correspondence with the Western Virginia Synod. Among other things, this committee, consisting of PP. I. R. Moser, H. Wetzel, T. Moser and Dr. S. G. Henkel, presented a petition from St. Paul's Church in Augusta, Virginia, in which the petitioners state that "they are opposed to all union of forces and means of aid between us and the New Lutherans, unless they first renounce all their anti-Lutheran (un-Lutheran) doctrines and measures, etc.". Thereupon the following resolution was recommended by the Committee to the Synod and unanimously adopted by it:

"Resolved: Although it would afford us the highest pleasure and we most sincerely desire to see those united with us in doctrine and practice who share a name with us, and in such case are inclined to unite with them in such matters as have for their object the advancement of the cause of truth, and to act in concert with them: we must, nevertheless, expressly declare, and desire to be understood, that, however desirable a union may be, it shall be brought about solely upon the assurance of strict adherence to the doctrine and usages of our Church, as represented in the symbols thereof; and as long as we cannot obtain this assurance, we, for our part, cannot consent to any such union."

Our synod and our newspaper have also been kindly remembered by the dear brothers of this association. We find the following relevant resolution:

"Resolved: That we are pleased to hear that some of our German Lutheran brethren have formed a synod, called "The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States," and that they are publishing a German paper, called "The Lutheran," which is devoted to the propagation and advocacy of the original doctrines and usages of the Lutheran Church, to which paper we desire to call the attention of our German brethren."

It is with heartfelt joy that we read that some English Lutherans from Missouri have sent a petition to the Synod, requesting to be taken under the supervision of the Synod and to be served by members of it, which request should be granted.

Finally, we find in the report a warm recommendation by the Synod of the works published by H. Ludwig in New York: 1. the Concordienbuch, 2. Luther's Hauspostille, 3. the English translation of the Augsburg Confession with a historical introduction and explanatory notes, and 4. the English translation of Meurer's Leben Luthers.

We conclude this excerpt with the heartfelt wish that the Lord would grant this Synod, which for nearly thirty years has faithfully witnessed and fought against the apostasy of the so-called American Lutheran Church, and especially against that of the General Synod, amid much shame and persecution, and which, as far as we know, among all the older Synods in the country, alone with the jewels of our church into this last gruesome time, and make it a salt of the earth that resists the spreading spiritual rot in other synods.

The next meeting of the Synod is scheduled to be held at Bock's Church, Davidson County, North Carolina (without-dangerous six miles southeast of Lexington), be held and, beloved to God, commenced on Saturdays before the third Sunday in October, 1849. The secretary of the synod is: Rsv. 3. N. Mossr, Mint Roclr, Oo., N. O.  
(Submitted.)

### Nea-Mathla about the creation of people.

The United States government had about the year 1825 made arrangements to introduce schools among the Seminoles of Florida, and a sum of money was appropriated for that purpose. This was opposed by Nea-Mathla, an excellent chief who exercised great influence over that tribe. After several abortive attempts to carry out the benevolent intention of the government, a meeting was held, in which Nea-Mathla rose and addressed Governor Duval, who was then Superintendent of Indian Affairs, as follows:

"Father, it is not my wish to be made of my red children into white children. When the Great Spirit created human beings, he created them as they are, with three characteristics. He assigned each one his color at creation, his duties, and it was never his intention that they should mix.

"Father, so the Great Spirit created human beings. He stood in a high place. On it he took some dust in his hand, mixed and dried it, blew on it, threw it out of his hand in front of him - and in front of him stood a white man!

"The Great Spirit was sad. He saw that what he had created was not what he intended. The man was white! He looked weak and sickly. The Great Spirit looked at him and said, "White man, I have given you life. You are not what I intended. I could send you back to where you came from; but no - I will not take your life. Step aside."" The Great Spirit shuffled the dust anew, dried it, blew on it again - and before him stood a black man!

"The Great Spirit was distressed. He saw that this man was black and ugly; therefore he ordered him to step aside. Then he shuffled the dust anew, blew on it - and before him stood **a red man!**

"The Great Spirit smiled. At that moment, everyone looked up and saw an opening in the sky, through which three boxes were being slowly sank down. They finally came down and remained on the ground. Then the Great Spirit said: "I have given you all life. The red man alone is my favorite; however, you shall all live. But a jever of you must take his due.

Perform duties. These three boxes contain

the tools you have to use in order to make a living. Thus speaking, he called the white man to him. "White man," saw the Great Spirit, "you are not my favorite, but I created you first. Open these boxes, look at them and choose which one you want. They contain the tools that all three of you will have to use during your lives."

"The white man opened the boxes, looked inside, and said, ""I will take these."" It was full of pens, ink, paper, and all the things you white people use. He looked at the black man and said, ""I have created you shortly; however, I cannot allow you the second choice."" Then he turned to the red man, smiled and said, ""Come, my darling, and choose."" The red man looked into the two remaining boxes and said, ""I will take this one."" It was full of beaver skins, bows and arrows, and all the things that the Indians use. Then the Great Spirit said to the Negro, "You can take this one." It was full of hoes and axes, proving that the black man was made to work for the white and red man.

"Father, this is how the Great Spirit created men and this is how he provided them with the tools with which they should work. It is not his will that our red children should use the articles which came down in the box which the white man chose, any more than it is fitting for the white man to take the implements prepared by the Great Spirit for the use of his red children."

(McKenney, Memoirs, vol. 2. p. 16.)

Because they thought they were wise, they became fools. Rom. 1, 22. This excellent chieftain obviously does not tell an older tradition of his people, but tells his reasons against the introduction of schools in the form of a poem. And how silly it turns out! The name "Great Spirit" at first arouses the expectation that the Indians would have seen God's eternal power and divinity from his works. But this expectation is completely deceived, since the Great Spirit appears so impotent and merciless that he regards the white and the black man as an "unfortunate litter", which is why his favorite, the red man, believes himself justified in hating and despising them.

You are all one in Christ Jesus. Gal. 3, 28. The apostle once called out to the Jews and Greeks. May it also soon be said in relation to the "white man and the red man". It stands with the Lord; let us call upon him for mercy.

H. Fick.

### Meaning and interpretation of the old German church building.

Stay with us, Lord Jesus Christ, because it is now evening;

Thy word, O Lord, the eternal light, let it not be extinguished in us. In this last sorrowful time, Lord, grant us constancy, That we may keep thy word and sacrament No to our end.

This good song by the blessed Nicolaus Selnecker was sung by the children and the teacher every afternoon at the end of the lessons in the children's school that I attended in my dear little hometown, and that is why its content and melody have impressed themselves on me so deeply and powerfully that I have heard it ringing and resounding in my heart on countless occasions later. A song of this content is most likely to come to mind on the occasion of such a sight as I had on my travels, when I was in Strasbourg for the first time, and there looked at the magnificent, mighty cathedral tower with its church. At that time at least, when I was there for the first time (it was in the year 1820), one could still see everywhere on the pictures above the doors the traces of the shameful devastation which the men of the revolution had wrought here, as everywhere on the ornaments and buildings of the temples of God. For the spirit and reason of such revolutions rests in a hatred of everything that is holy. It is not only a murderous revulsion against the person of the prince, sanctified by God, and against civil law and order, but it is the natural revulsion of human nature, alienated from God, against God's eternal anointed, against Christ, which moves and guides the hand of the rebels, who say they want freedom and equality for all, in their destructions. That is why the revolutionary men in France, as elsewhere, would have gladly destroyed all churches and towers, if only the miserable weaklings had had the means to do so; for they could not stand high things at all; the towers, like the old churches, have nevertheless remained standing and will probably remain standing even longer. Even longer, however, God's Word, "the eternal light" - "God's Word and Sacrament" - will exist on earth, no matter how the enemies may rage against it; the Christian should only pray that it may never be extinguished "among us," however much our fathers and we have rejected and misjudged it. This inner core of Christianity is, of course, the main thing, but the shell, I mean that which our pious fathers built in the Christian sense and visibly put into work, also has its high significance. This is especially true of the old Christian church buildings, which are called the old Gothic ones, and which can still be found in Nuremberg, Augsburg, Regensburg and in many other cities, even here and there (on a small scale) on

in the countryside. So that the reader may recognize in what kind of mind and sense our Christian ancients also built their churches, I want to say something about this today.

There are three gifts of the church that make a person a Christian: Baptism, preaching and the mystery of the union of divine and human nature, or the Lord's Supper. Thus all such old churches are divided lengthwise into three parts. For when one enters the main entrance, which is always directed towards evening, so that the person entering can see the main altar before his eyes at sunrise, as a reminder of the eternal exit, one first comes to the baptismal font and in general to the part of the church that was dedicated to the holy act of baptism and the remembrance of the covenant of baptism with God by some external signs. In the second part of the church there is the pulpit (on the right), because this part is dedicated to the proclamation of the Gospel, to preaching. Further to the east, the last third of the inner church building is usually separated from the second part by steps leading up to the heights, often also by a metal latticework, and at the entrance from this to that stands the holy image of the Crucified. The last, eastern third contains the high altar, where the sacrament of the Lord's Supper is celebrated. When such so-called old gothic churches are more complete and large, the interior is supported and carried by twelve columns, reminiscent of the twelve apostles of the Lord; above the main entrance one sees three semicircles of figures, one of which represents stories from the Old Testament, the second stories from the New Testament, and the third the future judgment. Above these semicircles there is also a round window with colored glasses, and these multicolored glasses, it is said, should have represented the different effects of one and the same eternal light in different human souls, just as the six altars, which are found three by three, apart from the main altar, on the sides of such old churches, and which thus, with the high altar, represent the seven number, should have pointed to the seven congregations or times of the church, which are mentioned in the Revelation of John. It is also said that the height of these old church buildings was intentionally divided into three parts, for the uppermost, in which the choirs for the singers are located (usually covered with lattices), would have been the upper, the triumphant one; the actual church floor would have been

the contending one; the burial vaults and tombs under the floor would have indicated the suffering church, just as it is said that the two towers at the main entrance would have represented the visible secular, legislative power, the other the spiritual power. Now, even if one and the other of these interpretations may not seem quite certain, most of them are nevertheless very probable, and so

It is even certain that our pious ancients thought of God in everything they did and founded, but most of all when they built a church; whereas, when one looks at many a newfangled church building of our day, it seems as if the builders had thought more of theater or dance and concerts than of God, of the preaching of His Word and the celebration of His sacrament.

As for the poet of the small, powerful hymn: "Ach bleib bei uns, HErr JEsu Christ", which concerns Nicolaus Selnecker: he was born in 1532 in Hersbruck near Nuremberg, was then a student of Melanchthon in Wittenberg and later became a professor in Jena, and finally superintendent in Leipzig. His motto was: "My salvation is with you alone." He died in 1592.

Or. G. H. v. Schubert (Old and New).

---

### **A rare Doctor.**

Among Luther's most intimate friends was once a physician, Doctor Matthäus Natzenberger (died January 3, 1559). This man, as faithful and diligent as he was in his profession and as serious as he was about penetrating deeper and deeper into the science of medicine, by no means thought that the teachings of God and the affairs of the church were none of a doctor's business, but put many a theologian to shame by his diligence in researching God's Word and Luther's writings, and by his zeal to serve his own as a bishop in his house and the church in general, to bear witness for the truth and against error. Of course, this also aroused many envies and enemies. When he was once asked why he, as a physician, was so concerned with religious matters, he gave the beautiful answer: "I am not baptized by Hippocrates and Galenus (old doctors of medicine), so they will not stand by me when I die. They serve me and others for this life, as long as God wills; but when this life ceases, something else and higher belongs to it, so that one can become blessed and live forever. And what I do and can do in religion and the church, I do not do without a calling, I have enough calling; for in baptism I vowed to my Lord Christ to promote His service most faithfully. That is why I have always been drawn to religious affairs. How can I speak out about religion and church matters? Much less can I keep silent when I have to hear such things that are contrary to the truth."

Go, dear reader, whatever profession you may have, and do likewise. If you have been baptized, you are also one of the priestly people who are to proclaim the virtues of Him who called them from darkness to His marvelous light.

**"It is written: Man shall not live by bread alone, but by every word that proceedeth by the mouth of God."**

At the time of the Thirty Years' War, a pastor's widow lived in Burg. A few months ago, she had lost her husband and all her possessions, when, trusting in God's guidance, she woke up to seek refuge with relatives in Magdeburg. On the way - it was shortly before Magdeburg's destruction - she was seized by Tillp's horsemen, and one of them, who might have recognized her, said to the others: "Beat her to death, she is a Pfaffenmetze. One of them, however, said: "Leave her to me, I will do it. The others are satisfied, and so he leads them aside, and now suddenly speaks to the frightened woman in a quite unexpected tone: he has already committed so many murders in the war that his conscience leaves him no peace; if she is a priest's wife, then she will be able to tell him whether it is still possible for him to be forgiven by God? She answers him with a comforting word of the holy scripture, that every sinner who repents sincerely finds grace with God. Whereupon he said: if she told him that, he would bring her safely to Magdeburg; and he did.

**God's Word must come back into the homes.**

"When I took over the second ministry, an old man lived in one of the branch villages, who was considered an eccentric by the congregation and who also had the characteristic of calling everyone Du. When I once came out of church and had preached with all warmth and sincerity in my opinion, the old man came up to me and said: Your preaching does not help you, and when I asked why not, he answered: As long as God's word is not read in the houses, it will not be heard in the church. And when I asked him what I should do about it, he said, "You must preach about home devotions until people start having home devotions. And when I had preached the sixth time on Col. 3,16.17., he came again and said: Now stop it, it has already helped. The church soon filled up, and seed sprang up here and there."

**Pott krigt nichts! or of the Communists' goods.**

The following conversation, as the sender, who has been told several times, can vouch for, took place between a pastor and a member of his congregation at the time of the French Revolution, when it was heard in Germany that in some places in France the noblemen and landowners had been driven from their estates and the peasants had divided them among themselves, were no longer paying tithes, and so on. It shows in a quite clear way what so many people want from the estates.

would hold if the same were to be introduced in their circumstances as well.

Bauer: Have you heard, Pastor, how things are going in France now?

Pastor: God be lamented, all divine and human order is being trampled underfoot.

B. It's not that bad, Pastor; it's just that the poor people get their rights, and the nobles and landowners have to give up what they have usurped.

P. My dear neighbor, what the nobles and landowners have in fiefs and estates, their ancestors received in a lawful manner, either for services rendered or for money, and it is certainly wrong to take from their children what they have inherited from their parents.

B. Pastor, the farmers have to do the work, so they deserve the land and the blessings it produces! Are the noblemen better than we are?

P. I don't think you would like this new French institution if it were to be introduced in your country.

B. Certainly, Pastor. I wish it were the same with us! How helpful it would be for all of us if the estate land and the beautiful meadows were divided up and we no longer had to tithe! How happy I would be if things were to start for us soon. I would certainly get the most, because I have the largest farm.

P. But what if the little people did to you peasants what you do to the lords of the manor? - If, for example, Pott, your first mower, said to the others: "You know what, people, we have to do the work for the lord, so it is fair that we also take his field. I'll take the nail hole and the long twenty (the farmer's two best plots), because I've been on the farm the longest.

B. (quite eagerly): No, Pastor, Pott krigt nothing!

P. Do you see? What is right for one is right for another.

The farmer said nothing again about the division of goods. But whether he has given up his wishes in his heart is another question. (Volksblatt.)

### **Reason and tolerance braggers.**

The famous German poet Göthe has given a testimony against those mentioned in the heading that one should hardly tire of him. All the more the people concerned have to take this testimony to heart. It reads as follows:

"Nothing is more miserable than to hear people talk incessantly of reason, meanwhile they act solely according to prejudices. Nothing is so dear to them as tolerance, and their mockery of everything that is not of their opinion proves how little peace one has to hope for from them."

**Deut. 27, 26.**

We keep all God's commandments when we are forgiven for all that we do not keep.

St. Augustine.

---

### **Warning.**

Just now, as this number is to be closed, the little booklet indicated in No. 25, Volume IV of the "Lutheran": "Hübner's Biblische Historien aus dem Alten und Neuen Testamente, herausgegeben von C. G. Weyl, Prediger an der evangelisch-lutherischen Dreieinigkeitskirche in Baltimore" und Herausgeber des sogenannten lutherischen Kirchenboten (Hübner's Biblical Histories from the Old and New Testaments, edited by C. G. Weyl, preacher at the Lutheran Trinity Church in Baltimore) comes into our hands. It pains us deeply to have to warn all those who do not want to let their children be poisoned early by the toxin of the most atrocious false doctrine and the most insipid talk of reason and virtue against this edition of the old faithful Hübner. Mr. Weyl has shamefully broken his promise to reprint the book "in its old unchanged form and essence" and (we hope out of ignorance) has had an edition of Hübner disgracefully tainted by a rationalist reprinted. In the next issue, we intend to present the evidence for this claim to our dear readers.

### **==>> Reminder to those concerned.**

Those who took one or more of the shares during the last Synodal Assembly are urgently requested to send the amount as soon as possible to the undersigned. F. W. Barthel.

### **Communication of world trade.**

Dear readers, who may not be much concerned with political newspapers, will be eager to know what has recently happened in the world. We can be brief. In Germany, at least at hand, the time of popular rule seems to be over. In Vienna, the so-called Freedom Party has received the most serious blow. The emperor, or rather the victorious court party, has taken terrible revenge on its opponents; hanging and shooting have been the order of the day there ever since, indeed, scenes are told that are not inferior to the most horrible atrocities committed in the Thirty Years' War. A mighty army has broken out from Vienna to chastise the outraged Hungarians. What has happened there is not yet known, but it is hardly doubtful on whose side the victory will be. According to the latest reports, the Emperor Ferdinand has laid down his crown and placed it on the head of his 18-year-old nephew, Franz Joseph.

Encouraged by the turn of events in Vienna, the King of Prussia also took energetic measures; he moved the Reichstag from Berlin to Brandenburg, had the recalcitrant part of the Reichstag replaced with solitary congresses.

The government was able to disperse the data, disarm the citizen guard of Berlin and put the city in a state of siege. So far, everything has gone off without bloodshed, the counter-attacks of the democratic party have been unsuccessful, and the wealthy middle classes seem to have fallen in with the king's will, even if not out of love for the king, but out of fear of anarchy. To the satisfaction of his people, the king has recently promulgated a constitution of his own choice, which is supposed to be highly liberal and to secure political and religious freedom for the subjects.



The French elected a nephew of the old Napoleon, Louis Napoleon, as president of their republic, probably the first step to repeat the old farce and turn the republic into an empire.

#### Mixed News.

The last message of the President gives an extremely brilliant description of the happy state of the United States. He says that peace, abundance and contentment prevail in our country. Our Republic is on peaceful and friendly terms with all the peoples of the world. New Merico and Upper California have been acquired by treaty, both territories comprising more than half lands than the Ver. States possessed until then. Whereas not long ago the Mississippi River formed the outermost boundary of the Ver. States, it now flows through their midst. California, apart from its recently discovered wealth of precious metals, is quite capable of dominating trade with all of Asia, the islands of the South Seas, and the west coast of South America. Soon a great trading city will rise there. Oregon has been given a territorial government.

From all parts of the country, gold-hungry people are now streaming into California; gold, gold is the talk of the day in newspapers, in homes, on the streets. Let the Christians of the world leave their gold, which has never made a country happy anyway, and take a salutary lesson from it, remembering the words of their Savior, Matth. 13, 44-46. and Luc. 16, 8.

On the second of December last, a ship from Havre brought cholera patients to New York. Since then, cholera cases and deaths have occurred almost daily at the naval hospital there on Staten Island. With the exception of two cases, the city has so far been spared.

In New Orleans and on the steamboats of the Mississippi, this plague is raging with great fury. The time has come for the Lord to call out to us: "Because I want to do this to you, send yourself, Israel, and meet your God. Amos 4:12.

On the French island of Martinique in the West Indies, the abolition of slavery has caused great havoc; the released slaves do not like to work and commit robberies against the whites. A proof that the mere abolition of slavery is neither for the blacks nor for the whites a happiness. First make the blacks into devout Christians who know how to use freedom in a divine way.

The question of slavery, which has long kept the northern and southern states of the Union in hostile tension, threatens to become more alarming with each passing year. Both the selfish insistence of the slave states on their right to slavery and the fanatical encroachment of the abolitionists on other people's property, by which they only aggravate the fate of the poor slaves as a whole, are grave.

The Jesuits are banned from Germany by a decision of the Frankfurt Reichstag, and the pope has fled Rome for Naples.

Those or signers who still owe the payment for the 4th and partly for earlier volumes of the Lutheran are asked to send it together with the amount for the current volume to the undersigned as soon as possible. F. W. Barthel.

**(Care of Rev'd C F W Walther)**

(Submitted.)

#### **The Wise Men from the East.**

When still hidden from the world. That God was born was revealed to the Gentiles in the distant morning.

There once saw the wise men  
The stars of God draw: When in the circles of heaven A noble image appeared.

A wonderful sign, A star of rare splendor, To which all shadows give way; The night becomes day.

"The eternal Son of God is coming to his gates, The King is born on Iuda's throne!"

Whether old holy tidings gave hope to the heathen? Whether God's spirit instructed you at this hour? - —

They go to distant lands  
The starlit path, Until they found Salem And saw Zion's mountains.

"Let us approach the King. To the newborn child, To the Lord, whom even we have come to worship."

Then the tyrants tremble, Jerusalem trembles: they are sent away to poor Bethlehem.

And look! It shines again  
The star so bright and clear;  
Its beautiful splendor shines down Where the little child was.

The wise men rejoice, the pilgrimage is over;  
Now their travels end: They go into the house.

In his mother's arms  
The infant Jesus lies there, and looks at her with compassion, so heavenly and gentle.

It shines blissful delight  
His face to them: The eternal sun of grace gives them peace and rest,

Ends their suffering, gives them all guilt. Then the Gentiles thank him for his love and mercy,

They sink from their knees  
And pray to their salvation: For Judah's Savior, behold! Is also the portion of the Gentiles.

They give what they have, to the child tenderly and hold: Many royal gifts of frankincense, myrrh, gold.

Let Your splendor appear, You bright morning star! To the heroes who still cry for You in the dark distance.

Write Thy blessed doctrine, O Lord Christ, in their minds: Then their armies hasten adoringly to Thee.

Then the d'de desert green, And lilies bloom forth;  
Then the scent of incense rises from the distant shore.

Then South and North and East and West praise Thee, O Lord Christ! That You became a child and are our brother. H. Fick.

### **Preacher wanted.**

Since the German Lutheran congregation of St. John's here will be without a preacher as of January 1 of the coming year, the clergy applying for this position are hereby informed that they must preach their test sermons between December 21 and mid-February, with the condition that the candidate presents good credentials as a Lutheran preacher, and must also belong to a Lutheran synod, or promises to join, and agrees to hold school. Travel expenses will not be reimbursed.

The salary used to be \$200 without accidences and school fees. Reflectirende want to contact the undersigned.

Richmond, Wayne County, Ind,  
December 21, 1848.

F. Wilhelm Deuker - H. Heinrich Schowe Z sitzer.

**Books and pamphlets to have in the "expeditis" of the Lutheran around the buried prices.**

0.05

0.05

0.05

0.10

0.10

0.50

0.50

1.25

0.05

0.05

2.00

0.75

Dr. Martin Luthrr's Small Catechism, unchanged reprint 40.10

The dozen 41.00. Hundred pieces 47.00. Strange letter of a lady who left her fatherland and all her belongings in 1703 for the sake of the Lutheran religion with six mostly uneducated children....

The dozen 50 Cts. 25 pieces 41.00.

Dr. Luther's Sermon of "Preparation for Dying"

The Constitution of the German Lutheran Church.

Synod of Missouri, Ohio, and other states, together with an introduction and explanatory remarks.

The dozen 50 Cts. 25 pieces 41.00.

First Synodal Report of the German Lutheran Church.

Synod of Missouri, Ohio, & other states v. I. 1847

Second Synodal Report of the same Synod.

v. I. 1848

Third volume of the Lutheran v. 1846

-1847. no. 8-26

Vierter do. v. 1847-1848 (vollst.)

(The 1st and 2nd volumes are out of print.) Christliches Concordienbuch, d. i. Symbol.

Books of the Lutheran Church, New York edition, bound in pressed leather Conversations between two Lutherans about

Methodism, (in pamphlet form) 2 pieces Dr. M. Luther's Tractate von der wahren  
Church (from No. 9. of the Lutheran specially printed), 2 pieces  
In a few weeks are expected again: Dr. Luthrs Hauspostille, oder Predigten über die Evangelien auf die sonn- und Festtage des  
ganzen Jahres, New Avrker Ausgabe, gebunden in Kalbleder Kirchengesangbuch für ev.-luth. Gemeinden, verlegt v. d.  
hics. ev.-luth. Gemeinde U- A. C., gebunden das Stück  
100 Stück 462.00 \$ against cash payment.

### Get

by Mr. Wyneken in Baltimore:  
n) for the construction of a church of the "First German Ev.Luth. St. Paulus-Gemeinde in Chicago, Ill, 434.00.  
b) for the Altenburg & Fort Wayne Seminaries:  
From I. L. 49.00. From I- I. 10 German thalers 47.83.  
From Fr. Th. 3.75. From one. and. 40.60.  
e) for the heathen mission at the river Lass in Mich:  
Sunday School 45.00. From some and. Gl. 43.25.

---

### Be paid.

The 3rd and 4th year Hr. k. Barthels 46.00.  
The 2nd half of the 4th year Mr. Gottlob Müller. i The 2nd half of the 5th year Mr. Mich. Kreutel. The 5th year Dir. Matth.  
Ambrosius, Bm- mann, Damm, Rud. Auf der Heide, 4". Döpken, I. Drege, Joh. Rud. Hinnau, Fr. Heck, Anna Kehrner, Joh. Keil, Geo.  
E. Niemann, O. E. Nölting, G. Reinhardt I G. Reinöl, I. F. Radecker, Daniel Ritz, D. Seidel (8 Er.),> Treude, H. Weber, H. Waltzen,  
L. Waldschmidt.

Printed by Arthur Olshausen, publisher of the "Freie Presse des Westens".

## **Volume 5, St. Louis, Monday, February 6, 1849, No. 12.**

(Submitted by Dr. Sihler.)

### **God's word to the people in regard to the state of affairs in Germany.**

All of our readers are well aware of how things have gone in our old fatherland in the course of the past year and how they are still going, how in most countries the subjects have risen up against their authorities from time to time and have obtained from the princes and lords, in part, the removal of oppressive burdens and, in part, the fulfillment of promises made in violent self-help. But this was not the only thing that happened; in individual regions the peasants also rose up and burned the castles and palaces of the nobility, devastating and destroying everything they could.

Now it cannot be denied that the Germans are in some respects hard-pressed and closely patronized by their various princes. There are, for example the enormous standing armies, which cost back and forth more than half of the state's revenues and impose a great mass of taxes on the working classes; there is the immense number of officials with their immeasurable multigovernment, by which they constrict the people in an unnatural straitjacket and make any free movement almost impossible for them; There is a narrow-minded, suspicious superintendence over everything that is written, which forcibly suppresses every free expression about the infirmities of the existing regime, although it puts no obstacle in the way of antichristian and blasphemous writings. There is - but this oppresses the children of God more than the children of freedom - there is the miserable imprisonment of the church in the bonds of the secular authorities, who do not only want to handle the external protective regiment, which is their right, but also the internal government of the church, which is not their right.

\*) By the way, if too much is governed in Germany, too little is governed here. The authorities here have undeniably not They are found everywhere in abundance and exert a highly annoying pressure on the people.

How now, - so the freedom heroes cry, so the newspaper writers drive, so the people's orators agitate - how now, should the people, now so exceedingly enlightened and mature, not at once shake off this pressure together with the whole princely rule, since it has tolerated long enough and the burden rather increases than decreases? Should it not now be time for the people to rise up en masse against their princes, to forcibly remove their regiment and to establish a people's regiment of their own according to the local model?

Let us answer this question and what is more closely connected with it, not according to the quick ideas of carnal reason, but according to God's Word, as the infallible, unchangeable truth.

But we ask this question first:

- I. What does the Christian authority owe to its subjects? and then only
- II. What do Christian subjects owe to their authorities?

I. Before we proceed to answer this question, let us stop a little at a twofold preliminary question; namely, whether the authorities are necessary, and what their supreme cause is, the prestige due to them, and this comes from the fact that the people (as voters) regard them not as God's, but as their creature, work and order. And because here the authorities are a creature of the people's election and favor, there comes again the unfortunate fact that they not infrequently show so little seriousness and wholesome severity, especially in the execution of penal laws, in order to remain popular and popular and perhaps to be re-elected. Hence, for example, the innumerable and often significant accidents on railroads and steamships, of which one hears nothing in Germany. If the guilty party, if he escaped with his life, would be punished according to the law, these accidents would soon cease. But such godless, reckless grand murderers almost never receive any, let alone the just punishment, namely penitentiary, whereas a neglected boy of about fifteen years of age, who is guilty of petty theft, is soon put to death. In this country, human life is more valuable than money and property.

is? Beires briefly answers the divine word when it says: "There is no authority without from God, but where there is authority, it is ordained by God." Rom. 13, 1.

From this, then, we see that God himself ordains the office of temporal authority and that it is therefore necessary; for God does not ordain anything unnecessary. The first is that it should represent his image and honor on earth, namely, that it should be in a small way what he essentially and originally is in the great and the whole, i.e., that it should be under his sovereignty as his sovereignty, The first is that it should, under his sovereignty, as his governor, establish justice and righteousness on earth, and be, as it were, the measure and order of the moral and social life of men, from individual families to great and mighty nations; the second is that it should, as far as possible, by means of the law and its threat of punishment in this regiment of theirs, especially guard against the grosser outbreaks of sin.

But if we ask history and experience, we find that this order was present from the beginning, albeit in very different forms.

In the individual families, of which every larger community is composed, we find even among the heathen

that the father is the leading head, to whom the other members of the house stand in a subordinate relationship. He orders and determines how things are to be done in his family; his will is the law of the house and he supervises its execution; he punishes the transgressors and praises those who keep it, and so on.

We find a similar relationship in hordes and tribes, which usually come from one ancestor and have grown in length and breadth. There is no band, no matter how wild, that does not have a chief, who usually surpasses the other fathers of the house in intellect and will, and who, in addition to other greater gifts, depending on the type and education of the people, also has the gift of leadership, and who is the leader of the band.

The concept of law implanted in human nature is handled orally without a written law.

In the same way we now find the authorities, where this still unconscious state of nature has become an orderly state of law, where people become aware of a certain difference between those who govern and those who obey, authorities and subjects, and the former carry out the essence of law in certain written laws, which are all to be outpourings of the native moral law of love, and watch over the execution of these laws.

At this stage of human education, which we already find in the educated states of pagan antiquity, a step forward has also been taken in that people no longer stand in such dependence on external nature as they did at the time of the hunters' and fishermen's life and the wandering with their hordes, where each individual procured his own small domestic needs, each was, as it were, a shoemaker, tailor, carpenter, etc., in one person. At this higher stage, a division of labor and an exchange of products occurred, so that, for example, one man is a tailor all his life, another a shoemaker, and each works primarily not for himself but for others.

As a result, however, the mutual legal relationships also become more manifold and complicated and require a greater number of written laws and their proper execution; so that each class and profession may remain within its own limits and not encroach upon the rights of another, but may also be protected from their encroachments; even the disputes about my and your in particular must now become more manifold.

Now the authorities were in great need; they might have names and have come into being as they wished, in order to administer law and justice, to keep wrongdoers in wholesome bounds out of fear of punishment, and in cases of transgression to establish justice by appropriate punishment of the wrongdoer. Harm for harm, an eye for an eye, a tooth for a tooth, etc., to pacify and protect the righteous against the unrighteous in their good rights, and in this way to bring about temporal peace and good fortune; and here everywhere, be it king or duke, congress, senate, etc., she is God's servant and representative in this matter of temporal law, for the punishment of the wrongdoers and for the praise of the pious.

For it is clear and evident that without the authorities and their salutary regiment, the stronger and the more violent, by virtue of their innate selfishness, would always interfere with the right of the weaker, and no man would be secure of his property and life from the malice of another; also, anger and revenge would run rampant, and every powerful man, through his following

The first is to try to raise himself to the position of sole ruler over the others.

Summa: It is a great boon of God for the authorities, so that with the ancient Persians the custom existed to let a completely lawless arbitrariness occur for some time after the death of every king; so that everyone may know and appreciate the benefit of the authorities from experience.

Now that we have recently answered and discussed the twofold preliminary question of whether the authorities are necessary and what their supreme cause is, let us go on to answer our first question: What do the authorities owe to their subjects?

The first thing is that she should conduct her entire office in the fear of God; she should first remember that she has been ordained by God and that her profession is a divine one, whether she is called emperor or king, or elector or president, senate, congress, and so on. and whether she has inherited her rule or has been placed at the head of affairs by election of the people, the fear of God should inwardly permeate her entire government and she should not forget that it is the King of kings, the Lord of lords, who administers his justice among the people through her, that accordingly her entire office is a constant service of God, and that the orientation of this office must first of all be toward God's glory; she should well bear in mind that the Lord, according to Psalm 82. She should remember that the Lord is judge among the gods (i.e., the earthly authorities who rule in God's stead), that justice and judgment are the stronghold of his chair, and that he will demand strict accountability from her in his time.

And because it is such a great and difficult office, it should diligently call upon God for grace and wisdom to carry it out faithfully according to His will and pleasure, and have Solomon's example in mind, who, when he began his reign, did not ask for riches and long life and the like, but for a wise, understanding heart to establish justice and righteousness among Israel according to God's order.

The other thing that the authorities owe to the people is that they carry and move the weal and woe of the people on a fatherly heart, and that they carry out all the duties of their office out of love for their neighbor.

These activities include the following:

First of all, it is incumbent upon it to draw up wise and wholesome laws, which are nearer or farther outgrowths of the holy ten commandments, and to settle the cases concerned in such a way that, without regard to the person, God's true and eternal law is presented and carried out, and in this it is the same, It does not matter whether they are laws of order, primarily to settle disputes about mine and thine, or penal laws, to establish justice for the violator, depending on his transgression, and at the same time to serve as bars and bulwarks to ward off the frequent grosser outbreaks of sin through fear of punishment.

Secondly, it is their duty to put these laws into practice and to take serious care of their execution; for what is the use of the best laws if they are not conscientiously put into practice?

This is especially true for the direction of the penal laws and especially the death penalty (according to Genesis 9), which unfortunately, against God's word and order, one state of the Union (Michigan) has already abolished. And not seldom one hears confused Christians expressing the delusion that the death penalty is against the Gospel, although Christ confirmed the sword when he said to Peter: "Put your sword in its place, for whoever takes the sword (for vengeful self-help or attacking malice) shall perish by the sword!"; then also the Holy Spirit says through Paulum Rom. 13, 4.: "she (the authority) does not bear the sword in vain; she is God's servant, an avenger of punishment on him who does evil!"

Thirdly, the authorities should be moderate in imposing duties and taxes; for although it is reasonable for subjects to pay wages to maintain the office of authority and to enjoy the protection of the laws, yet the overlords should not exercise tyrannical power and extort money either to squander it in splendor and lust, or to wage unjust wars of conquest, or to indulge in costly amusements, or to accumulate great treasures for their families. For, as has been said, their rule is to be fatherly; and the people are not there for the sake of the authorities, but they for the sake of the people.

Fourthly, it is the duty of the authorities to gradually train the subjects to a certain maturity, so that they become capable and skilled of constitutionally acquiring a certain share and participation in legislation and government in their representatives. In this, too, the secular overlords should follow the fathers in the domestic regime; for, just as the latter gradually train their sons for domestic independence and therefore hand over to them, under their supervision, this and that part of the domestic administration for their own care, so, for example, the princes and fathers of the land should also do that they train their children to a certain participation in the administration of the civic community and entrust to them, under their supervision, this and that part of this administration.

If the princes and lords would pay proper attention to this part of the people's education, and if they would be true fathers of their country towards their children, then no seed of rebellion would be sown from their side, and they would not draw destruction upon their own heads. - —

II. But we now come to the answer to the other question, namely, what are the subjects owing to the authorities, or the obeying to the territorial?

The first, now is respect and reverence

And this could perhaps be the end of the matter in Germany, that the royally minded and the republicans first bite and devour each other, until finally the bear from the north comes upon both, and with his mighty paws



lays, especially the latter, in the dust and holds them down mightily.

If, however, the Republicans are victorious for the time being, and no external power comes over them, it is very much to be feared that they will sooner or later become one of them. One The only way to achieve this is to stand up and take over the reigns of power by force, as history of old and new times proves many times over.

Summa: Violent self-help and self-revenge of afflicted subjects against their unjust authorities is straightforwardly contrary to God's word and order, and is nothing but an intoxication from the cup of drunkenness of carnal freedom, which Satan, the liar and murderer from the beginning, has poured out to the children of unbelief, in order to make them his servants under the pretense of freedom, and to lead them captive in the ropes of destruction, according to his will. Therefore the meaning of their heart and the cry of their mouth: "Let us break their bands and throw off their ropes! (Ps. 2.) is actually spoken against the supreme majesty of God in heaven, whose enemies and despisers they are. "But he that dwelleth in heaven laugheth at them, and the LORD mocketh at them. He will speak to them in his wrath, and with his fury he will terrify them." But how then, you say, how can a Christian people keep to God's word and order when it has a harsh and unjust overlord who inflicts almost unpleasant burdens on it and gives nothing in response to all humble and reverent requests for the removal of even the most severe pressure, but rather afflicts its people more severely than before, as Pharaoh did with Israel?

The first is that they humble themselves under the mighty hand of God and remember that with their sins they have well deserved even more temporal punishments and actually the eternal damnation of hell, and that even now there are still many wicked and godless people among them, who under kind and lenient overlords would only continue to sin ever more crudely and insolently, and for whom it is of particular need that they be duly afflicted and the will of their flesh be subdued. For God punishes one wicked man with another, ungodly subjects with ungodly princes, and vice versa.

The other is that they cry out to God and first call upon the Lord for their oppressors who are blinded by the devil, as it is written, Matth. 5, 44: "Love your enemies, bless those who curse you, do good to those who hate you, pray for those who insult and persecute you, so that you may be children of your Father in heaven."

If this is done honestly and sincerely, God will do one thing to the two: either the godless ruler, if he is ordained to eternal life, will thoroughly strike himself, turn to the Lord and become a Christian ruler, or the intercession of the Christian people will return to him, the hardening of the tyrant will visibly increase, as in the case of Pharaoh, and the Lord will execute his judgments on him without the help of the people. The tyrant's hardening will visibly increase, as in the case of Pharaoh, and the Lord will execute his judgments on him without the people's help, as in the case of Pharaoh and the godless kings of Israel, and in this way the sub-

The people who were pressed were freed from their pressures, and they were carried out in the room. - —  
 "The LORD will contend for you, and you will be silent!"

### **Hubner's Biblical Histories.**

Edited by C. G. Weyl, preacher at Trinity Lutheran Church in Baltimore.

It is a trick of the devil that has always been used to bring his evil into the church under the name of men who have proven to be faithful. Even the dear apostles complain about this. Among others, St. Paul writes: "Such false apostles and deceitful workers pretend to be Christ's apostles. And this is no wonder; for he himself, Satan, disguises himself as an angel of light." 2 Cor. 11:13, 14. Luther also had to experience this. No sooner had his name gained a good reputation in the church than Satan immediately used it to spread his lies. To give just one example, when Luther had published his Church Postilla and there was a demand for this delicious book everywhere, Bucer, who at that time was still Zwinglian-minded, hurriedly set about procuring an edition of this sought-after book in Strasbourg, in which he had blackened the false Zwinglian doctrine of the sacraments. Shortly before, he had already done so with the magnificent interpretation of the Psalter, of which Bugenhagen (usually called Pomeranus or Dr. Pommer) was the author. Of this evil piece Luther writes in his writing, "that these words of Christ, This is my body, still stand firm," at the conclusion the following: "Martinus Bucerus is one of the most distinguished among you, and a Christian dear brother and fellow-servant of Christ among you, who also sanctifies you already in life, the same has our pastor, He (Herr) Johann Pommers, (as he has the great grace to speak of God and to interpret) and has so corrupted the fine book with the poison of your doctrine of the holy sacrament that it is difficult to find counsel, because the same book comes among so many people, and under Johann's name and work the very error is sold, since he steadfastly resists with hand and mouth. You holy people let such a little piece go as if you were pleased with it, and do not hold it up for retraction and rejection, since you know well what is in it for John, and how highly he is offended by such a knavery. Similarly, my very best book that I have ever made, the Postillen, which the papists also like, he has also condemned with prefaces, interjections and objections, so that under my name this blasphemous, shameful doctrine is brought and carried further than perhaps by all other books. What shall I do? How can I now advise on the matter? I must feel as if a dog had bitten me. I have done it with But what good does it do? The devil saw well that this book penetrated everywhere, therefore he seized the same, loaded and smeared his dirt on it. And I, an innocent man, must therefore be the devil's dirt leader, whether I want to be or not. We still suffer nothing (according to their thoughts), but walk on roses, and are failures and biters! But they are vain sanctuary: and nevertheless drive such poisonous little cloths and murderous stings, which are not to be healed. And if I were a Christian (which they certainly do not consider me to be), I would be of such a mind that someone would rather stab me in the neck, because such tissues prove that with my book, I have to present poison to the souls, unknowingly and unwillingly. So it is easy for the people and their devil with their insanity that they also spread it through other people's books, just as if there were not enough books, so that they now want to deceive the world. What should happen after my death? This is what they do to me during my life and leave me to sit here in Wittenberg and watch!

Luther's fears about the fate of his name and his writings after his death have unfortunately been nothing less than groundless. Especially in this day and age, hypocritical rationalism has made it so that almost no one is ashamed of fraud in matters of religion. That kind of fraud, to reinterpret books in such a way that one keeps the title and name of the old authors, but changes the content so completely that the old books are unrecognizable, has now become completely commonplace. How disgracefully has one in our times especially the small catechism of Lutheri been done to! What mountains of filth of false doctrine Luther had to carry with his incomparable little book in the schools and families of our deceived German people! How horribly have the lovely flower gardens of our old hymnals been torn up in our days! Under what miserable rhymes now often stand the names of old singers of holy glowing psalms, of a Luther, a Philipp Nicolai, a Johann Heermann, a Paul Gerhard and others! We only remember the local miserable and godless "Community Hymnal". How badly have many old books of edification and prayer, which have become favorite books of the people still asking for God, now been adulterated and corrupted! We recall only Arnd's wahres Christenthum, \*) Starke's Handbuch and Schmolke's Communionbuch. And what lies and deception one encounters completely in our days when

one thinks of the synods, congregations and preachers and of the journals which now still bear the name "Luther" and "Lutheran" on their foreheads! We only remind of the local

With pain we have seen that also the edition of the first book of this edification writing, which has been recently procured by the American Tract Society and is splendidly equipped, does not contain the old Arnd unchanged.

so-called "General Synod of the American Lutheran Church", to the "Lutheran *Observer*" and to the "Lutheran Church Messenger" in Baltimore. What damage to souls has been done by this religious false coinage and how many innocent, guileless, simple-minded souls have been seduced by it, cheated of their faith and plunged into hell and damnation, cannot be calculated and pronounced. Woe to those who share in this guilt and do not earnestly repent! For when Christ says: "But whosoever shall offend these least of these that believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the deepest part of the sea," what can be expected of those who defraud thousands and thousands of people of sea and salvation through the mask of a man celebrated in the kingdom of God, by bringing into schools and homes new books filled with the poison of false doctrine under the title of an old, good, orthodox book, and the like!

But we move on to our actual subject. Last year, Mr. Weyl announced in his "Kirchenboten" (Vol. 7, No. 14) that he intended to reprint Hübner's biblical histories "in their old unchanged form and essence". As much as we otherwise had reason to doubt whether Mr. Weyl would really let the old good Lutheran textbook go out again unaltered under his name, the publicly given explicit promise of the gentleman to let the book appear again "in its old unaltered form and essence" put our doubts to rest. We thought that the most conscienceless man of the world would keep such a given word, if only for the sake of his honest name, how much more a man who wants to stand as a servant of Christ! We thought we were so sure this time that we encouraged a local bookseller to confidently send a significant parthy, since the books would undoubtedly soon be used up in the four schools (attended by about 400 children) of our Lutheran congregation alone. Together with the eager teachers employed at our schools, we were already looking forward to the appearance of the wonderful book, like children to a Christmas present. But how bitterly we were deceived! The greater the joy with which we heard of the arrival of the books, the greater was our indignation when we saw, even after the most cursory glance at one of them, that there was not a trace of the old Hübner to be found in it! For, behold, there was a different text, different teachings, different rhyming verses, different arrangement, number and selection of stories, different questions; in short, everything was different from the book of Johann Hübner, former Rector of the Johanneum in Hamburg, which contained two times two and fifty exquisite biblical histories from the Old and New Testaments. Instead of this

we found a miserable work of a rationalist of the meanest class, with sanctimonious and here and there feigning faith phrases and rhymes and besides the most barbarous, blasphemous unbelief on display. It disgusts us to have to write the evidence for this here. However, we consider it a sacred duty to do as much as we can within our narrow circle to prevent this book, which sails under a flag so highly respected in the kingdom of God and is therefore extremely dangerous, from finding its way into places where one wants to instill the pure milk of divine revelations and not poison into the children at an early stage. The whole book is written in a style that a heartfelt believer in God's word will immediately notice that the writer was not a believing Christian, but a faithless moralist. Here we will only extract some of the coarse points in which anyone who has grasped only a few letters of Christian doctrine will hear the language of unbelief.

At the end of the story of the fall of man it says in the old real Hübner: "But to the snake God said: The seed of the woman shall bruise your head. But by the promised woman's seed is understood none other than Jesus Christ, who in the fullness of time should be born of a woman." And in the rhyming verse to this it says, among other things: "From haughtiness I will direct myself to true humility, and always remember Adam's fall by my garments." In the new Weyl'schen Hübner it says: "Thereupon God drove the people out of paradise. But he gave them hope that one of their descendants would be savior from the evil." As a rhyming verse to this follows:

O how gentle, O Lord, is your yoke! O how light is thy Father's will! Would that all souls felt that peace, that calm, Which dwells in pure hearts And rewards the diligence of virtue!

Furthermore, the new Hübner says: "Sweet reward was it to Abraham that Melchizedek acknowledged how much he had done." To this the rhyming verse:

If I prove my goodness, I will not be proud and boastful in my mind 2c.

Furthermore, at the end of Joseph's story in Weyl'schen Hübner:

"Meekness, fear of God, and virtue Reward with eternal joyful youth, Reward with heavenly bliss."

(Cf. Ephes. 2, 8. 9.)

Of the sacrifices and other customs of the Old Bunch it is said: "Israel was to be drawn thereby from its gross sins, from its ignorance, so that one day JEsus could introduce purer light and worship of God in the spirit." (Cf. Ebr. 8, 3-5. Col. 2,16. 17.)

Of David's fall from grace it is said, "When the wicked falls, he lies down; but the upright rises again." (So David repented, because he was a pious man? Or was his sin a sin of weakness?)

On the occasion of the story of the twelve-year-old boy Jesus we find the rhyming verse:

"Welfare to him who in youth never misses this path, And wisdom, truth, virtue to the goal, like JEsus, chooses."

(So virtue was also JEsu's goal? Compare Joh. 6, 38. 39.)

It says of John's baptism: "John's baptism was to remind people of the cleansing of the heart. Water cleanses people from stains and softens what is hard. Thus man should cleanse himself from the stains of the soul, and get feeling for truth and virtue." (Cf. Luc. 3, 3.)

After narrating the temptation of Christ, it is said: "Conquer yourself in silence, only then you can work good on earth. Jesus could not have done so much good in public if he had not learned the dangers of virtue in silence. He had learned to know and despise lack, ridicule, untimely use of his high powers, false trust in God. Now he could fearlessly face every danger from within and without.... . He endured hunger, because he also had to learn that in his profession. He could easily have become a powerful man if he had flattered the world. But he wanted to fulfill the will of his father, who laid out suffering for him." (Aren't these blasphemies?)

Regarding the story of the Samaritan woman at the well, Weyl's Hübner makes the remark: "Do not speak of religion everywhere. But if you meet truly pious people, use the hours" 2c. (Compare: Matth. 10,32. 1 Petr. 3, 15.)

It is said of the gouty man: "Jesus certainly saw that the sick man was burdened with sins. Therefore he called to him for forgiveness". (Joh. 2, 25.)

Of the blasphemers of Christ it is said (p. 182): "Bad men have no right to judge the noblest of men "\*\*).

To the story of the Good Samaritan, the rhyme is given, "One Creator we have. One Father all." (Jn 8:42-44.

1 Jn 3:10. Eph 2:3. Jn 1:12.)

Regarding the story of the water addict, the remark is made: "Jesus did not withdraw from the pleasures of life." (Cf. Ebr. 12:2.)

To the parable of the great supper: "Will

Christ is also called Son of God and Divine Redeemer here and there in the book, but one must not be deceived by this. Weyl's Hübner, therefore, as one can see from the above, considers Christ to be a mere man. How this is possible, Dr. Krehl (a rationalist) says in his "Handwörterbuch": "No true rationalist will be able to call Jesus divine in another sense than in which the philosophical enthusiasm speaks of the divine Plato (a pagan worldly wise man); it is self-deception, if one thinks that this epithet designates something else than human excellence, or in relation to Jesus religious genius". (Preface, p. IL.)

If you want to enter the heavenly banquet, first recognize your sin, learn to detest it, throw away cunning and deceit, make up and dry the tears you have squeezed out. The king himself wanted to give the wedding dress. God will help thee to good, if thou seek it sincerely." (With this compare the beautiful children's verse: Christ's blood and righteousness, that is my adornment 2c.)

Of the Prodigal Son it is said, "With the hard Lord he had not earned what he could have earned with the Father." (Cf. Rom. 11:6.)

In the story of the Pharisee and the tax collector, "What kind of people obtain mercy from God? Those who recognize themselves as sinners and do not despair powerlessly, but take refuge in God's love and seriously mend their ways. (So faith in Christ is not necessary?).

Regarding the story of the conversion of Cornelius: "No religious party is the only blessed one; but the one makes it more difficult than the other for us to reach the bright light and pure peace. Cornelius was a pagan, and his prayer was as likely to be heard by God as the prayers of the Jews. "2c. (So was Cornelius blessed as a Gentile? Matth. 7, 13. 14. Joh. 14,6. Apost. 4,12. 2 Joh. 9.) -.

This is enough. So everyone who wants to be warned is hereby warned against this godless book. We repeat: we hope that Mr. Weyl did not publish this book out of malice, but out of pure ignorance as Hübner's work. But we ask: what boundless ignorance in regard to Christian doctrine does it take to pass off such a book as good Lutheran and Christian? God have mercy on all listeners who have such teachers! For "may even a blind man show the way to a blind man? Will they not both fall into the pit?"

**Letters from the "Visitor" (native missionary) of the German Lutheran Synod of Missouri, Ohio and other states to the editor.**

Dubuque, Iowa, Nov. 16, 1848. dear W.!

At last it is possible for me to give you a sign of my life and to send you a few lines which, according to our agreement, should have been in your hands long ago.

You see, I have come to the north of Iowa. This is, of course, the ultimate goal of my journey, and even if the shortness of time and the obligation imposed on me by the conference to visit the cities of Quincy, Burlington and Bloomington in particular did not compel me to turn southward again from there, the weather would. Snow and ice everywhere and the roads so impassable that a further advance to the north is out of the question. Some of our

Friends, therefore, it may seem most impractical to undertake a missionary journey to the North at such a time of year; but you know we thought it better to do something this year than nothing at all with regard to the visit of our scattered brothers in the faith.

What have I achieved so far? Probably only so much that I can tell you and the brothers that in Galena, of which we have spoken so often, no door has been opened for us by the Lord. And we only wanted to be sure of this through my visit.

My trip to Galena was rather boring. When I left St. Louis on Wednesday, November 7, on the steamboat Falcon, I hoped to arrive there on Saturday, but Sunday came, and the boat only passed Burlington. My entire missionary activity could therefore only extend to inquiries I made from the ship's passengers about German settlements in these regions, and if I had been fully conversant in the English language, I would have been able to bear witness to Christ even here, where I was the only German. It hurt my soul when, on Sunday, several passengers repeatedly besieged me with requests to preach a sermon for them, and when I explained my inability, they said they would be satisfied if I spoke in a completely broken manner and could only speak for a quarter of an hour. An important hint for the young people who are preparing themselves in our two seminaries, how necessary it is for them to become proficient in the English language in order to be able to preach in it!

Finally, on Tuesday, after a seven-day journey, I reached Galena. A picture I had seen of this town on the steamboat made me long to see it. And indeed, Galena is extremely picturesque. There were steep mountains on both sides of the small river on which the boat, leaving the Mississippi, entered, and along them were houses and churches, of which especially the Catholic church and the church of the Episcopalians, built in the Gothic style, whose spire was decorated with a cross, attracted my attention.

My first question was about the Tischlenneister Neefe from Altenburg, to whom you had recommended me; but to my regret I heard that he had only left Galena some weeks ago and had moved to Wisconsin. To whom should I now turn? Several Germans, with whom I tried to start a conversation, showed no particular desire to listen to me, but only told me that a German preacher had recently arrived, without being able to give me his name and confession.

I decided to go and see him. I met Mr. Behrendts, the name of the German preacher I had been told, just above the school. He received me kindly and asked me to spend the night with him. Immediately after our first greeting, it turned out that a "strict" Lutheran had come to a Reformed, and a disputation about the Holy Communion and several other points of difference, initiated by my friendly landlord, an open man, immediately ensued, which, however, despite all liveliness and openness, was far from personal irritation. The descriptions that Mr. B. gave me on request about his official situation and the condition of the Germans in Galena, agreed with the reports that I received on my other inquiries, and convinced me that the Lord would have me remain silent in this place. Methodists and Albrechtians are doing their business here, each promoting their sect with various efforts. What Lutherans and Reformed still have something to offer in the church, both in the city and in the surrounding area, is with Mr. Behrendts, who, by the way, could not stay here at all if he were not supported by the "American native missionary society"; the remaining Germans, however, who have been badly deceived by earlier bad subjects, are either completely indifferent to the preaching ministry, or total unbelievers, readers of the notorious New York "Torch".

On the advice of Mr. B., I went here this morning to visit the missionary stationed there, Mr. Flury, formerly a pastor in Switzerland, in order to learn from him something about the condition of German Lutherans in the Dubuque area. I am sorry that I did this. Rev. F.'s wife was dying at the time and this circumstance would like to I think I can excuse to some extent the very unfriendly reception I received from him and the vehemence of his remarks about our whole direction. I therefore stayed with him for only a few moments. However, what I learned about the Lutherans in this region when I left him could not encourage me to go further north, and his (shall I say, mocking?) offer to make an attempt to gather the Lutherans in Dubuque by preaching in his church, I naturally refused.

I will now make a trip to Davenport tomorrow, where many Germans are supposed to live, and give you news from there. God grant that I will then be able to give you more pleasant news.

Your faithful  
Lochner.

Davenport, Iowa, Nov. 18, 1848. dear W.!

My journey was quite arduous. Without being able to have breakfast, I left Dubuque early in the morning at four o'clock in an open car with two other passengers. The cold was very severe, so that I and the lightly

dressed passenger sitting next to me were already

After a journey of several miles, he had to dismount and walk behind the fast-moving wagon, a circumstance that repeated itself quite often in the course of the day. After four hours, we stopped and had breakfast; then we continued quickly over mountain and valley. Because of the grim cold, the entire traveling party kept quiet as mice at first; but when the sun came out a little brighter and the mouth could be freed from its covering, a lively conversation ensued, which soon turned to religious matters. My neighbor, an Irish Catholic, extolled the glory of his church and its head, and the other traveler, an educated American, rejected all divine revelation and asserted that sin is not sin, in that the divine essence is the cause of all motion and action. A whimsical traveling party, such as often assembles in America on journeys. The Irishman became more and more vehement the less I accepted his praise; the American accepted nothing of all, neither praise nor refutation. I was glad when the conversation about this was finally broken off and directed to the magnificent regions that we passed at noon and in the afternoon. What I had heard earlier about the beautiful, lovely and fertile location of Iowa, I saw here partly with my own eyes. Mostly it was prairies over which we passed, but not those flat, boring grasslands as I found them in Illinois. Gently sloping hills alternated with short plains; small forest parcels lovingly interrupted the area, which often spread out far in front of us when we reached a hill.

and several settlements, which only then could be overlooked with one glance, reminded me of many a region of the homeland. In general, Iowa seems to be excellently suited for German settlement, not only because of its fertility and healthy location, but also because of the similarity of the character of its regions with some of our dear Germany. For, as I was assured, it should be the same in other parts of the state.

Night fell and I had the opportunity to observe a phenomenon I had never seen before. The whole horizon, often the nearest hills were in full fire, making the night bright and light. This was the well-known prairie fire. Since we often came very close to such burning ranges, we were not entirely without danger; but the promise of Isa. 43:2 came all the more vividly before my soul: "When thou passest through the fire, thou shalt not burn, neither shall the flame kindle thee." The icy night wind that arose compelled me to put on my coat more tightly. I sang good night to my JEsu with Scriver's beautiful song: "Der lieben Sonne Licht und Pracht," and then fell asleep a little from languor and cold. I might not have slumbered long. The falling down of my hat, which the wind had brought down

ter had blown, woke me up again. Fire and light had disappeared. The increasing number of houses, which were visible in the darkness of the night and in which everything lay in deep sleep, showed me that we had reached the place of our destination.

It was half past one in the night when we arrived here frozen stiff. After a short cold night's rest in the light American bed, I set out early in the morning with a pack of books and writings under my arm for a walk through the city. Soon I saw German faces and heard German speech. I made my way to two men standing by each other in the street, told them who I was and what I wanted here, and they directed me to a dyer whom they told me was the leader of a Lutheran congregation forming in Davenport. The man received me in a friendly manner and told me that in and around Davenport there were about 200 families of German Lutherans, mostly Holsteiners, who had arrived only a year ago; that they were planning to form a congregation and already held services among themselves from time to time, which would be led by one of the four Holstein school teachers who had arrived with them until they were provided with a pastor of their own. This sounded pleasing to my ear. While he was telling me this, another pastor also came over, one of the school teachers. I talked with them about this and that, handed them some "Lutherans", Löhe's "Zuruf" and our synodal constitution and gave them my willingness to preach on Sunday, if it was desired by them as superintendents. They accepted, but the dyer remarked that I would like to take the people as they were when I preached. I understood his hint and replied that I was a servant of the Lutheran Church with all my heart and that I preached God's word whether I liked it or not.

In the afternoon a funeral was to take place in the Holstein settlement, called Probstei, only seven miles from the city. To get to know the people, I went there. I found among them German ways and customs, but oh, also German unbelief, and among some school teachers I met, German schoolmaster arrogance. I became aware of this especially at the funeral itself, where one of the schoolteachers gave the eulogy, a work of the stalest rationalism.

My heart was sore when I returned to town. As pleased as I was at first to find such a large field here, my awakened hopes were significantly dampened by the experiences of the afternoon. Tomorrow the sermon is to take place. But I do not expect much success. It is true that a congregation is to be formed here and a Lutheran pastor is to be appointed; but at the head of the congregation are unbelieving people who are more or less infected by rationalism - to the detriment of the whole thing. One of the

The same committee is said to have already drafted a community order. I have not yet seen it; but I have already heard enough of what I have been told verbally from it. It is a wide mantle, under which all kinds of people find room enough to move "freely". It bears the popular name "evangelical," professes only the apostolic symbolism, separates church and school, appoints the pastor for two years, and the like. What is there much to hope for? But, in the name of the Lord, I will make an attempt tomorrow.

(To be continued.)

---

### **Warning to lost Lutheran preachers.**

In Nro. 10. of the "Lutheraner" of January 10 of this year I find a call for preachers with the heading: "Preacher wanted" and further: that the preacher must be Lutheran and belong to a Lutheran synod 2c. and that the salary used to be 200 dollars.

Since a Lutheran preacher is being sought, and probably with the intention of finding one, every Lutheran preacher who comes across this call must necessarily believe that there is also a Lutheran congregation in Richmond, Ind. During my almost 7 years of work in the vineyard of the Lord, I organized a Lutheran congregation in 1844, and preachers and congregation committed themselves to the symbols of the Lutheran church, and in 1846 erected a church for its use, which together with its accessories was recorded as such in the local court. The church is still there, but the congregation has unfortunately moved far, very far away from Lutheran doctrine, faith, church discipline and order. The so-called "Lutheran St. Johannis congregation" is now looking for a Lutheran preacher, but listen, dear brothers! The preacher is to be rented here for **a year**, so that when his year of service is over, he can be kept or sent away at will. He has nothing to do but preach the gospel, for which he is paid; the members can dance, drink, and the like. All this is none of his business. I was cast out by them because I could not give the holy communion to the dancers and could not tolerate their ungodly nature. Several members of the old congregation and many others, who could not join the old



congregation because of its ungodliness and unrighteousness (30 males in number), have asked me to remain their preacher, I have also agreed to it, they want to return to the Lutheran doctrine and church discipline and order, and to take and use the church built for this purpose as their own property, which will soon be decided.

The salary used to be, only since April 1, 1848 for 3 months H50.00, which, however, could only be raised with hard effort, and the accidences barely H30.00, and as far as I know there is not yet a dollar for this purpose, and will hardly be able to raise 100 dollars if there is no other prospect.

I. C. Schulze, member of the "Ministry of the German Lutheran Synod of Ohio  
et al. states".

---

### **"Forgive, and you will be forgiven."**

When Emperor Henry VIII once received a poisoned host from a preacher monk during the administration of Holy Communion, and the Emperor

When the monk realized that he was poisoned, he shouted to the assassin: "Hurry away from there, you betrayer of my blessedness, before my servants seize you and tear you to pieces. Trembling and shaking, the monk fled from there.

A similar example of true Christian conciliation and gentleness was given by the pious bishop Eusebius. He fought with great earnestness and zeal against the Arian sect, which denied the divinity of Christ. This had so enraged an Arian woman against him that one day, when Eusebius passed by her house, she threw a brick at his head so violently that he died soon after from the injury received. Before the dear man died, however, he had not only offered reconciliation to the hostile woman, but had even taken an oath from his friends that they would not avenge him on his murderess even after his death.

### **"Rejoice with the joyful, and weep with those who weep."**

(Rom. 12, 15)

No one is so stony-hearted that he should not weep for him who is in misfortune; but not only not to envy him who is in fortune, but also to rejoice with him, for this it requires a nobler mind. But the apostle does not say, Take away his misfortune, lest you should often object that it is impossible for you; but he commands you something easier, which is always in your power. For though thou canst not take away thy brother's affliction, yet thou shalt and canst add thy tears unto it, and thereby thou hast already taken away a great thing from him; and though thou canst not increase thy brother's happiness, yet thou shalt and canst add thy joy unto it, and thereby thou hast already added much unto it.

Chrysostom (d. 407).

### **How a miser's evil wish was granted.**

A poor man at times spoke to a wealthy relative and his purse. Once the latter became so displeased about it that he said: "Will you come again? If only I could not see you again! This wish was granted to him soon after; but not in such a way that the poor man died, nor that he himself died, no!

blind in both eyes. How the rich cousin would have liked to see his poor relative again!

### **The "Lutheran Standard."**

Dear readers will remember that in No. 5 of the current issue we brought them the sad news that the dear "Standard" had become unfaithful to the Lutheran Church and had recently declared itself in favor of a union with the apostate General Synod. It gives us particular pleasure to be able to report that hopefully only one of the contributors to the said paper, the editor of the New Philadelphia Department, Mr. ? Grūnewald, is speaking out against the condemned syncretism (religious and church menagerie). In the last issue of the "Standard" he writes, among other things, the following:

"We are responsible for everything that appears in the New Philadelphia department of the Standard, for our persons. We are nothing but a helper, a supernumerary link, a fifth wheel on the wagon, or whatever else the reader may choose to regard us for. The actual editorial office of the Lutheran Standard is still at Columbus. In the article in question we did not undertake to express the view of the Lutheran Standard as such; we spoke only our own personal conviction. We wish to be considered personally responsible for this. We have not consulted with our colleagues about this, but it is to be assumed that none of them agree with us in regard to the views expressed in the said article."

In the following, Mr. Grūnewald complains about our *exclusiveness* and unkindness, which, of course, will not allow a union of all synods calling themselves Lutheran; we have nothing to reply to this but that we unfortunately still feel enough our old Adam, who would like to make and have peace with all men even against the truth, but that we, through God's grace, strengthen ourselves again and again for the holy fight through the words of God: "Love truth and peace. (Zech. 8, 19.) "Love rejoiceth not in iniquity, but rejoiceth in the truth." (1 Cor. 13, 6 )

### **As Luther preaches to the simple-minded.**

When the work of Concordia between Luther and the Oberlanders was completed at Wittenberg in 1535, Capito and Bucer received Holy Communion as a testimony of their complete union. Alberus preached in the morning, Bucer at noon, and Luther at vespers. In the evening the latter had Bucer as a guest and praised his sermon among other speeches, but with the comment: "I am a better preacher. When Bucer replied that this praise was given by Luther to everyone, the latter replied seriously: "You must not think that I would foolishly praise myself; I know well my weakness and could not preach such a sharp sermon as we have heard from you today. But I keep the custom that when I come to the pulpit, I look around to see what kind of people are sitting there, and because most of the Wends (that's what he calls the common, ordinary people, because the Wends used to be common in these lands a long time ago), I preach to them what I think they can understand. But you fly too high in 'Gaischt, Gaischt' (he pronounced this word in Bucer's Swabian or Alsatian dialect), which is why Cure sermons are suitable for scholars, but ours are not.

simple-minded people cannot understand you. Therefore, I deal with them as a hearty mother with her crying child, whom she gives the breasts, as well as she can, into the mouth, and waters it with her milk, which tastes better and is better for it than if she gave it the delicious juice of roses and other syrup from the pharmacy.

(Luther's Life by Meurer, BV.3.p.119.)

### **The happy farmer.**

Vivat the farmer, vivat up!  
You don't see it in my face:  
I have nothing and yet I am probably a great rich man.

Early in the morning, when the dew is still falling, I go out into the field with the fog and plow through it.

And see how it surges and moves Around me near and far, And sing to it my morning song And think of God the Lord.

The crows are already waiting for me  
And follow me faithfully:  
And all the birds stir  
And do the first cry.

Meanwhile the sun is rising  
And shines brightly.  
Is such a thing also for money to purchase And does the king have more?

And when the young seed sprouts.  
When she now shoots aehrrn, When such a field stands in squats. When grass is mown -

O he who has not seen this. He has no understanding: One meets God, as it were, in action With blessing in the hand;  
And see it before your eyes, how he freshly stretches out his full hand to you And we he sets his great table for all the ways.  
He covers him, of course, He alone. But man helps and should work and not be idle And that suits him well.

Because according to the proverb idleness  
Is an arduous thing  
And almost the devil's resting place for noble and lowly.

The evil one is no trouble to me, I make him crooked and crooked and plow and cut and dig him to death and make him over and

over.

And even if I find it difficult at times, I like it! what's the harm?  
A good night's sleep makes everything And tomorrow I'll be wet.

And start again cheerfully For wife and child. For them. As long as I can still move. I won't be put off by any effort.

I have much that belongs to my. Much good back and forth.

You above have given it to me:

Bescheere only more.

Claudius.

---

**The bookstore of** Roh land and Del Harding, Nlv. 9 Chestnut street, St. Louis, Mo. recommends:

**The pilgrim from Saxony.**

A Christian magazine. 14. yearg. 52 numbers tzt.OO.

---

Those or signers who still owe the payment for the 4th and partly for earlier volumes of the Lutheran are asked to send it together with the amount for the current volume to the undersigned as soon as possible. F. W. Barthel.

(0ar6 ot Rsv'cl. 6. b . W. Walther.)

### Display.

Available at L. Gast's lithographic establishment in St. Louis, Mo:

**32 confirmation bills** with Bible verses and song verses, likewise with biblical pictures and marginal drawings. Lithographed and published by Leopold

Guest. Price: 1 dollar.

The undersigned editorial staff feels compelled to recommend these confirmation certificates to the preachers. The Bible verses and song verses they contain are appropriately chosen and the biblical pictures and emblems are executed with Christian sense and taste. We never saw anything more beautiful of this kind. Whoever wants to give his confirmands something quite lovely to remember the day of confirmation, will find a nice opportunity here. The editor of the "Luth.

### Changed address:

Rev'ck. üo^er,

0at0v8viUe k. O., öaltimore Oo., Nä.

**Books and pamphlets to have in the expedition of the Lutheran around the buried prices.**

Dr. Martin Luther's Little Catrchism,un-  
modified imprintP0 .10

The dozen \$1.OO. Hundred pieces H7.OO. Strange letter of a lady who left her fatherland and all her belongings in 1703 for the sake of the Lutheran religion with six mostly uneducated children.... 0.05

The dozen 50 Cts. 25 pieces P1.00.

Dr. Luther's sermon on "Preparation for the

Dying" 0. 05

The version of the German Lutheran Church.

Synod of Missouri, Ohio, et al. states, together with an introduction and explanatory notes 0.05

The dozen 50 Cts. 25 pieces \$1.00.

First Synodal Report of the German Lutheran Synod of Missouri, Ohio and other states v. ,3 .1847 0 .10

Second Isynodal Report of the same Gynod v. 3. 1848 0.10

Thidrr3year of theLutheranrr v. 1846

-1847. no. 8-26 0.50

Fourth do. v. 1847-1848 (full) 0.50

(The 1st and 2nd volumes are out of print).

ChristlichesConcordienbuch, d. i. Lymbol. Books of the Lutheran Church, New York edition, bound in pressed liver 1.25

Conversations between two Lutherans about Methodism, (in pamphlet form) 2 pieces 0.05

Dr. M. Luther's Tractate of the True

Church.(from No. 9. of the Lutheran specially printed), 2 L-back. 0.05

Expected again in a few weeks: Dr. Luther's Home Postil, or Sermons on the Gospels on the Tönn and Feast Days of the

Whole Year, New York Edition, bound in calfskin 2.00

Hymnal for Lutheran congregations, published by the local Lutheran congregation of U. A. C., bound by piece 0.75

100 Smck^ttiWoo \$ against cash payment.

---

### Get

for the Lass River Mission in Mich.: \$1.50 from two local church members.

to the Synodal Missionary Fund:

\$2.25 by Mr. Biltz and some members of his

Parish. H4.00 Proceeds of a pnvatcollectr in St.

Louis. H3.2Ä by Mr. 1\* Fick.

### Paid.

The 5-year HH. Jakob Beck, Buttermann, L. Grätz, Hemme (2nd half), Peter Schmelz, k. Schulze.

**Printed by Arthur Olshauseu, publisher of the "Anzeiger bes Weste" s.**

**Volume 5, St. Louis, Monday, February 20, 1849, No. 13.**  
**Sermon,**

delivered by Dr. Sihler to his congregation in Fort Wayne, Ind. \*)

"For there must (also) be breeds among you, that they which are righteous may be manifest among you." Thus, beloved, says the holy apostle Paul in 1 Cor. 11:19, and this word comforts us when we look around us, especially here in America, and see the many and various cults and sects,

\*) We take the liberty to share with our readers what the author of this sermon writes about the reason for it. It is as follows: "The external reason for this sermon is that the previous Methodist preacher here, according to traditional Jesuit Methodist morals, sneaked behind my back into the houses of my church children and, in particular, in the manner of the old snake, to this and that Eve, when Adam was not at home. Wherever someone was deceived by the colorful bellows, i.e. the friendly greetings, the sweet and splendid speeches of Sir Leisetrutt, and did not immediately give him a rough ride, he quickly turned from a sneak into a preacher and, while at the same time pulling his new testament out of his pocket, began to say, after the manner of his serpent mother in paradise: "Yes, should God have said that baptism is the rebirth of you and that you receive the Holy Spirit? Look here at Acts 8:14-17 and 10:44-46, where you will find otherwise and see that the Holy Spirit was given either without baptism or only "after baptism through prayer and the laying on of hands of the apostles, etc."

When I heard about the prowling of this wolf in sheep's clothing, I immediately asked two leaders of the congregation to go to him and invite him to a public discussion about the scriptural doctrine of Holy Baptism. He refused, however, and began to babble out in his church the confused confusion of the Methodist sect of Holy Baptism, since he knew well that no one here could answer him. After I learned this and at the same time that several Lutherans who had not yet been thoroughly fortified had listened to his so-called sermon, I had him summoned to the same conversation with a student, also in order to suppress his arrogance, which he, however, rejected with great displeasure. So there was nothing left for me to do, at least from my side, in order not to lack the necessary instruction for the sincere and truth-loving, some of whom might have been misled by his foolish attraction to inappropriate scriptural passages, but to deliver the following sermon.

which threaten to tear apart and destroy the spiritual body of Christ, the One Holy Christian Church in its visible emergence and confession.

But even though all these sects, whether they are based on this or that error, even lies, and stubbornly hold on to them against all better teaching - even though they all come from the devil, who, as the father of lies, sends out the false prophets and the founders of sects, This, too, is under God's ordinance and control, so that he also sifts his church in this way and separates the wheat from the chaff, the unbelievers and the godless from the believers and the righteous, and thus makes both of them manifest. This happens so that the Holy Spirit awakens faithful witnesses against the false and fluttering spirits, who defend and assert the pure doctrine on the side of the attack and unfold these and those pieces of it, which until then lay like the leaves in the bud, more precisely and put them in the clear light of God's word.

Thus, for example, God raised up against the godless Arius, who denied the unity of essence and the equality of the Lord Christ with the Father, and thus also the Trinity of God, the great church teacher Athanasius, through whom the doctrines attacked came to light much more precisely and definitely than they had been before, as the comparison of the Apostles' Creed with the Nicene and Athanasian Creeds in the second and third articles clearly shows us. Thus, a little later, the Lord raised up against Pelagius, the denier of original sin, the excellent teacher Augustine, who brought the doctrines of sin and grace from the Holy Scriptures to light as clearly and in more detail than they had been before.

Likewise, more than a thousand years after Augustine, the same faithful God put our dear father and teacher, Luther, on the battlefield against the papists and the enthusiasts, in order to oppose the superstitious actions of the latter and the unbelieving abnegation of the latter, especially as follows

To bring out truths from God's Word to full clarity for everyone:

1) that the Holy Scriptures alone are the source of all knowledge of salvation, but neither the oral so-called apostolic traditions of the papists, nor the so-called immediate illuminations and revelations of the Holy Spirit among the enthusiasts;

2) That sinful man may be justified by and before God, that is, declared righteous by grace alone, through the imputation of Christ's merit, which faith alone takes hold of, acquires, and retains, without the aid and cooperation of all works of law beforehand and all works of love afterward;

3.) That the holy sacraments, baptism and the Lord's Supper, are essential and true means of grace of the Holy Spirit, in which he communicates heavenly goods through the word of the Lord Christ in earthly means, and with them the grace of God and the merit of Christ, but not, that these holy sacraments are either, as it

were, magic means, as the papists think, which confer grace and blessing even without the faith of the recipient, or merely empty signs and images, as the enthusiasts think, which only receive some content through the faith of the recipient.

Through these and similar great teachers of the holy church, through such chosen instruments of the Holy Spirit, it happened that the false doctrines of the false prophets were more and more clearly exposed by the truth of the holy scriptures, in correct application, and were more and more victoriously overcome by these weapons of light. On all sides, the heavenly teaching, which is summarized very briefly in the Apostolic Symbol, was clearly and comprehensively revealed, and the mobs served only to reveal the faithful teachers and their disciples as the righteous. However, Satan intended to secretly undermine this and that part of the best of the Christian doctrine through his lying prophets and thus gradually cause the collapse of the whole,

So it happened through the faithful care of the Lord of the Church that just the opposite happened.

So we also hope that the attacks of the local Methodist freebooter on holy baptism will only make us Lutherans all the more firm and certain in the salutary teaching of the divine word about this holy sacrament, as the holy church, as the pillar and foundation of the truth, has taught from the beginning, but at the time when the reformers and baptismal enthusiasts arose, especially through Luther's work, it has come to light even more clearly.

Let us therefore, according to the guidance of our text, Matth. 28, 18-20, and under the protection of God the Holy Spirit, act with one another:

### Of Holy Baptism;

and that is in this first sermon in the following two questions:

I. What is it?

II. What does it do?

I. What is it?

Our Methodist, an apostate Lutheran, considers it, in a good and old-fashioned way, and according to the opinion of the Reformed, to be a mere external water baptism, which in itself is nothing but a distinguishing sign between Christians and Gentiles and conveys no grace, unless the baptism of the Spirit and blood is added; whoever wants to be saved must have all these three baptisms.

The following is now to be replied to this:

As far as the baptism of the spirit and blood is concerned, it is clear and obvious that the word baptism does not stand in its actual meaning, but is to be understood figuratively, just as in the passages dealing with it, baptism is not actually instituted by the Lord Christ. Therefore, when the Savior speaks of His baptism of suffering (cf. Matth. 20, 22), He means that just as the baptized person (according to the original custom) is completely immersed under the water and covered by it, He must also be flooded by streams of suffering, especially at the wood of the curse, and be immersed in His bloody death. It is similar with the other passage about the baptism of the spirit. For when John the Baptist says in Matth. 3, 11 (compare Luc. 3, 16) that the Lord Christ would baptize with the Holy Spirit and with fire, this again is the opinion that the disciples would be overflowed with a stream of fire of the Holy Spirit and be blessedly covered with it. And this, as we know, came true on the day of Pentecost, where at the same time the fiery tongues indicated the gifts of the different languages, in which the apostles immediately proclaimed the great deeds of God. (Acts 2:1-11.)

The same is true of a third passage, where baptism is also spoken of figuratively and in a non-genuine way. For when Paul says in 1 Cor. 10, 1. 2: "Our fathers were all under the cloud and were baptized in the cloud. all passed through the sea and were all baptized under Moses with the cloud and with the sea", so he wants to indicate the following: Just as the children of Israel, under the guidance of the cloud of light and Moses, passed through the Red Sea and were thereby delivered from the dominion of Pharaoh, who, however, perished with all his army in the sea, so we are delivered through holy baptism from the dominion of the infernal Pharaoh, i.e. the devil and sin. Furthermore-for Pharaoh is not only an image of Satan, but also of the old Adam-as Pharaoh was drowned with his own by the sea.

So through holy baptism, as the bath of rebirth, the old man is drowned with his sins. - —

From a closer look at these passages, which deal with the baptism of blood, spirit and clouds, we have hopefully learned that they bear some resemblance to holy baptism, but by no means express the essence of it, and that it is the bad habit of the enthusiasts to take such figurative passages as actual.

On the other hand, it is absolutely untrue when our baptism enthusiast, like his brothers, speaks contemptuously of holy baptism and calls it a mere "external water baptism", "which does not impart the Holy Spirit", which he certainly expects much more from the penitential bench and other Methodist conversion institutions; for the holy apostle calls this despised water baptism Ephes. 5, 26. "the water bath in the word" by which the Lord Christ cleanses His church; but this word, namely that of the institution, Matth. 28, 19. is not a human word, but the word of the almighty Son of God, through whom heaven and earth were created and who can also accomplish what He wills in the water through this word of His; it is the word of the true Son of God, who also really accomplished in the water through this word of His what He promised to Ma2c. 16,16. promised and promised.

Therefore, holy baptism, or this "water bath in the Word," is a divine work, a divine ordinance, and a divine means of grace through which the HEART in the earthly means of water heavenly goods to the individual

The Word of God offers, assigns, and seals human beings. And even though the baptizing ministers of the church are sinful and mortal men, the word of command and institution: I run you in the name of the Father, the Son and the Holy Spirit, is also in their mouths the living and powerful word of God, which is the same and works from its first utterance until the last day; and just as the sun shines in the sky now and on the last day of this world with the same brilliance, warms and shines with the same power and beauty as on the day of its creation, so it is also with the sun of truth for salvation, with God's word, which even in the mouths of powerless men never becomes obsolete and degenerates.

and retains the same power and glory, even that which remains when heaven and earth pass away.

Because this word of God is with and with the water and permeates it, it is thoroughly listed, thoroughly written, thoroughly divinized water, and it is either gross ignorance or malicious blasphemy if the baptismal enthusiasts always cry out: "Water baptism, water baptism! "How can water do such great things?" as if God's word, which is sacramentally connected with water, were as empty and void as their own word. Or is it not thus that our Lord Christ says of all his words, "they are spirit and life"? And should the solemn and substantial words, in which he institutes holy baptism, make an exception to this? Should these be spiritless, and thus not communicate spirit and life, but stand idle and empty, and the communication of the Holy Spirit be given over to the self-made exercises and institutions, praying, singing, crying, sighing, moaning, groaning, etc., of the work-driven swaggerers? Who, in their spiritless little fiefdoms and arts, to the shame and damage of the simple gospel and the inconspicuous baptism, set up a new law and put a new yoke on their seduced ones? Be far from that! - —

Rather, it is as our Lord Christ said to Nicodemus, who undoubtedly had the question in his heart: "What shall I do that I may enter the kingdom of God and be saved? - How does the heart proclaimer John 3:5 say? "Verily, verily, I say unto thee" (with this twofold emphasis he begins), "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

With this weighty word the independent truth and wisdom has also reported all baptism enthusiasts of all times and peoples; for from this it is evident that there are not two and two kinds of real baptism, a water baptism and a spirit baptism; the little word "out of" belongs to "water" as well as to "spirit" and the rebirth is attributed to both, which therefore neither the Holy Spirit does without the water, nor the water without the Holy Spirit. But what connects both? Nothing else than the word of command and appointment of the almighty Son of God; without this word, of course, the water is bad, i.e. ordinary water and no baptism, but with the word of God it is a baptism, i.e. a gracious water of life and a bath of the new birth in the Holy Spirit. The content of this word is threefold.

First of all, "in the name" of the Father, the Reward and the Holy Spirit means to baptize, to do this by command and order of the same, just as ambassadors of earthly princes only carry out their mission by order of the same. On the other hand, "in the name of" etc. also means this, instead of and on behalf of the Triune God.

God, so that the Lord Himself is the baptizer, but the baptizing minister is His hand, as it were, just as He is His mouth in the preaching of the gospel. (2 Cor. 5:19.) Thirdly, "in the name" also means to baptize under confession and invocation of the Triune God; for how else would one know that one is baptizing in the name of God if His name were not mentioned, confessed and invoked?

Thus, according to John 3:5. Holy baptism, if the baptized believer accepts this word, is the salvation from the authority of darkness and the transfer from the kingdom of Satan into the kingdom of the dear Son; And since the Triune God is the true baptizer, the believing baptized person is thus transferred into the community of life of the Holy Trinity, or it is implanted in him in such a way that the grace of the Father, the merit of the Son and the power of the Holy Spirit are essentially and truly bestowed upon him, or in other words, that he becomes the child of the Father, the brother or sister of the Son, the temple and the dwelling place of the Holy Spirit. This leads us to the answer to the second question:

II. What does holy baptism do? According to God's Word we say Acts 2:38 and 22:16:

1. forgiveness of sin and the gift of the Holy Spirit.

When Peter, on the day of Pentecost, boldly and powerfully testified of Christ and especially of His resurrection, we are told in Acts 2:37: "When they heard this, their hearts were troubled, and they said to Peter and the other apostles: Men, brethren, what shall we do?" Now if St. Peter had been a Methodist apostle, he would have said, "Let us fall on our knees together, crying out to the Lord and doing violence to the kingdom of heaven, and the Holy Spirit will be poured out on you just as immediately as on us.

But Peter's words are quite different, for so he answers in verse 38: "Repent (change your mind) and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. (Compare Acts 22:16.)

Of course, about such and similar passages, which have real probative force for the efficacy of holy baptism and interpret the word of institution and promise of the Lord Christ, as reported above, in more detail - about such passages the baptism enthusiasts, according to their favorite way, like to jump over, and on the other hand bring forth other passages, which do not fit at all, but seem to support their delusion in front of uninformed listeners. So also our Methodist. He quickly brings up Acts 8:14-17, where it is written: "When the apostles heard in Jerusalem that Samaria had received the word of God, they said, 'I have heard the word of God. they sent to them Peter and John, who, when they came down, prayed over them that they might receive the Holy Spirit, for He had not yet fallen on any of them, but they alone were baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Ghost.'" There you see, he says, how baptism does not impart the Holy Spirit, but prayer does (for he gladly leaves the laying on of hands of the apostles behind).

But how zero? Is this passage in actual contradiction with the above? Not so; but here the Holy Spirit is not meant, whom every baptized person, if he believes, receives by virtue of holy baptism for permanent indwelling, and therein forgiveness of sins, life and blessedness, as the above saying Acts 2:38 testifies. But in this latter passage the Holy Spirit is spoken of, insofar as in the early days of the Christian church he bestowed special miraculous and gracious gifts on certain baptized persons, e.g. tongues, i.e. speaking in foreign languages that had never been learned, and prophesying, which was usually done by the laying on of hands of the holy apostles. This distribution happened exceptionally even without baptism and laying on of hands of Peter, on his preaching to Cornelius and his followers, as Acts 10, 43-46. cries out. But lest these very firstfruits from among the Gentiles should set their hearts on these gifts, and remain stuck in the sweet feelings they had while speaking in tongues, Peter said in verse 47: "May someone also refuse the water, that these should not be baptized who have received the Holy Spirit, as we also have? and commanded them to be baptized in the name of the Lord."

So it was precisely in water baptism, so highly despised by the enthusiasts, that Cornelius and his, who had the miraculous gift of the Holy Spirit, which our enthusiasts do not have, were to receive the firm and certain sealing of their pardon and forgiveness of sins.

But how the forgiveness of sins is conferred in holy baptism is testified by Gal. 3:27: "For as many as were baptized of you have put on Christ. The merit of Christ is thus imparted to the baptized in this holy water bath, so that the guilt of original sin (and if he is an adult also of original sin) is washed away, and he is clothed and



completely covered with the righteousness of the Lord and Savior as with a garment. But it is the same whether we say: our sins are forgiven us, or: we are declared righteous before God. But where this is, there is also:

2. the covenant of a good conscience with God; for thus it is written 1 Petr. 3, 21.: "which (namely the water) now also makes us blessed in baptism, which is signified by that (the water of the flood), not the putting away of filthiness from the flesh, but the covenant of a good conscience with God, through the resurrection of JEsu Christ."

Here it is expressly testified that the, ver

The water of such a great thing is the result of the covenant that is put into the word. This covenant, however, consists of God's grace and Christ's merit being given to man through holy baptism, which man in turn takes hold of and appropriates through faith, puts his hand of faith into God's hand of grace, and from it gains forgiveness of sins and a good conscience toward God.

3. summa the new birth. For thus it is written, Titus 3:5-7: "God makes us blessed through the bath of regeneration and renewing of the Holy Spirit, which he hath abundantly poured out upon us by Jesus Christ our Saviour, that we through the grace of the same might be justified, and be heirs of eternal life according to hope."

Here, then, the sacred baptism is clearly and roundly assented to:

a.) The rebirth, by which the old birth out of the flesh (Joh. 3, 6.) is dealt the death blow and the new creature is implanted in the human being according to the germ. Since, however, although the guilt of original sin is completely forgiven, original sin itself still remains and in thoughts, words and deeds often becomes actual sin, it is necessary to constantly mortify original sin and constantly revive the grace of baptism, or, in other words, it also flows from holy baptism:

b.) the renewal of the Holy Spirit, namely, that the Holy Spirit received in Holy Baptism continually cleanses and renews the baptized person from the stain of daily sin and thus strengthens and promotes the new man, the divine image lost in Adam, but regained in Christ, and implanted again by means of Holy Baptism, of which more later. But that it says: "God poured out on us abundantly through Jesus Christ our Savior" means that Christ's bloody sacrifice of atonement and merit, and then his glorious ascension to the Father, was the cause of the Holy Spirit being poured out on man in holy baptism, and of his being born again and continually renewed; For without the entrance and transfiguration of Christ with the Father, the Comforter, the Holy Spirit, could not descend from the glorified Son of God and Mary, in order to bring Him again through Word and Sacrament into the hearts of the faithful and to transfigure Him therein. But the purpose of this bath of regeneration and renewal of the Holy Ghost is contained in verse 7. where it is said, "That we through the same grace might be justified, and be heirs of eternal life according to hope."

From this it is sufficiently clear that the completion of the rebirth in the blessed and glorious resurrection of the righteous in Christ, that their inheritance of the kingdom, their eternal and blessed beholding of the majestic glorious God-

The first part of the Bible is the Bible of the Son of God in the transfigured bodies, i.e. eternal life - that all this is a consequence and effect of holy baptism. - —

What do the enthusiasts want to do in the face of such a clear place? May they dare to jump over it in the popular and usual way and to appropriate the rebirth and renewal to their field and prolonged meetings, their penitential bench with accessories, their kneeling and crying prayers or any self-made works of law and hustle and bustle? Of course, they dare to do so, but they prove that with seeing eyes they do not see and with hearing ears they do not hear.

That this blessed effect of holy baptism on the part of God requires faith on the part of man is clear from Ma2c. 16, 16, where it says: "Whoever believes and is baptized will be saved. For as to light belongs the open eye, that one may see; to sound, the ear, that one may hear; to food, the tongue and stomach, that one may taste and digest; to alms, the open hand, that one may receive; so also to God's spiritual hand of grace and giving in holy baptism belongs the spiritual receiving hand of man, that is, faith, so that one may receive those gracious effects of baptism and become partaker of those divine goods of salvation.

But as little as your eye gives the sun its light or helps it to shine, as little as your ear makes the sound or helps it to resound, and so on, so little does faith make the essence and effect of holy baptism or help to make it, as the enthusiasts usually talk confusedly about. It is God's work, will and order alone that, for example, the sun shines. You may open or close your eye; just so it is only the word of the Lord Christ that holy baptism contains this blessing and gives it, you may believe or not; But as surely as you remain in darkness, if you shut your eye to the sunlight, so surely you remain in the guilt of original sin, under the curse of the law and the wrath of God, if you shut your heart to the divine grace and promise in the gospel and holy baptism through unbelief.

That is enough for this time about the nature and effect of Holy Baptism against the attacks of the enthusiasts; next time we will deal with the right use and abuse of Holy Baptism. May the faithful God, by grace, grant that we, through the present contemplation, may be anew strengthened in the knowledge of the salvific doctrine of Holy Baptism, for the sake of Jesus Christ, our Lord, amen! - —

**Letters from the "Visitor" (native missionary) of the German Lutheran Synod of Missouri, Ohio and other states to the editor.**

(Continued.)

Davenport, Iowa, (Sunday AbenDs) November 19.

The hostility of the world against the Gospel was not absent here. When I wanted to go to the courthouse this morning to hold the service there, I was told that an ungodly person had cunningly managed to obtain the key to the hall in question in order to prevent the holding of the service and instead to organize a meeting with his peers for the formation of a German sick association! It was therefore all the more gratifying that the Presbyterians allowed me to use their church for a few hours in the afternoon, where I preached on Matth. 16:26 to a not so small congregation. Admittedly, the content of my sermon may not have pleased some people.

After the sermon, to my astonishment, I made the acquaintance of a Holstein pastor who had resigned from his pastorate mainly because of the precarious political situation in Holstein, who had just arrived with his family some weeks ago and is staying in the country with his brother, a school teacher. He inquired closely about the parish conditions in North America, as well as about our synod, and when I asked him if he would not like to pastor the German Lutherans in Davenport, he denied it for the same reasons that had already lowered my hopes for this place.

That evening I discussed with some the formation of a Lutheran congregation and the appointment of a pastor and recommended to them as a suitable man our dear Holstein friend St. But most of them, and among them the most influential, want a man who is learned, well-educated, a ravishing speaker, and yet so smooth and polished that he offends no one, but pleases everyone. Well, they may well be looking for such a man for a long time!

As far as I got to know the people, I found that the number of those who have not yet put their simple

catechism faith aside as useless goods is very small. These, as one of them confessed to me, are not at ease with the nature and activities of the majority and would like to have a true-believing pastor; but some of them are too weak, others too despondent, to buy the truthful sermon with somewhat heavy sacrifices. We should therefore be able to appoint a preacher for these few and support them from our synodal treasury until the congregation has grown in number. This would not take so long. Perhaps more would gather around a pastor who was faithful to the confession than there would be.

and, as that pastor and others assured me, a significant influx from Holstein is to be expected in the coming year. How much is happening in this way from the sects! Should we Lutherans still want to lag behind them in zeal for native mission?

Davenport lies so lovely and so attractive to the German mind; German language and customs could be so easily preserved and properly cultivated here - and in the hearts and homes it looks so desolate and sad for an eye that seeks more than an outward education! O Lord, that even in this earthly garden your pure Word and Sacrament should still be found, and around it a cluster of living confessors!

I will accompany this letter tomorrow as far as Bloomington. From then on it may go its way alone and soon reach your hands. Remember me intercessionally".

Your 2c.

Lochner.

Bloomington, Iowa, November 26. Dear Brother!

I have been lying here for a few days, eagerly awaiting a steamboat to take me to Burlington. The room of the inn where I am staying is filled with guests and "dollars" and "percent" are the eternal monotony of conversation. Tired of listening to such talk any longer, I have retreated to a corner and taken pen and paper in hand to draw all the closer to you with this letter.

This is the second time I have been here. When I arrived here on Monday, I heard that there was an opportunity to go to Iowa City the next morning, which is thirty miles inland from here. I had already heard on my journey here that there were many Germans without preachers living in this city, which was just beginning to blossom, and so I was immediately determined to go there the next morning. In the company of a Presbyterian preacher, who has only recently been in Iowa City as a missionary, I arrived there on Tuesday evening. Through a butcher from Gera, whom I met shortly before my departure, I was recommended to a widow, whom I visited immediately after my arrival. At first the woman regarded me with suspicious eyes and told me what she had had to suffer from spiritual vagabonds both in her former place of residence in Ohio and here in Iowa City; but when I talked to her further and offered her catechisms and some other writings, she gave up her suspicion and became quite open-hearted. Among other things, she complained to me that as a Lutheran she had been suffering from a bitter lack of soul care for a long time, and because there was no prospect of a true believer ever coming to Iowa City, and the longing for worship often became too strong in her, she went to Iowa City because she had not been able to find one.

she could have nothing better, sometimes attended Methodist services. Since I heard from her at the same time that only recently her daughter had joined the Methodists, only because there was no Lutheran preacher, I took the opportunity to advise her against attending Methodist preaching and to point out to her the blessings of private edification in such cases of need. She then had me lead to several Lutheran families, who all wished to have a preaching ministry among them, but had now become quite despondent, since so many had recently converted to the Methodists and the number of Lutherans had dwindled down to a few families. I gave them the necessary instructions, sold them all my catechisms and ordered a service for the second next evening, for which I was immediately offered a house.

I had set aside the next day for a visit to a settlement seven miles from the city. A Swiss man gave me a ride in his ox cart and asked me to spend the night with him, and the next morning to worship in his house and baptize his child. I preached to a small congregation, administered baptism, distributed scriptures, talked with the people about their church needs, and unfortunately heard the sad news that only a few Lutheran families were still there, but that all the others living in this settlement had joined the Methodists. In the afternoon I walked back to town and, after resting for an hour, began the service, which was attended by a small number of Lutherans and several Reformed. I had planned, according to Psalm 27:4, to extol to my listeners the glory and blessedness of the public services, in which God's Word is preached purely and loudly and the sacraments are administered according to the Lord's appointment. At the sight of these poor abandoned sheep, my heart was deeply moved and the Lord gave me grace to speak urgently to the souls. Many an eye swam in tears, many a sigh was uttered when I brought their spiritual misery to the attention of my listeners and earnestly asked them to do everything possible to obtain a preacher of the orthodox church.

But unfortunately, I can see for myself that church care for these poor people is out of the question - and if not now, then probably not at all in the future. The Methodists are, as it were, the masters of the house here. Only recently they are said to have accepted a small number of our former co-religionists into their community, so that there are only about ten Lutheran families left in the city and a few in the countryside, and how long will they be able to hold on to them if they do not receive help soon! Good postils, reading the Lutheran, and prayer and supplication for a preacher seriously-

I could leave behind when I said goodbye. A man, however, who was not entirely unfamiliar with the Scriptures and who spoke very well in general, demanded, as I was leaving, my address and yours, as well as a copy of the Synodal Constitution, and promised to do his utmost to ensure that a Gemeinlein would come into being in time. How necessary it would be for these few people to be visited from time to time by a traveling preacher of our synod, so that they do not completely fall away "from the right consolation of faith", and so that finally a Lutheran community would blossom with the little town, which would certainly grow with time, since Iowa City, according to its location, will probably increase significantly in a short time. If this were not to be hoped for Iowa City, then the Romans, Methodists and others would not be so active here. Oh, dear brother, if only we would remember more often and more diligently the Lord's word: "The harvest is plentiful, but the laborers are few; therefore pray the Lord to send forth laborers into his harvest."

The fact that I am now staying in Bloomington again for a few days is due to necessity, as I mentioned at the beginning. After my return from Iowa City, I would have liked to hurry on, since there is nothing more for me to do here. Apart from the Methodists and some Albrecht people, the remaining Protestant Germans belong to a Protestant congregation, which is currently served by a brother of the Protestant preacher Ries in St. Louis. We do not want to proceed creepily and so I abstained from all further missionary work in Bloomington.

Another boat is expected this afternoon. I am looking forward to it all the more eagerly, since the four-week vacation given to me by my congregations has already expired by quite a bit. May the Lord be with you and grant faith and joy, love and wisdom.

Your  
Lochner.

Burlington, Iowa, Nov. 28 Dear W.!

I had hardly finished my letter to you for half an hour and sighed anew to the Lord to help me to continue my journey soon, when I noticed steam clouds rising from the distance and soon saw a small steamboat coming down the river. After such a long wait, this boat was a cheerful sight to me, although its dirty, lüderliches appearance in the exterior and even more in the interior had not at all something attractive, and I therefore hurried to him with bag and baggage, as soon as it landed. I will not tell you any more here about the great uncleanness that prevailed in every respect on this ship, and about the extraordinary rudeness of the captain and his crew.

of his clerk and of the lovely night I had to spend sitting on a chair with a number of passengers, since in the sleeping places of the cabin were nothing but the bare boards - enough, I longed equally very much to get off this boat again, when before I wished to depart from Bloomington with it.

After I had arrived in Burlington the next morning and had put down my luggage in the next best inn, I went to a German watchmaker from Gera, to whom his already mentioned compatriot in Bloomington had recommended me. Unfortunately, I had come to a freethinker without my knowledge, but nevertheless the man refrained from mocking religious things and finally even offered to take me to some Lutherans who were interested in church matters. Through him, I became acquainted mainly with a man from the Nuremberg area who keeps a store here, is in constant contact with the other Lutherans in B. because of his business, and has always been concerned with church affairs. He was not a little pleased when he heard that I was from Nuremberg, and even more so that I was a servant of the Lutheran Church.

church. When I asked him, he told me that there was an "evangelical congregation" here, which had formerly been served by a pastor named Rieger and now had a student of the Hamburg Rough House named Eppens as its preacher; however, he had only a small group, since many Lutherans and Reformed no longer wanted to have anything to do with him. When I asked for the reason, I was told that Mr. E.'s behavior was partly domineering, and partly that he was a Methodist in doctrine and practice, and that he had already delivered several members of his congregation into the hands of the Methodists. While I was talking to this man, several more people came up who confirmed all his statements about Mr. E. and unanimously called on me to preach a sermon. A preacher, who knows well how no one is lied about more than the bearers of the sacred office, does not take everything for cash that he hears.

I also heard disparaging things said about those preachers who are not at one with him in the faith, and so I thought it best to speak freely and openly with Mr. E., all the more so since one of his leaders, who had also come, asked me to do so. Unfortunately, it turned out to be true what I had heard about the

I had heard of Mr. E.'s fierce, reckless nature. When I showed him the letter of recommendation given to me by the synod, he said that every countryman could issue such a letter to himself, and without being asked by me even with a word for the use of his church, he forbade himself to preach in it and remarked mockingly that I could preach to the others, who did not belong to his congregation, according to the freedom of this country, when and where I felt like it. I had not come to quarrel with the man, but to be convinced of the truth or untruth of the matter.

I wanted to convince myself of the accusations made against him and to hear from him the reasons why a large part of the people had given up their fellowship with him, but the vehemence with which he met me made me lose all desire to talk to him further.

I confess to you openly that I struggled a lot with myself when I came back home and thought about whether I should preach here or not. I was afraid of the sneakiness of the Methodists; at no price did I want to violate the apostolic rule, 2 Cor. 10, 15. and 16. in any way on this journey. But since I was repeatedly asked for a sermon by several Lutherans who came to see me; since they further assured me that they had no connection with Mr. E., and that because he was not a Lutheran preacher, nor did he want to be one; and since they finally declared their ardent desire for the formation of a Lutheran congregation, I promised them a sermon for this evening. By chance, I met with Mr. E. on the same day yesterday. He was a little more friendly towards me and asked me if I would still preach? I answered in the affirmative, but with the explanation that I only wanted to hold services for those who did not currently belong to a congregation.

I used today partly for my sermon preparation, partly for several visits and distribution of writings. The service took place in the evening at 7 o'clock in a beautiful, spacious hall of the Courthaus. The hall was filled with listeners of both sexes, among whom was also Mr. E.. I had chosen Jerem. 3, 15. for the text. In the introduction I spoke about the purpose and the reason for my appearance here and then presented from the text: "How richly blessed is a congregation to which God gives a shepherd after His own heart; 1. what is required of a preacher to be a shepherd after God's heart, and 2. what a rich blessing is bestowed on a congregation through such a one. At the end of my sermon, I defended myself against the accusation of creeping in by explaining and testifying that in this lecture I had only wanted to address those of my fellow believers who had no connection with a congregation and a shepherd, and I called upon them to give up their sad condition and to appoint a preacher who was faithful to the confession. After the sermon I was asked for our address, as well as for copies of the Lutheran and Synodal Constitutions, and received from all those I spoke to the promise not to rest until a Lutheran preaching ministry existed among them.

The number of German Lutherans here seems to be quite large, and I have good hope that they will soon form a congregation of their own, if they do not otherwise become indifferent again, or are misled by all kinds of lies about us. I certainly wish nothing

We would like Mr. E. to be Lutheran in doctrine and practice, but since he is not Lutheran in the least, we can wish nothing else than that our fellow believers keep away from him and that a purely Lutheran congregation be formed next to the Lutheran congregation and that it be provided with a capable man.

I have deliberately gone into detail in describing my missionary work in B. in order to enable you and the brethren to make a correct judgment about it. Convinced that I have acted according to the will of the Lord and the practice of our church, I conclude this report.

Your sincere

Lochner.

(Conclusion follows.)

### **Passion voices from the writings of ancient church teachers before the time of the Reformation.**

Awake, my soul, hurry up from the dust, look with eager eyes at the strange man whom the mirror of the evangelical history holds before your eyes. Who is he who enters there with the countenance of a king, and laden with the ignominy of the lowest servant? Crowned he goes, but his crown is a crown of thorns, which presses a thousand marks of blood upon him. With royal purple he is clothed, but instead of honor it shall be to him for shame. A scepter he carries in his hand, but his venerable head is mishandled with it. They bow their knees before him, worship him, proclaim him king, and quickly jump again to spit on his cheek and smash his chin and neck with their fists. He is stripped and mauled with scourges, hung ignominiously on the cross with brass nails in the midst of criminals, streams of blood welling up from his deep wounds. Who is he, then, who among all the torments does not open his mouth to complain, to threaten or to condemn, but who in the end pronounces a word of blessing on his enemies such as the world had never heard? But who is he with whom

heaven and earth suffer, whose death brings even the dead to life? Behold, my soul, this is your Lord Jesus Christ, your Redeemer, the only begotten Son of God, true God and true man, who alone has been found sinless by all who walk under the sun.

Eckbert, *8timu1us aniori8*, O. II.

The fire, which the heavenly father gave to the earth in his Sobne, had already burned for a long time, but the wood of the cross brought him new strength. The oil of mercy, which was added here, increased its heat, and the insults and blasphemies of the Jews came like a howling storm wind, which made the flame rise up to heaven. Behold, even the full heart of the hag was inflamed. He could no longer resist the effects of such love. He was seized with deep compassion and burst into loud lamentations, not over his own innocent suffering, but over that of the Lord.

Tauler, *Spiritual Reflections on the Life and Passion of Christ*, C. 42.

What have you done, dearest Son of God, to be judged like this? What was the cause of your death, what was the reason for your condemnation? I, I am the scourge of your pain, I have brought you to the cross with all its torments. Oh, about the marvelous judgment and mysterious counsel!

The wicked sins, and the righteous is punished; what the wicked deserves, the good suffers; what the servant owes, the Lord pays; what man commits, God takes upon Himself.

How low, O Son of God, has your humility descended! How glorious mercy, how high kindness, how intimate love, how great compassion you have shown! I do evil, you bear the punishment; I am proud, you humble yourself; I am intemperate, you suffer hunger; I seek pleasure, you let yourself be pierced with nails; I taste the sweetness of the apple, you the bitterness of gall; with me Eve laughs and rejoices, with you Mary weeps and suffers.

Anselm, *oratio 2*.

When the innocent lamb had hung on the cross for three hours, and at the same time the earthly sun had hidden its rays in compassion with the Creator, then, after everything had been accomplished, he himself, the source of life, dried up at the ninth hour, when Jesus, God and man, with strong cries and tears commanded his spirit into the Father's hands and passed away. The curtain of the temple was torn from top to bottom, the earth shook, the rocks broke, the graves opened. There he hangs, who is beautiful in the sight of all the children of men, with eyes gone out, with pale cheeks, an offering of sweet odor before the glory of the Father, to turn away the heavy wrath from us. So now, holy and righteous Lord, look down from your throne and your heavenly abode. Look upon the face of your anointed one. Behold the holy sacrifice which our high priest offers to you for our sins, and be reconciled for the iniquity of your people. But behold also, O redeemed mankind, who, what - and how great He is, who hangs on the cross for you, whose death raises the dead, whose passing away puts heaven and earth into mourning, even forces hard rocks to compassion. O human heart, you are harder than any stone if you are not filled with fear and moved by compassion, softened in remorse and moved by love at the thought of such an atonement.

*Bonaventure, Signum vitae...*

**Ma2c. 13, 17.**

Once St. Augustine asked his friend Posidius if he had noticed how he had jumped off in the middle of the sermon and had fallen onto another object. The latter confessed it. Then he thought that God might have caused this forgetfulness and aberration in order to perhaps convert some listener from his error by what he had said out of context. A day or two later, a merchant came to Augustine, melting into tears, kneeling down before him, defending himself. He had been a Manichean for many years, he said, and had been greatly deceived by the so-called elect; one of Augustine's last sermons had disappointed him. It was inquired which one, and it was precisely the digression on which Augustine had strayed. The ideal of spiritual eloquence, which he had in mind, he himself described in a special writing. He wanted to preach in such a way that all lived with him and he with all in Christ. "This is my passion, my honor, my glory, my joy, my wealth.

(From Böhlinger's Church of Christ.)

(Sent in by D. Fick.)

**The roses.**

^Once in Brussels two boys, John and Henry, were burned.

What is the ilchuld they have, after all?

Only because they know the truth and stick to the teachings of Luther, the pope and his army condemn them.

The crackling flames blaze high, Around the burning embers flicker; Inside the merchants together praise the Lord with joyful courage, They smile into the fire: "These seem to me to be roses".

How fiery they bloom, the roses! - Her heart walks on roses. The angels come and caress And fan away their pain, Then the couple floats to heaven, Many lovely roses in their hair.

They go to the heavenly pastures And rest at the Savior's breast, Whose holy face they behold Now eternally full of blissful air.  
Now the Lord Christ has made her head  
With crowns of roses entwined.

I, too, will now patiently bear the cross that my Savior gives me. Now I will no longer complain: I know that Jesus loves me.  
Comes tribulation, persecution, and chastisement: they seem to me roses.

Annotation. They are the two Antwerp Augustinian monks Heinrich Voes and Johann Eschen, two young boys, as Dr. Luther calls them in his beautiful song "von den zween Märtyrern Christi, zu Brüssel, von den Sophisten von Löwen verbrennen." One of them, in view of the fire surrounding him, said, "Dit schynen my als Noosen te zyn." Brandt, Hist. of the Reformation. 1, 79.

(Submitted.)

**Revocation.**

From a recently published little book, titled: "The pastoral letter of Mr. Pastor Grabau 2c. together with the writings exchanged between him and several Lutheran preachers",

I see that my name has also been published, as that of a former church leader who recognized the principles expressed in that pastoral letter as his own. I feel compelled to declare that at that time I gave unconditional applause to that pastoral letter out of ignorance, but, having been informed better by the expositions of the preachers in Missouri, I have already changed my judgment about it five years ago. By the way, I sincerely apologize to those on whom I have helped to carry out the erroneous principles of the pastoral letter.

New York, February 5, 1849.

Ernst Kriege.

**Quick prudence.**

The North American preacher Helmuth was once on a visit to a country preacher employed on the Indian frontier, where several decades ago, whenever a church service was to be held, a part of the congregation had to stand guard around the church, which stood on a hill, to prevent the warlike Indians from disturbing the service. Helmuth preached in this church, and spoke in his usually affectionate manner so movingly to the hearts that the whole congregation was taken in by it. Finally, he recalled the previous time and wanted to make another allusion to it by beginning: "Now introduce yourselves, you old fathers of this congregation!" - These words were misunderstood as if he demanded that the fathers of the congregation introduce themselves according to their bodies; they therefore rose from their seats, stepped forward and stood around the altar. Helmuth saw through the misunderstanding at the moment, but was quickly aware of what he wanted to do; he immediately turned his speech into a special address to these old people, in which he showed them how they should behave as experienced fathers of the household towards their relatives. Then he ordered them to return to their seats; but because he noticed that the congregation received his speech with deepest emotion, he did not want to miss the good opportunity to add to it, and had the mothers, then the young men and finally the virgins come forward, and said to each section what belonged to it. And since this had been done so unsought, the impression of many remained indelible. (Chr. Bote.)



### **Nature, sin and grace.**

Nature and grace should be distinguished. But to distinguish between nature and sin and grace is even more necessary. There are stupid souls who let their mistaken hearts make what is nature into sin without distinction, and therefore regard all pleasure in creatures, eating and drinking, sleeping and waking, and other natural activities with a certain restlessness and trembling, which often becomes a cause of sin and transgression afterwards: Otherwise, in simplicity of heart, with thanksgiving to the good Creator, who is pleased to grant us our necessities, we might well have enjoyed them without offending the creatures. On the other hand, there are honest, earnest souls who expect grace not only to serve the

It is not only to remedy sin, but also to change nature: it is to make, for example, a refined, clever man out of a man of weak natural understanding; it is to strengthen a short memory, so that everything can be remembered readily and easily; it is to bring a man who naturally has no mouthpiece to be able, like others, to perform a fluent prayer in the presence of others, and to perorir from the work of grace with a ready tongue 2c. And if grace does not bring this about in them, they themselves become mistaken about their state of grace, and think that because grace does not also increase nature in them to the same degree as it does in others, this is not true grace. But there are also careless or frivolous people who know how to present not only nature, but also, under an apparent name, even sin, as beautiful and innocent, as if grace were not needed at all, or as if grace had to be under the control of nature or sin. All this misunderstanding is prevented by the scripturally pure distinction between nature and sin and grace, and the right form of a gifted human child is presented neither too high nor too low, according to the tolerability of this life, when we still bear the image of the earthly, and according to the unimpaired distinction which the Creator Himself has placed in the different comprehensibility of human minds, and which grace itself also imitates in its realm. The song: "The Christian's inner life shines" 2c. and another: "So you lead your own to salvation, O Lord" 2c. may provide good material for reflection and consideration. And whoever is versed in the symbolic books of our church will notice that in them the difference between nature and sin is carefully observed: as which latter actually constitutes the main and the real thing in the well-known Flacian controversy of original sin \*). For example, in the Apology Art. II, and in the Concordia Book, Explanation Art. I. (Ph. D. Burk's Pastoral Collections.)

### **Ecclesiastical message.**

On the first Sunday after the Feast of the Epiphany, January 7, Mr. Candidate F. Bernreuther of Bavaria, having received a regular profession from Lutherans in and around Mishawaka, St. Joseph's Co., Indiana, and having passed the prescribed examination before the professors of Fort Wayner Seminary, was ordained by order of the Vice-President of the Missouri Synod 2c. by Father Schuster before his congregation. Educated in the Lutheran Missionary Seminary at Dresden, he had entered here about half a year ago with the intention of serving the Lutheran Church in this country. May the Lord of the harvest give the new laborer grace to gather many a full sheaf into the barn of his church.

### **Communication of world trade.**

Since the last reported events, no significant changes have occurred in the political state of Europe. The monarchical

Flacius claimed that the nature of man himself became sin and was not only corrupted by sin and that it was only dependent on it, thus not accidental, but essential, not an accidens, but the substance itself. D. R.

The first party seems to be gaining the upper hand more and more in all places. In Germany, preparations are being made for an infinitive imperial election; the King of Prussia seems to have the best prospects for the imperial crown. Austria wants to separate itself entirely from the German Empire; the subjugation of the Hungarians is almost complete. Denmark shows a desire to renew the war over Holstein. France is quiet, and trade and business are beginning to pick up. The pope is still in Gaeta, a Neapolitan city, and hopes to be reinstated to his old rights by the Catholic powers.

In the past year, 51,973 German emigrants arrived in the port of New York.

### **The Church and the German Imperial Assembly.**

The "Dorfzeitung" writes about the negotiations on the relationship between church and state in the Reichs-Versammlung, among other things, as follows: "In addition to many good words, the most frivolous and imprudent speeches, jokes that one should not expect from serious men in such important matters, were heard. Vogt from Giessen and Jordan from Marburg then distinguished themselves. Vogt declared that what is called the church must be utterly destroyed and wiped out from the earth. Everyone must be able to be a complete denier of God, at will; one must count on complete freedom of the school and the youth. Jordan, the Catholic, also declared himself in favor of the destruction of the church."

(Submitted.)

### **From Germany.**

Here with us, the wildest currencies are still going on; it is not yet possible to foresee where the insolence of the unbridled mob will lead, or rather, how the judgments of God, which have broken in upon us, will proceed. It seems, however, that the Lord wants to bless the Lutheran Church. The Prussian Union, being built of sand, will collapse in these storms; this, it seems to me, is already evident in the confused movements of the Prussian national church. In all provinces, Silesia, Saxony, Pomerania, Brandenburg, (I do not remember to have read anything about East and West Prussia) there is a more or less powerful Lutheran movement, arising from the feeling that the Lord God Himself has now pointed out with His finger that only in the faithful, undisguised confession of His Word can a safe point be found in these storms. Within a short time, without question, the entire building of the Prussian church, which still exists statistically, will collapse, and then the faithful, even if some still remain immature and unclear, will grow under the ruins on the basis of the Lutheran confession, and the others may then see what they can or rather cannot do. One can see quite clearly what all human church founding is, how a wind blows around such a loose being. I recently heard it said that the faithful perseverance of the separated Lutherans in Prussia was now receiving its reward, because they smelled that everyone in Prussia must now look to them and go over to them. Two hundred and sixty

People from almost all Lutheran countries (also from our country [Hanover] quite a few, e.g. my brother in Lamspringe) were gathered. The following sentences, as a resolution of the meeting, seem to me to be the most important result: "In view of the dangers threatening the Lutheran Church and in order to initiate the unification of the same by legal means, the Conference resolves as follows: First, a number of men of the Lutheran confession shall form a committee, which shall first consult especially in writing about the needs of the Lutheran Church in Germany under the present events, as well as take new consultations by way of general and special conferences about the steps that may be necessary."

In a letter from the Kingdom of Saxony, it says of the Leipzig Conference: "In it, the question of whether the Augsburg Confession is a sufficient confession for an Evangelical Lutheran Christian was first answered and decided in the sense that any rejection of another Lutheran confession contains a vote of no confidence against the spirit of knowledge and faith manifested in the church, since all confessions up to the Concordia Formula are only confirmations and interpretations of the Confession *Augustana*."

(Submitted.)

### **Please.**

No city in America contains such a large number of German inhabitants as New York; one counts 60,000 of them. Thousands of them live without a church, thousands of children without a school, at least without Christian instruction. It is always a great pain for me to see this misery and to be able to do so little in my part to control it. My congregation, still small in number and consisting mostly of impecunious people, makes great sacrifices to meet the common church expenses, and, I can assure you, it does so with a willing heart; but we still have to make do with a narrow, rented hall that serves us both as a church and a school, and can therefore offer space to a relatively small number of guests. Our hall is usually overcrowded and certainly the number of listeners would be far greater if our meeting place were more spacious and had a more church-like appearance. Thus, my influence on the large number of Germans surrounding us is only very small, apart from 50 to 60 children whom I let participate in my school. My community feels this need with me and for two years has begun to build a fund for the construction of a spacious church. The capital has grown to such an extent through a collection collected here, as well as through a considerable gift from the neighboring sister congregation of the Wyneken in Baltimore, that we hoped to be able to proceed with the execution of our

project this spring; however, a further comparison of the available funds and the costs advises us to take a further step to see whether it would please God to open up other sources of help for us. If it were only to remedy our own lack, we would not dare to inconvenience other congregations with requests for assistance; and we would gladly be content, as before, with our meager little hut; only the consideration of the general need and the most ardent desire that the church of the pure confession also in this city make better use of the space of its hut.

If you would like to stretch yourselves, open your mouths to appeal to distant fellow believers for help. I know well that most of our congregations in the interior of the country have to bear enough of their own burdens, and I fully agree with the principle that each individual congregation must take care of church buildings on its own, but if the dear brethren were to see how almost all sects among the poor German people are dealing here, and how hordes of careless, ignorant congregations are being formed, I am sure that they would gladly contribute a mite so that the church of the unchanged Augsburg Confession could also get a solid hut here, where it could gather its neglected children. Certainly no one will think me foolish, as if I expect the salvation of the church from a stone building, but it is certain that a spacious church building would be an occasion for many to hear the word of life. All contributions, however small, would be most gratefully received and I ask that they be sent either directly to my address or through the editorial office of the Lutheran. Their receipt will be announced in this journal in due course.

New York, February 1, 1849.

Theodor J. Brohm, Lutheran pastor, residing at 170 Second St.

---

### Display.

Available at L. Gast's lithographic establishment in St. Louis, Mo:

### 32 Confirmations - bills

with Bible verses and song verses, likewise with biblical pictures and marginal drawings. Lithograph and published by Leopold Gast. Price: 1 dollar.

The undersigned editorial staff feels compelled to recommend these confirmation certificates to Mr. Preacher. The Bible verses and hymns they contain are appropriately chosen and the biblical pictures and emblems are executed with Christian sense and taste. We can never see anything more beautiful of this kind. Whoever wants to give his confirmands something quite lovely to remember the day of confirmation, will find here a beautiful opportunity. The editor of the "Luth.

---

Rohland and Detharding's **bookstore**, Nro. 9 Chestnut St., St. Louis, Mo. recommends:

### The pilgrim from Saxony.

A Christian magazine. 14. year. 52 numbers Pl.OO.

---

### Get

for the Cass River Mission in Mich:

55 Cts. from local parishioners". P1.58 from the municipality of Mr. Brsel.

to the Synodal Missionary Fund:

\$1.UU from Mr. Steindruck. P9.50 from the community of Mr. Fürbringer. P4.87Z from local community members.

### Paid.

The 2nd "Hä'lste des 4. Jahrg. Die HH. Balthas Birnz, I. G. Reidenbach.

The 4th year Mr.?. Besel.

Den 5. Jahrg. Die HH. Joh. Brenner, Balth. Bienz, D. Brohm (16 heirs), Gerh. H. Brockschmidt, Dörner, Christoph Dießel, Dr. Henkel, Jakob Hvru, Michael Hochmuth, Abrah. Joachim (by double payment d. 4th year), L. I. Jsrnsee, Körner, Landwehr, Jakob Nebel, I. G. Neiven- bach, Schröer (2 Er.), Ludwig Echum, D. Stüdgen., K Schieferdecker (2nd half). H

Printed by Arthur Olshausen, publisher of the "ureiger des Westens.

## Volume 5, St. Louis. Monday, March 6, 1849, No. 14.

### Paul Gerhardt, a shining example of how the strictest adherence to the confession of pure doctrine can and should be combined with holy zeal in godliness.

In our time, of which it is prophesied that "love of the truth will not be accepted" (2 Thess. 2:10), it is almost universally believed that strict adherence to pure doctrine is not compatible with zeal for a holy life. Being strictly orthodox and being unloving are now almost always considered to be one and the same. If one hears from the so-called "Old Lutherans" that in this time, when everything is leaning toward a certain union, they are almost the only ones who know nothing of any union with other believers and do not want to give in or forgive anything at any price from the doctrine of the Lutheran church, one usually draws the conclusion: the Old Lutherans must be quite unloving people, who put their Christianity in quarrels and disputes about beliefs. One thinks: if the Old Lutherans were people who had experienced true repentance and conversion and in whose

hearts the love of God and of the brethren had been poured out by the Holy Spirit, they would certainly insist more on living practical Christianity than on adherence to the confessions of their church; they would have a broad heart and extend the hand of brotherhood to the children of God even in other parties.

We Old Lutherans, as we are now called in spite of our protest against this name, we Old Lutherans must of course now put up with being scolded as the "dead orthodox", we must leave it to the good Lord to make it evident in His time where more true living faith, where more true righteous love dwells, whether with those who have faith over love, or with those who have love over faith. However, it might be good to point to examples of men from earlier times who demonstrated the same rigor in adhering to pure doctrine and yet who, in doing so, had an all-conquering

They can certainly be accused of nothing less than a dead orthodoxy, from whose bodies rivers of living water have visibly flowed. Such men were, among others, Luther above all, a Martin Chemnitz, a Johann Arndt, a Johann Gerhard, and a Paul Gerhard.

The example of the latter we want to present to our dear readers this time. May the same, as it was once of unspeakable blessing to the church, also become a blessing to the church of our days.

What we present here is taken from the preface to a booklet published by Wackernagel with the following title: "Paulus Gerhardts geistliche Lieder getreu nach der bei seinen Lebzeiten erschienenen Ausgabe wiederabgedruckt. Stuttgart. 1843. published by S. G. Liesching."

\*

What we know of Paulus Gerhardts' outer life circumstances is only little. He was born in 1606 in Gräfenhainichen and lived in 1651, as a man of 45 years, without public office in Berlin. An eventful time, the entire Thirty Years' War, lay behind him at that time; nothing is known of his own life up to that time. However, he seems to have written many of his songs during this time; some of them are known with certainty, namely

Out, up, my heart, with joy,

I lift up, O Lord, to you.

Wake up, my heart, and sing, which already appeared in print in 1649, and

Enter my gates,

O Lord, you who formerly had your land,

How is so great and heavy the burden, praise God, now has sounded,

of which no earlier printing year than 1653 can be proven for the first three and 1656 for the last, but which obviously refer to the Thirty Years' War and the Peace of Westphalia.

In 1652 he became pastor in Mittenwalde in the Mark of Brandenburg, where he married Anna Maria Bertholdt, a daughter of the chamber court advocate Andreas Bertholdt in Berlin, and remained until 1657. In that year he accepted the third diaconate at St. Nicolai Church in Berlin, which he administered until 1666, when he was dismissed. A year before the same, one of his three sons, Andreas Christian, died, and it is probable that he composed the two songs: Mein herzer Vater, weint ihr noch, and: Du bist zwar mein 2c. were composed on this occasion. After living in Berlin for three years without an office, he became archdeacon in Lübben in May 1669, worked there for seven more years to the blessing of his congregation, and died on June 7, 1676. Shortly before his death, he drew up his last will and testament for his fourteen-year-old son Paul Friedrich; Feustking, who probably received the writing from the son himself, informs us of it, as it seems, with an omission, before his edition of the Gerhardt songs. The faithful, simple words of the old man are vividly reminiscent of the rules of life that Matthias Claudius left to his fine son Johannes; they read thus:

"Now that I have reached the 70th year of my age and have the joyful hope that my dear pious God will soon deliver me from this evil world and lead me to a better life than I have had on earth, I thank him first of all for all his goodness and faithfulness, which he has shown me from my mother's womb to the present hour in body and soul and in everything he has given me. In addition, I ask him from the bottom of my heart to grant me, when my hour comes, a joyful departure, to take my soul into his fatherly hands, and to give the body a gentle rest in the earth until the dear last day, when I shall awake again with all my loved ones who have been before me, and who may remain after me in the future, and shall see my dear Lord Jesus Christ, in whom I have believed until now, and yet have not yet seen him.

I will see face to face what I have never seen.

"To my only surviving son I leave little of my earthly goods, but an honest name, of which he will not have to be particularly ashamed.

"My son knows that from his tender childhood I have given him to the Lord my God for his own, that he should become a servant and preacher of his holy word; he should now remain so, and not turn away from the fact that he may have few good days, for the good Lord already knows how to counsel him, and can replace the outward affliction with inward heartiness and joy of spirit.

"Study the holy theologiam in pure schools and in unadulterated universities, and beware of syncretists, for they seek the temporal and are faithful neither to God nor to man.

"In your common life, follow not evil company but the will and command of your God.

"In particular

1) Do nothing evil, hoping it will remain secret, because nothing is spun so small, it comes to the suns.

2) Apart from your office and profession, do not become angry. If you feel that your anger has been stirred up, keep silent and do not speak a word until you have practiced the Ten Commandments and the Christian faith.

3) Be ashamed of the sinful lusts of the flesh, and when you come to such years that you can marry, marry with God and the good counsel of pious, faithful and understanding people.

4) Do good to people, even though they do not have to repay you, for what people cannot repay, the Creator of heaven and earth has long since repaid, since he created you, since he gave you his dear Son, and since he raised you up and adopted you as his child and heir in holy baptism.

5) Cursing avarice as hell; be content with what you have acquired with honor and a good conscience, even if it is not too much. But if the good Lord gives you more, ask him to save you from the grievous abuse of temporal goods.

"Summa: pray diligently, study something honest, live peacefully, serve honestly, and remain constant in your faith and confession, then you will also die one day and depart from this world willingly, happily and blessedly! Amen."

This beautiful testament is at the same time a testimony that Paul Gerhardt remained faithful to the pure Lutheran confession until the end of his life, and still retained the same abhorrence of half-measures and indecision in matters of faith that was the cause of his dismissal ten years ago. "Study the holy theology in pure schools and in unadulterated universities, and beware of syncretists, for they seek the temporal, and are faithful neither to God nor to man." These words, spoken in the face of death, after such a life, were a serious holy legacy for the Son, and since their announcement also for the whole Evangelical Lutheran Church.

The circumstances that brought about Paulus Gerhardt's removal from office are best read in E. L. G. Langbecker \*) and Otto Schulz \*\*).

The reformed Elector Frederick William, in order to finally bring ecclesiastical peace to his country, which had been troubled for so many years by the battles between the Lutheran and Reformed clergy, invited the two parties to a religious discussion to see if a reconciliatory settlement of the points of contention could perhaps be found. Paul Gerhardt did not expect much from these meetings; he declared himself against them in a strictly logical opinion, because nothing could come out of it but the same syncretism, i.e. the same mixing of two different confessions, to which the theologians of Rintl had allowed themselves to be led, a peace that was not a true peace. Nevertheless, the meetings began. The Berlin clergy did not deviate one step from the Concordia formula, while the Reformed did not accept it.

Paulus Gerhardt was the soul of the Berlin clergy. His official business was to draft the attack and defense writings; these are written with the greatest skill and sharpness, not infrequently even with wit, and provide new proof that a sharp mind combines well with a poetic spirit. For if one reads these articles, so whimsically interspersed with Latin according to the taste of the time, one would hardly think that the same man at the same time was composing the most beautiful spiritual songs for the comfort of himself and his family.

The meetings were not successful. The great Elector saw himself deceived in his expectations; instead of being reconciled, he saw the parties only emerging from each other in even clearer antagonisms. In addition,

the Berlin clergy took up the cause of a displeasing appearance by their spokesman Reinhart at the penultimate session on May 22, 1663, and recognized and approved it as having been done in their interest. This drew threats of disfavor from the Elector. It is assumed that Fr. Gerhardt wrote the song "Ist Gott für mich, so trete gleich alles wider mich" at that time.

The Great Elector then issued an edict on September 16, 1664, in which the clergy of both parties, while avoiding dismissal from office and other punishment, are strictly and sharply ordered not to disparage each other with insinuating names, nor even to

Life and Songs of Paulus Gerhardt. Berlin 1841.

Paul Gerhardt's Geistliche Andachten u. s. w. Berlin 1842.

The priests were not allowed to attribute doctrines to each other by mere conclusions, which were inconsistent or ungodly, and which were also denied by the opposing party; least of all, however, were both to occur in the pulpit. The clergy, however, were to commit themselves by issuing reverses to live up to the electoral edicts. Of the Lutheran clergy of the city of Berlin, the provost Lilius and the archdeacon Reinhart refused to sign such a reverse and were immediately removed from office in April 1665; Lilius, who was persuaded to issue a reverse at the beginning of the following year, was immediately reinstated in his office. \*)

^) "The same decree, by which Lilius was reinstated in his office, also contained the order to the Consistory to request Paul Gerhardt to sign the reversal, and in case of refusal to do so, to announce his dismissal from his office. No matter how moderate Paul Gerhardt may have been in the pulpit and in life, it was clear to the great Elector that, next to Reinhart, he had been the most vehement opponent of peace between the Reformed and the Lutherans at the religious discussion in 1662 and 1663. When Rein was harshly accused in the Consistory that he was leading his colleagues to rebellion, he explained with some warmth that it was not like that, he himself had rather persuaded Reinhart when he wanted to give way; he was older in years and older in office, and therefore he should be sorry if he should follow others first. In the course of an illness that had befallen him, he had also invited his colleagues to his house and had seriously admonished them not to sign the reversal; at least all these circumstances had been brought to the attention of the great Elector, and thus it seemed quite appropriate to his intention that, after Reinhart's removal and Lilius' resignation from the fight, the most important and, as it was believed, the fiercest opponent of the reformists, who was at the same time the soul of the Berlin Ministerii, should first be made harmless in some way.

"Paul Gerhardt was summoned before the Consistory on February 6, 1666, at the same time as Lilius, and asked to issue the Reversal. At the beginning, he was granted a period of eight days to make his declaration, which he accepted at the first moment of consternation, but at the same meeting he declared that he had already thought about it and would probably not change his mind, whereupon he was informed that he would be removed from office in the name of the Elector.

"Had the old Lilius and the respected but less beloved Reinhart's deposition caused great consternation among the magistrate and the citizenry

As is known, Lilius later experienced great distress of conscience, even despair, because of this unfaithfulness, but finally, after a penitent confession of his misdeed, he fell asleep under Gerhardt's evangelical encouragement with the comfort of forgiveness in the Lord.

D. Red.

Paul Gerhardt's Geistliche Andachten 2c. by Otto Schulz. Berlin 1842. p. 67 ff.

The pain of the congregation was even greater when Paul Gerhardt, the most beloved and famous of its clergymen, was to be taken from them. The citizens and the trades immediately turned to the magistrate who, for his part, submitted an urgent intercession for Paul Gerhardt to the Elector on February 13, emphasizing in particular his irreproachable conduct, his peaceful dispositions and his special gifts. Se. Elector's Serene Highness himself, says the magistrate, had no hesitation in including Paul Gerhardt's songs in the Märkisches (reformed) hymnal of 1658, which was issued under your name; it would cause a special reflection abroad, if such a pious, witty, and in many countries famous man had to leave this city; He had always behaved so peaceably toward the reformers that the edict would not have been necessary on his account; it was not disobedience but conscientiousness that he refused to sign the reverse, and one must nevertheless take an anxious conscience into consideration, even if the scruples of conscience concerned insignificant matters."

To this petition, as well as to a second, even more urgent one sent to the Elector after Eleve, the magistrate received no compliant answer. Only after a presentation of the Estates, in which they requested that Father Gerhardt be reinstated in his office and that the preachers in general be exempted from issuing the Reverse, and also complained that the Consistory no longer wanted to allow the mention of the symbolic books in the vocations of the Lutheran preachers, did the Elector vote more favorably for Father Gerhardt. \*) "Immediately after his return from Eleve on January 9, 1667, he had the magistrate of Berlin humble before him, and through the chief president of Schwerin, in the presence of several privy councils, he made the desired, hardly expected opening: since Se. Electoral Serene Highness had not heard any complaint against Paul Gerhardt other than that he refused to sign the edicts, but that you must consider that he had not understood the opinion of the edicts correctly, you wanted to reinstate him completely in his office and remit the signature of the reverse to him.

"The magistrate informed Paul Gerhardt of the favorable decision of his fate on the following day, and the happy event was also announced on January 12, 1667, in the Sunday Mercurius, a widely read weekly paper in Berlin at that time; but now a new struggle with his conscience began for the confessional man. Immediately after the audience given to the magistrate, the Elector had one of his secretaries inform Paul Gerhardt of his reinstatement with the remark that His Serene Highness lived in the most gracious confidence,

\*) op. cit. p. 71.

He would know how to show himself in accordance with the edicts even without a lapel. It was precisely this trustworthy statement of the great Elector that worried Paul Gerhardt's mind. In his opinion, an unconditional resignation to his pastorate was a tacit promise to behave according to the edicts, and a verbal promise just as flush as a lapel executed in all formality."

In a letter to the magistrate dated January 19, 1667. January 1667, in which he asks that they come to his aid in his doubts and inquire for his sake how and in what form he should re-enter his office, he also mentions the moderation praised in him: "I have never understood myself otherwise, nor can I yet understand myself otherwise, than that I be left with all my Lutheran creeds, and especially with the *Formula Concordiae*, and that I may not hold any of such creeds as a book of shame, disgrace, and blasphemy, or allow others to hold them."

In a repeated presentation to the magistrate of January 26, 1667, he thus expresses this: "Here is once again my sub-official request to your honorable and most wise council, that they take my current words of fear to heart, and that they help me to ask your most gracious lord that, if I am to be reappointed to my office, I first receive the most gracious permission of the elector. Electoral Serene Highness, our most gracious Lord, that, if I am to resume my office, I may first receive the most gracious permission of the Elector that, after the most gracious release of the obedience of the edicts (since I will otherwise be found in the most negligent obedience possible in the deepest humility of my heart), I may remain unchanged in all my Lutheran confessions, especially in the *Formula Concordiae*, thus, that I may also instruct my congregation and listeners according to the same and may not presume to any other moderation and modesty than that which has its basis in my Lutheran creeds, otherwise it would not only be impossible for me to preach some sermons, but I will also not be able to continue to perform those parts of the holy kitchen service which I have been performing in the hope of a better deliverance of my mind, because my conscience wants to become full of anxiety and fear about it; But what is done with an evil conscience is an abomination in the sight of God and brings not blessing but a curse, which neither my congregation nor I would be advised to do."

The Elector sent his presentation back to the magistrate on the same day with the short marginal decree: "If the preacher Paul Gerhardt does not want to re-enter the office graciously permitted to him by His Electoral Serenity, which he will then have to answer for before the Most High God, then the magistrate in Berlin will invite some other peace-loving, skilful people to preach the test sermon as soon as possible, but will not vociferate them until they have first met His Electoral Serenity. of their qualities."

Paulus Gerhardt now still turned to the great Elector himself with a direct presentation of the same content as those letters to the magistrate; he says in it: "Precisely for this reason, most gracious Elector and Lord, I have had to keep to myself until now with the signing of the said reverses, because I cannot satisfy highly thought of Electoral Edicts without violating my poor conscience; I have also complained of this more than once to the Electoral Councillors, when I have been summoned, and have thereby brought it to mind, how I would have to leave my Lutheran confession of faith *Formulam Concordiae* and renounce it, and when I could not be heard with it, I finally even obediently took the *remotionem ab officio* upon myself and, by the power of God, bore it for almost a whole year in all possible silence and patience. Should I now again engage in that which I had previously withdrawn from out of the most urgent need, I would be most harmful to myself and the very wound which I had previously tried to avert from myself with such great anguish of heart would, so to speak, strike my soul with my own hands. But if, most gracious Elector and Lord, I know well that Your Serene Highness is not meant to let any man, even the very least, offend and grieve his conscience, then I ask all the more heartily and imploringly in all humblest obedience, Your Serene Highness, to let me be the first to say this. Your Electoral Serene Highness will not blame me for revealing the anxious concern and distress of my mind in view of the most gracious electoral grace shown to me. I am afraid of God, in whose sight I walk here on earth and before whose court I must also appear at some time in the future, and according to the way my conscience has stood since my youth and still stands, I cannot decide otherwise than that I will incur His wrath and severe punishment if I should again enter my office in the manner previously mentioned. To avoid such great unspeakable misfortune, Your Electoral Serene Highness will graciously allow me to refrain from the kitchen service that I have somewhat resumed up to now, and to wait with the complete appointment of the preaching ministry until I, according to God's will and with Your Electoral Serene Highness' approval, can return to my office. Electoral Serene Highness with a better conscience than can now be done, I will take up such a high, holy and divine office, of which we poor people have to give such a heavy account these days.

The Elector left it at his previous decision. Paul Gerhardt remained deposed from his office. At that time he composed the song: "Ich danke dir mit Freuden". \*)

Compare page 71 of this volume, where we have already shared the lovely song of Gerhardt's exile.

D. Red.



### **The "Lutheran Ambassador" and the Revolution.**

When unbelievers speak out against their rightful authorities, it is not surprising, for they themselves are outraged against the word of the highest Majesty in heaven. But if even those do so who recognize the Bible as the Word of God, one is compelled to believe that either they are not serious about recognizing the Holy Scriptures, or that they only subscribe to the despotic statements of the ruling spirit of the age out of fear of man.

We were very sorry to read even in the "Lutheran Messenger", a paper which nevertheless wants to take a purely Lutheran standpoint, the following verdict flattering the spirit of the world:

1) In No. 11 of the first volume: "In order to avoid any misunderstanding, we must mention here that we are decidedly in favor of the freedom of the peoples, and do not approve of the position which many religious papers take against it. It is true that we deplore as much as they do the fact that a fraud of unbelief is mixed up with the present efforts for freedom, and we recognize very well that, if it should get the upper hand, nothing good can come of it. But we also realize that as long as religion was chained by faithless and false-believing governments, it could not develop. If revolution is always a crime, the fathers of our glorious republic were criminals, so were all the Protestant princes of Germany at the time of the Reformation; and to assert this would be high treason against God, religion, liberty, and humanity. And if religious journals and preachers are generally on the side of absolutism, this can only have the consequence that people who carry human love in their hearts, and abhor the perjurious behavior of the European and especially the German princes, are thereby turned against religion, while in the opposite case all laws against religion could easily be prevented; and for religion we need no laws. Christianity is self-sufficient and flourished under pagan emperors."

2) In No. 12 of the same volume: "When the peoples shake off the too heavy yoke, or vigorously remind the perjured princes of their promise, some papers call this godless rebellion; but when kings and princes rebel against the hustle, and trample the people into the dust, they are said to take back their rights.- O, the delusion!"

In the first cited judgment from No. 11 there is a gross historical inaccuracy. The behavior of the Protestant princes at the time of the Reformation is taken as proof.

that the revolution is not always a crime. But who has ever, even with some semblance of truth, believed these princes of the

Can they be accused of indignation against their authorities? As is well known, their authority was the emperor, whom they resisted, however, in the sense that they did not let themselves be led by anything to deny or to apostatize from the recognized truth of the gospel, and finally even resorted to self-defense in order to protect the lives and freedom of conscience of their own subjects. But who could call this an outrage? For that they remained firm to the gospel despite all imperial edicts and threats, they followed the word of the apostle Peter: "One must obey God more than men" (Acts 5:29); but that they protected the life and limb of their subjects, this they did by virtue of their office commanded by God. Nevertheless, it is remarkable that it was not until after Luther's death that hostilities between the emperor and the Protestant princes began; for this generous hero of the faith saw the cause of God only endangered by human means of protection, had therefore always refrained from violent measures, and had kept the peace through his prayers. Luther advised with certainty (on March 6, 1530) the emperor to give up his country and people and to command the cause to God; and only if the emperor demanded that the princes plague, kill and chase away their own subjects for the sake of the faith, then they should not obey him. "He writes that the subjects of all princes are also the subjects of the emperor, indeed more than the princes, and it is not proper that anyone should protect the emperor's subjects by force against the emperor, their lord; just as it is not proper that the mayor of Torgau should protect the citizens by force against the elector of Torgau.

Saxony as long as he is Elector of Saxony."

If the Protestant princes had followed Luther's advice even after his death, it might not have come to the unfortunate battle at Mühlberg, in which the Elector John Frederick the Magnanimous was captured and had to

renounce his electoral dignity. This unfortunate outcome taught clearly enough that God was not pleased that the Protestant princes wanted to defend the holy cause of the Gospel with the sword. Although it was self-defense, it was nevertheless a violation of divine order that they took up arms against their rightful lord, the emperor. If even the conduct of those princes at that time, when strictly examined according to God's Word, did not stand the test, then it is more than clear and evident in the case of the present revolutionary efforts in Germany that they have a character thoroughly hostile to the Word of God. The "Lutheran Ambassador" himself confesses that a vertigo of unbelief is mixed in with the present efforts for freedom; but this is still far too little said, for they go entirely

The result of unbelief, of resolute opposition to all human and divine authority, is not only the destruction of the throne, but also the destruction of the world.

but also has the destruction of Christianity as its purpose. They are such libertarians as described by St. Peter long before, 2 Petr. 2, 10: "But most of all they that walk after impure lusts, and despise the government, being thirsty, obstinate, not trembling to blaspheme the majesties," to whom he also announces their punishment in the preceding verse.

The other example with which the "Lutheran Ambassador", like the innumerable daily papers of this country, tries to prove the legitimacy of the revolution is the glorious fathers of our republic. These, he concludes, must then also have been criminals, if revolution is a crime in every case. This untheological conclusion, of course, should not be expected in a theological journal. Instead of judging the actions of men according to the principles of Scripture, here the principles are deduced from the actions of men. If such conclusions were to apply, what biblical teaching would then remain firm? It is deplorable when a Christian, let alone a theologian, allows himself to be so blinded by the name, fame and reputation of men that he can no longer see the bright light of the divine Word! Be the name of a man even so great and

famous, this must not move us in the least to deviate even a finger's breadth from the word of truth for his sake. Another reason, finally, why the "Lutheran Ambassador" declares himself in favor of the revolution is the concern that a decisive testimony of faithful preachers and religious journals against the revolution would bring harm to the Christian religion itself and make it hateful in the eyes of the friends of mankind. This is really the meaning of the "Lutheran Messenger," although he uses other words. He says: "if religious magazines and preachers in general stand on the side of absolutism, this can only have the consequence that people who have love of man in their hearts are thereby turned against religion." The "Lutheran Ambassador" thus presupposes that all who condemn the revolution are on the side of absolutism, i.e., that they consider unrestrained tyranny to be the only correct and best form of government. But this is too hasty a judgment; for one can condemn the revolution on scriptural grounds without being a friend or defender of absolute power. One can absolutely give preference to the republican constitution, and yet be a decided opponent of all revolution. Here in our country, at least, we would regard it as a most criminal enterprise and would seriously oppose it if one wanted to overthrow the Free State by force and transform it into a monarchical one. We recognize with heartfelt gratitude to God the advantages of a free Ver-

The Church's vision is not only for the prosperity of the state, but even more for the prosperity of the Church.

The "Lutheran Ambassador" makes a second mistake in thinking that by opposing the revolution one would be offending the philanthropists. But can these really be philanthropists who defend the revolution, which is nothing but a wild fury that unleashes the rawest passions and bathes itself in the blood of the citizens? The fact that a people enjoy happier days after previous revolutions is a consequence of the revolution only in so far as it has been a salutary chastisement of the peoples in the hands of God. The next and natural consequence of all revolutions is obviously only confusion, hardship, misery, robbery, murder and bloodshed, as the experience of the last year in our unhappy fatherland has taught us. May it see better days again after this severe chastisement out of God's mercy!

Those who therefore have true human love in their hearts cannot possibly be taken against the Christian religion because it condemns rebellion and indignation. Even the pagans admired the Christian moral teachings because they commanded to love even the enemy, to bear hatred, enmity and injustice with magnanimity and not to take revenge. If this is not contrary to the love of man, but the highest love of man, why should it be contrary to the love of man, if Christianity also commands, in accordance with the law, to suffer violence and injustice from the authorities, and not to expel violence by force? What will finally become of it if no one wants to suffer anything from the other?

Moreover, it is an obvious denial of the truth when a Christian or a Christian magazine sprinkles incense to the idol of revolution, which God's Word absolutely condemns to please the great multitude. A Christian would rather be veined and veined before he should consent to such a sin. That one would like to mediate both, on the one hand to acknowledge the divine commandment of obedience to the authorities, and on the other hand not to deny the revolution its right, is based on a mere self-deception. It is said that the divine commandment can no longer bind the subjects when the authorities abuse their office and their power to oppress the people, when they are scoundrels and perjured knaves who sit on the throne. But one does not stand to dispense in this way from the divine commandment at one's own discretion, a practice that one may have learned from the supposed successor of Peter. If it were permissible to get rid of such crowned scoundrels (as they are wont to say), then one would also have to be able to point to a testimony from the holy Scriptures that God Himself dispenses from His commandment in this case. Why, then, are listeners and confessors allowed to denounce their godly

chase away loose pastors? They have command and power to do so in God's word: "Beware of the leaven of the Pharisees and scribes"; and Matth. 7, 15: "Beware of false prophets" 2c. But is there also such a command in Scripture to beware of ungodly authorities, to remove and renounce them? Nowhere, but on the contrary the commandments that demand obedience to the authorities are absolutely against it. Therefore all objections are of no avail, no matter how subtle and artificial they may be. And here it is shown once again who submits unconditionally to the word of God, even when it is contrary to his own rational conceit; the question of revolution is in our time a question that tests the hearts whether they hold steadfastly to the word and commandments of God. It is a good testimony to the faithfulness of our Lutheran Church that it works almost entirely alone against the current by which almost all religious sects and their public organs have allowed themselves to be carried away, and by which they have in fact entered into a union with the world. Here the cry of the "Lutheran Ambassador": "O, the blindness!" would be more appropriate, as he accuses those of blindness whose eyes are enlightened by God's Word.

Would that all Christian publications would recognize their task, which is not to agitate the minds even more in an agitated time and to encourage them in sin, of which thousands and thousands are now guilty; but rather to encourage and exhort them, as St. Paul does: "I exhort therefore that first of all one should make supplication, intercession and thanksgiving for all men, for kings and for all authorities. Paul says: "I exhort therefore that first of all we make supplication, prayer, intercession, and thanksgiving for all men, for kings, and for all authorities; that we may lead a quiet and tranquil life in all godliness and honourableness: for such things are good, and acceptable also in the sight of God our Saviour." 1 Tim. 2, 1-3. This would promote the welfare of the country here with us infinitely more than sowing such a poisonous and harmful seed, which in its time could also bring the saddest fruits of discord and indignation here. A. Sch.

(Submitted.)

### **Mission News from Frankenmuth.**

This year again, in No. 1 of The Lutheran, we told our friends about our little mission here in northern Michigan. Well, the merciful God has graciously helped us to be able to report pleasant things about it again, for which we want to thank Him above all from the bottom of our hearts. The readers may remember that there was talk of an Indian school that we had just established in the village of Chief Pāmasikeh on the Pine River. With God's help, this young plant nursery has already borne seedlings of salvation. When we

When we were recently up there to baptize a little daughter of Missionary Baierlein, who is working there, the chief not only acknowledged with emotion that we had come from such distant lands to teach them and to instruct and raise their children, but also, in view of his old age and frail health, handed over to the mission his five little children (three of whom attend school, two are still minors) and two little grandchildren, and himself requested that they be baptized. Since there were also three catechumens, three hopeful boys, who wanted to be baptized, we had ten Gentile children to baptize at once. Yes, the two adult children of the chief, a married son and a daughter, also wanted to be baptized without further ado, but were not yet properly instructed in catechism, which necessary instruction they now promised to undergo more regularly. The chief, however, who already had quite a knowledge of the salutary truth and had already declared several times, including this time again, that he wanted to be baptized next spring, could not be convinced by the most insistent presentations of the danger of postponement, that the devil was fooling him with such definite times and only wanted him to miss the pleasant time that was now. After he had once declared that he did not want to be baptized until next spring, he stood by this statement, without being able or willing to give a single reason for it, with that sudden indifference which so often infects the Indians and seems to border on complete stupor, as if it were the unbending declaration of the will of a great mogul. May God have mercy on him, deliver him from these fetters of darkness that still hold him captive, and transfer him to his dear kingdom, which HE has also let come to these children of death through His Word and Sacrament and has let take root among them. And as He has made us able to plant, so may He also make us able to water, and may He not withhold His gracious prosperity. - —

He has also increased the local Indian school by four children, has also added two hopeful boys to His dear church through holy baptism in September of last year, and has given us two more children. In the course of the course, the more mature students are not unhappy that they have come so far in reading and spelling that they are beginning to read the dear Word of God in their mother tongue, which is, of course, no small task in view of the often gigantic words.

While the wonderful God is giving rich blessings on the one hand, He is testing our faith and your love on the other hand by withdrawing from our mission the support that has so far flowed so abundantly from Germany. The latest news certainly declares that for the time being we can expect nothing more from Germany.

would have had. There would be no money in the coffers, and what was promised today, could often not be kept tomorrow with the best will in the world.- So it is important that you Lutherans here in the country do a little more diligence than before to promote the work that has been started and blessed by God through prayer and understanding on your part through gifts of love, as much as you care for it. And since I have been asked from several sides to give advice on missionary lessons and to provide material for them through diligent communication about our mission, I will also express my thoughts freely and openly. - —

That in our last sorrowful days the holy cause of the mission must be pursued through so-called missionary hours, if not in the end even through special associations, and that it is then mostly only intended to arouse a whimpering feeling of pity through a gruesome description often more of the physical than of the spiritual need of the heathen and to extort gifts in this way - this may please whom it pleases - it is not ecclesiastical, rather a deplorable state of affairs. The jubilant crowd of the redeemed in the first blessed centuries of Christianity and later around the grace-filled time of the Reformation did not need such things. She was so intimately connected with the kingdom of God, carried its weal and woe so vividly on her soul, that she would have virtually spurned such artificial stimulants for the zealous service of the church and for the abundant expression of love. Now then, let the good old times become young again among us; let us, with the eternally young, powerful word of truth, paint our listeners their deep need for sin so vividly before their souls that they are thoroughly frightened by it.

But then they will also see Christ crucified so sweetly before their eyes that their hearts will rejoice and they will praise His holy name, and as His redeemed they will now also become diligent in good works, so they will be able to easily measure the need of the blind Gentiles by their own need for sin, but on the other hand they will bring with them the willingness in their respective collections for the mission to the Gentiles, which alone makes the gift pleasing in God's eyes, so that He blesses it not only in the recipient, but especially also in the giver himself. - But if it is to be missionary hours, then I think one should read the holy Acts of the Apostles, this true book of the church and the mission, in which the Holy Spirit teaches us how the church was planted, namely through the grace-filled gospel, through the preaching of faith, which gives the Spirit, and show how, in this way, without all our merit and worthiness, the kingdom of all graces has also come to us through Word and Sacrament, and we have not only a calling from God, but also the holy duty of love, to carry the word of the cross on again to those who are still sitting outside in darkness and the shadow of death. In doing so, one can then, without that cloying

However, in the simple way that the Acts of the Apostles teaches, most missionary reports tell how and where the strong God still shows Himself powerful through His Word in the souls of the Gentiles. - If, however, no ecclesiastical sense has yet awakened in a congregation, it is better to wait and not make any work out of the mission, lest they imagine in the end that they are miracles, because they have given so much to the mission, instead of thanking God, as is fitting.

that they, too, could and were allowed to do something for the expansion of His kingdom.

May the Lord, who directs hearts like streams of water, give us all right faith, burning love and much fruit. A. C.

### **What is to be preached to the Gentiles?**

"Brothers," said one of the first believing Indians, named Chup, in a meeting, "brothers, I was a pagan and grew old among the pagans, so I know well how it is with the pagans. Once a preacher came to us who wanted to teach us and began to prove to us that there was one God. Then we said: Do you think that we do not know this? Just go back to where you came from. Another time a preacher came and wanted to teach us: You must not steal, he said, you must not drink, you must not lie, and so on. We answered him, "You fool! Do you think we do not know this? First learn this yourself, and teach the people to whom you belong that they do not do this. For who drinks, steals and lies more than your own people? So we sent him away. After some time Christian Heinrich (missionary of the Brethren Church in the first half of the last century) came to me in my hut and sat down next to me. The content of his speech was something like this: I come to you in the name of the Lord of heaven and earth, who lets you know that he will gladly make you blessed and snatch you out of the misery in which you lie. He became man to the duck, gave his life for mankind and shed his blood for them, and so on. He then lay down on a board in my hut and fell asleep, because

he was tired from the journey. Then I avenged: Ei, what is this for a man! He lies there and sleeps so gently. I could beat him to death right away and throw him into the forest - who would ask for that? But he is without worries. - I could not get rid of his words. They kept coming back to me, and when I fell asleep, I dreamed of the blood that Christ shed for us. Then I thought: this is something else, and interpreted to the other Indians the words that Christian Heinrich spoke to us even further. This is how the revival started among us by God's grace. Therefore I say to you: Brothers, preach Christ and his death to the Gentiles, if you want to create a blessing among them.

(Ev.-luth. Missionsblatt by Karl Graul.)

### **The bird call.**

The rich merchant Sondersleben in Frankfurt a. M. kept the testimonies and commandments of the Lord his God like one to whom they were not only written in the dusty Bible on the beech board, but deep in the heart, and he did not leave the heaviest part of the law behind. On Sundays and holidays, for example, not even one letter was opened in his comptoir - that's the name of the writing room among the merchants. It wouldn't have helped. For the iron-clad shutters remained closed, and the mice that followed the crumbs of wafers on the seal stick or the crumbs from the apprentice's pocket had no more light than the mole on his subterranean hunt, or Samson in the Philistine prison at Gasa, when he ate his bread.

Only the commandment: "You shall not pay attention to the cries of birds" he did not keep, and one could from him, as once from the king Manasseh in Jerusalem, say, "He heeded the cries of birds."

Not that he shook his gold purse when he heard the cuckoo call for the first time in spring, or that he considered it a bad sign when a screaming magpie flew across his path, or that he thought of his last hour when the bird of death let itself be heard in the neighborhood, or that he took special care during the day when a hen had crowed in front of his house in the morning. He let the cuckoo, the magpie and the little owl scream as long as they wanted. He paid no more attention to them than to a buzzing fly at his window.

But when in late autumn the first snow geese flew high over the Main valley and announced the winter, the rich merchant paid attention to their cries as the soldier in the camp pays attention to the call of the drummer, and set out to do all sorts of things that he did not think of in spring and summer.

He had various warehouses, one always larger than the other. In one warehouse, there was so much sandalwood and indigo and purple that one could have dyed the entire river Hütte blue or red with it; so that it would have flowed from the Main into the Rhine, as from the dye house of a whitewash dyer into the alley. The other storehouse was full of sugar loaves and crates from bottom to top, and the merchant would not have been embarrassed if all the people of Frankfurt, from the mayor down to the shoemaker, had gathered on one. The third one under the earth was full of barrels of ancient wine. And in the third under the earth, many barrels of ancient wine lay one after the other, and were so large that one might well think of the enormous barrel of the prophet Jeremiah, of which it is written: "Moab has been safe from his youth, and has lain still on his lees, and has never poured from one barrel into another, and has never gone to prison;

That is why its taste has remained the same and its smell has not changed. Above the cellar stood a granary, in which large piles of rye, spelt and wheat were piled up, but not for sale, like the specie in the other houses.

But when the merchant heard the first snow geese, or his conductor told him: "They are here", he started to go to his granary two times a week, and to sell a little or a lot of malt to the master baker next to the cathedral church.

sen. He baked bread from it, the loaf to three or six pounds, as far as it reached. The next day, when it had grown cold, poor people came and fetched it; but they gave no money for it, but only showed the handwriting of the merchant, and received in exchange what was written on 'the little leaf.

And in Sachsenhausen (on the left bank of the Main River in the city of Frankfurt) there were two schools, and in them many children of rich and poor people mixed together. The rich ones were sent home by the schoolmaster at the eleventh hour in the morning and at the third hour in the afternoon, and he did not stop them; but the poor ones remained sitting on their benches and waited until the baker's servant came, with a large basket of bread on his head, and gave each one two or three rolls, as yellow on the outside as a lemon, and as white and fluffy on the inside as cotton.

But the wakes were also from the merchant, who continued to do so until the pair of swallows in his hallway told him that all but the last of the geese had returned home.

Now the conductor would have liked to know long ago why his master opened and closed the granary when the drummers of midnight, the geese, came or went, and questioned him about the cause one evening in the garden outside the city, when he was joyful in the Lord and of good cheer, like the people whom Solomon let into his huts after the great church feast.

The merchant looked at his servant almost angrily, as King Ahasuerus looked at Esther when she came in uncalled through all the doors before his throne. But his displeasure soon turned to kindness, and he said:

"Johann, I know that thou wilt say nothing of all this again until I have gathered myself to my fathers; therefore hear. - My father was a poor shoemaker in the Oberland, and on his land he grew no more grain than three or four ears of corn a year in his rotten gutter, if a sparrow left a grain in it. In addition he had six children, and if he cut us the Vesperbrod, it happened to the six loaf, like the rime in the summer!eithen (mountain slope against noon). That's why he completely abolished vesper bread between Martinmas and Candlemas, because he thought to himself: "At 11 o'clock we have lunch, and at 5 o'clock we have dinner, so the children can remain uneaten. - And if nevertheless

When one of the little ones pulled out the table drawer during this Lenten season and found it empty, his father used to say: "The snow geese have come and taken the bread away. - Since that time, it always makes me feel so strange when I hear the sound of midnight.

Thus spoke the master of the conductor. But the narrator wishes that all rich merchants like him would pay attention to the birdcalls, in winter to the geese, and in summer to the young sparrows, which call: Gieb! gieb!

(Volksblatt.)

### **The Miser.**

Once upon a time, there was an arch-geek who had He had scraped together a lot of money, a whole big pot full. But he did not think it was safe in his house. He did not trust his own people, and the neighbor could have smelled through the wall where it was hidden. Therefore, at night time, he carried it into the forest, right into the thicket and darkness. There stood a large oak tree with strong prongs. He dug a hole under it, put the pot in it, and rolled a stone on it. Now there was a poor wretch in the same town, who had made his living. He did not think of repentance and did not believe in God. Some days later he went into the forest. He did not take a pot of money with him, but a rope, because he wanted to hang himself. He came under the same oak tree. Its prongs were just as he was looking for, but a little too high. Therefore

he rolled the stone that closed the cave closer to the tree. While rolling away, he noticed the cave and examined what was in it. Finding and taking was one with him. He packed up all the money and put his rope in the pot. He rolled the stone back onto the hole. Shortly after, the burner came and wanted to see if the treasure was still there. How great was his fright to find a rope for his treasure. He knew no other advice than to loop the rope around the oak branch and hang himself from it. - From this it can be seen that one should not hang one's heart on a pot full of money, because if it is stolen, one hangs oneself on a rope.

(Volksblatt.)

**Do not be mistaken, God is not mocked.**

A strange incident took place on 12. July 1845 in Schwarzstein, near Nastenburg. A short time before the aforementioned day, a lot man had been accused of theft and, as a result, had been cited before the court in Nastenburg and offered to take the oath of purification; however, because he was notorious as an immoral person and as a thief, he was not admitted to the oath. Then he swore on his own hand, i.e. conversationally, or in common life, as it is customary to call it, and thereby said: "The first storm that comes out may kill me, if I should have stolen!" - On July 12, a heavy thunderstorm came up over Schwarzstein and the aforementioned lot man was in his home with several other people, namely with four children and a dog. All of a sudden there was a thunderclap. The lightning had struck the house of the aforementioned Losmann and killed the culprit in the midst of the other inhabitants, who were somewhat stunned, but nevertheless remained unharmed. The ray had gone into his nose and mouth. Since the house was on fire, the dead man had to be carried out, but none of the inhabitants of Schwarzstein wanted to touch him, as they recognized, judged by God, despite the admonition of the priest, who, after his ideas remained fruitless, had to attack him himself. The house burned down, but the fire did not spread. - Certainly a strange incident, but literally true.  
(People's Gazette.)

---

### **The shortest grace.**

Luther, Melanchthon and Bugenhagen were once gathered at Camerarius' house. The question was raised as to who could compose the shortest grace.

Luther began:

*Dominus Jesus sit potus et esus.*

May the Lord Jesus be our food and drink.

Bugenhagen prayed in Low German:

Dit un dat, Trocken un nat, Gesegn' uns Gott.

Melanchthon said:

*Benedictus benedicat.*

The Blessed One (Gebenedeiete) bless.

Melanchthon remained the winner.

(Zietz, Biography of Bugenhagen.)

### **"He who only lets the good Lord prevail."**

Who does not know the beautiful song: "Wer nur den lieben Gott läßt walten"? But who knows its origin? Some of our readers certainly do not. The author, Georg Neumark, born March 16, 1621, was not always the Duke of Saxony's archive secretary and librarian in Weimar, but there was a time when he was without a livelihood and lived in such great poverty in Hamburg that he once felt compelled to give his companion his precious *viola di gamba*, which he played with rare skill, in some suffering. But since he did not stop singing and playing to the Lord in his heart, a sign of hearing was not lacking. - Neumark was recommended to the Swedish Resident in Hamburg, von Rosenkranz. As a test, Rosenkranz had him write a letter to the Swedish Imperial Council, which resulted in his appointment as legation secretary. His first money had to be brought home by his Viola, and his grateful heart poured out in the beautiful song: "Wer nur den lieben Gott läßt walten" ("Who only lets the dear God rule"), which



was also born with the music. - Originally, it had seven stanzas; however, Valentin Nötig, General Superintendent at Merseburg, added an eighth, which, however, has not found general recognition in the hymnals.

### **Everything already prepaid.**

Someone who gave a gift to a poor person said to Dr. Luther, who was standing next to him, "Who knows where God will reward me one day? "Why only one day?" Luther replied, "Hasn't God already paid you in advance?"

If God, the Lord, has already paid us everything in advance, and yet finally wants to reward every work of love done in faith by grace one day, then he must be a merciful God.

(Submitted.)

### **The Weyl'sche Kirchenbote.**

To those friends of the Lutheran who do not read this so-called Lutheran Church Messenger, we must occasionally inform them that in its first number they are addressed quite pathetically and admonished to bear love towards Mr. Weyl and other such weak brothers. While Mr. Weyl is also lovingly admonished because of his candle story, but then skillfully defended again with the influences of the time 2c., see, it comes to light that the Lutheran has grossly sinned against this dear man by treating him as a wicked man, while he is supposed to be an honest, weak soul. For this, the Lutheran himself has earned the rebuke from the high-minded Mr. Adelphikos, as the speaker calls himself, as if he had followed his old Adam and only bravely lashed out at the innocent Mr. Weyl, who was so zealous for the Lutheran church (?). Since Mr. Adelphikos seems to be an insightful man, this judgment and voice of his could easily have led ignorant people to suspect us of not having the heart to make a proper distinction between dear weak brothers and malicious enemies. But the brave, open-hearted Mr. Weyl, who probably only allowed himself to be portrayed so beautifully in his own paper by mistake, immediately cleansed us of this suspicion in the most thorough manner in the very next number, and rather portrayed himself so conspicuously as a malicious person, which we had long thought him to be, that even Mr. Adelphikos' eyes will have opened, since he has also cheekily thrown to the wind his certainly most loving advice and report. First of all, in the 2nd number of his Kirchenbote, he has inserted the essay of an incomprehensible person, who has substituted the two solid treatises of Dr. Sihler in No. 3 and 4 of the Lutheran, as if they paid homage to the Roman, anti-Christian principle of an old Lutheran church that is the sole source of salvation, and as if one of them intended, among other things, that Reformed people who request Holy Communion from Lutheran pastors should be forced by all kinds of tricks to convert to the Lutheran church against their better convictions, and as if the other one taught that in certain cases, because of the crucifixes, candles, etc., congregations should not be forced to convert to the Lutheran church. must be torn apart. Weyl, who has already been reported so many times, not only spread all this through the print without further ado, and did not instruct the unintelligent person with a word about all the gruesome misunderstandings, but he even put the crown on the matter by indicating in the same number the conversion of Pastor Schneider to the Roman church with the malicious remark: "Schneider probably burned old Lutheran wax candles, and they would have shone on him."-Now, I think, we have just cause to thank Mr. Weyl for vindicating us against Mr. Adelphikos, and for abconterfeiting himself so aptly that we could hardly have portrayed him more maliciously. A. C.

### **The wonderful welcome to the heavenly Jerusalem.**

Jerusalem, Thou high-built city, Would to God I were in Thee!  
My longing heart has such great desire. And is no longer with me. Far over mountains and valleys, Far over flat fields it swings above all. And hurries from this world.

O beautiful day, And still much more beautiful hour! When will you come soon.  
Since with joy, with a free mouth I give my soul into God's faithful hands for a chosen pledge, so that it may arrive with salvation in that fatherland?

In a moment she will rise Up to the firmament, When she leaves So gently, so whimsically The place of the element, Rides on Eliä. Chariots, with angelic! Crowd (Who carry her in their hands) Surrounded completely.

O Ehrenburg!  
Greetings now;  
Thou on the grace Pfort!  
How great a time has I longed for thee. Before I came away from that evil life, From that nothingness, And God gave me the inheritance of eternity!

What a people, What a noble crowd Come" drawn there already?  
What in the world  
Of the elect, I see, was the best crown, Which Jesus sent to me, the Lord. When I was still so far away in my land of tears.

Prophets great and patriarchs high. Also Christians in general. Who once bore the yoke of the cross and the torment of tyrants, I see hovering in honor. In freedom everywhere, clarity brightly surrounded me. With sunlit rays.

When at last I arrive in the beautiful Paradeis,  
The mind is filled with the highest joy, the mouth with praise and glory:  
The Hallelujah pure one sings in holiness, The Hosanna fine without end in eternity.

With jubilant sound, With instruments beautiful On choirs without number, That from the sound And from the sweet tone The hall of joy shakes;

With a hundred thousand tongues, With voices even more, As sung from the beginning The heavenly host.  
Joh. Matthäus Meyfart.

### **The bad conscience.**

In Berg near Stuttgart there lived an old former master miller, Joh. Georg Boley, who, paralyzed by stroke and completely enfeebled, had to stay in bed, while a strong, healthy spirit spoke from his fiery, penetrating looks and from his words. One day he was alone in the room. A strange peasant woman came in with a small barrel and offered him brandy for sale. He does not need any; he rejects the offer. She asks again; he answers the same. The saleswoman becomes more and more insistent and immodest in her offers, and does not want to leave the spot. Boley looks at her in his serious, penetrating way. The woman, after looking with a bold eye for a while at these penetrating glances, suddenly becomes silent and at the same time restless. At last, with ever-increasing anxiety, she breaks the silence and asks, "What is He looking at me like that for?" - Boley answers her nothing. -She repeats her question several times. Boley is still silent. - Then she exclaims as if beside herself, "He doesn't have to look at me like that; I haven't done anything wrong." - Boley is silent. "I certainly haven't done anything wrong! Why don't you look away for once, you'd think he wanted to stab you." - Boley still looks at her seriously and silently. - "Oh, dear God, let me go! What does He want from me? Oh, God, I see. He knows! I'll be glad to confess it to Him! One thing I have had." - Boley, still looking at her earnestly, says, ""One thing? One? I didn't ask you."" - "Yes, one illegitimate child I have had, but certainly no more." - Boley asks with an increasingly serious look, ""So? Only one?"" - "How does he know everything? Yes, of course I have had two. But for God's sake, don't tell anyone. I have certainly done them no harm! Certainly nothing!" - "So," asks Boley, "you did nothing to harm them?" - "Oh God in heaven! no, I stabbed one of them! what kind of a man is that, God save one from that man!" - With these words she runs screaming out of the house and is quickly out of his sight before he can even think about what to do. (Schubert's History of the Soul.)

---

**Received** for the mission on the Cass River in Mich." P3.25 by Mr. P. Trautmann from his congregations. August Crämer.

"

**Paid.**

The 2nd half of the 3rd year Hr. k Sondhaus.

The 1st half of the 4th yr. Hr. k Sondhaus. >

The 5th year of the HH. Kempe, k ways (10 Er.).

Printed by Arthur Olshausen, Ker""Sseber des ""eiger de" West"".

**Volume 5, St. Louis, Mo., March 20, 1849, No. 15.**

(Submitted.)

Dear Mr. Lutheran!

My blessed grandmother often used the saying: "The more learned, the more wrong", and that mostly, when the speech came to our new pastor, with whom the young people were completely infatuated, and whom they could not hear without tears, the old people not without shaking their heads. It is as if I could still see the old woman in front of me when she opened the large Bible with the electors in it on Sunday afternoons, you know, and then said to the young people, my older brothers and sisters: "See for yourself! It says quite differently, and in Luther's Catechism it also says differently, and in "True Christianity" it also says differently, and here," pointing to her heart, "it also says differently, thank God, just as in the old Bible, in the Catechism and Johann Arndt.

When the young people said: "Yes, dear grandmother, now and before times! that is also a difference! now they have written many more books, and the priests are now much more learned" and so on. Then she took her glasses off her nose and put them in the big Bible, and sighed: "Yes, God be lamented! But that's the way it is: the more learned, the more wrong!" and then she called me to her and had to recite the catechism to her, and the fine old hymns, which I thought grandmother had made herself, because I couldn't find them anywhere in the hymnal, but I found them again here in our "Lutheran hymnal" and now I know where old grandmother got them.

When I had finished, she put her hands on my head, and looked at me so strangely deeply, so deeply into my eyes, and said: "Hans, you stay with me, God willing, with the dear Savior Jesus Christ, and don't let the catechism and the hymn verses be disputed to you, and if you want to be a good boy, you will get the big Bible, and read it diligently for me, and hold it in high esteem.

Well, Mr. Lutheran, dear old grandmother has long since gone home, but her blessing has remained with me, thank God, and can still be felt in my house; but I didn't really want to write that, I just came in the way I always do when I come to dear old grandmother.

I just wanted to write that I have diligently memorized my grandmother's saying, yes, I can well say that I have become a real martyr for it; because the schoolmaster, or "perceptor", as we had to call him, also wanted to make a scholar out of me, and taught me all sorts of strange things, with even "kurgosen" names, so I could not and would not learn anything. Then the schoolmaster got angry, took the stick and said: "*A priori it won't* work with Hans, I have to try it *a posteriori*. What that meant, I couldn't say, but I could feel it quite well, because then I got a good beating on the back, and I was always dubbed "stupid Hans. But I thought: Go ahead; my grandmother will know, and you should not make me a scholar; you may start as you like, *a priori* or *posteriori*; they could not do it either; but they could not get the catechism and the hymn verses out of my head and heart.

But I didn't really want to write that, but I wanted to write that, how the world has turned around so much, and it's completely different times than before, and I think the beatings and the fear of becoming a scholar have been completely in vain, because now it's completely different; In those days the scholars were wrong, now they are craftsmen and common church messengers, who are not scholars at all, and have already learned it from the scholars, and our priest, who, I believe, is a learned man, because I often saw thick books on his table and saw him reading in them, with strange letters in them, he says, ö'ist griechisch und hebräisch, he is not wrong at all.

but is just like my dear grandmother, and we both get along well with each other, although, as I said, I am not learned at all. I think that must be the "progress of the times", where people make so much essence of, and I did not know what people actually meant by that.

The thing is, Mr. Lutheran. In No. 2. of the so-called Lutheran Church Messenger, a man has violently attacked the Old Lutherans - he calls himself K-t; and basically says that they, including the blessed Luther, and Johann Arndt, and Scriver, and dear Paul Gerhardt, and whatever else the dear old people might be called, including my old grandmother, are not much better than the papists and pagans, "because we don't have love," and don't want to join together with Krethi and Plethi, and all kinds of faith, and let everything go to Holy Communion with each other. Well, it would be more convenient, I must say, if Lutherans and Reformed and Baptists, etc., all made up one congregation; the pastor could then put on a frock coat from time to time

and say mass, and if he were not too old and stiff, it would be no trouble at all to learn to jump and leap, and then everything would be nicely together. The pastor could live more comfortably and better, because he would get more money, and the parishioners could also make themselves more comfortable, because they would not have to pay so much if everything could be brought so nicely together in one stable, and they could put the rest into the inn. It would also be more pleasant for the flesh, because then there would not be so much quarreling, which is sometimes quite hard when you collide with people with whom you would rather praise the Lord than argue. But I couldn't quite get my head around it. But then the man came to my rescue and said that we should only be pretty humble and read Paul's letters, then we would find it.

Well, I have to say it straight out, with the

That struck me as humble, but I thought that the pastor is a humble man, and that "reading Paul's letters" seemed strange to me, because I had always thought that the blessed Luther and the "Old Lutherans" were just right for Paul's letters. However, I thought: there is no harm in learning, you should do it, and when you have understood it, you will also put a light on our pastor, because the poor man is also much scolded and plagued that he is so stiff and does not want to let everything to the Holy Communion, and I would like it well with him, if he could have it a little better in his life.

So I went along and looked through Paul's letters; but dear me, I found something completely different, and now I don't know how to find my way at all, and at last I had to exclaim, now truly the unlearned have already become wrong; you can see it clearly in the church messenger and his fellow travelers. Well, what have I found? I will only mention it in this way:

Immediately in the letter to the Romans 16, 17. it is said: "But I exhort you, brethren, to watch out for those who cause division and trouble apart from the doctrine which you have learned, and to depart from the same. Well, I thought, that sounds quite different. For we did not introduce the reformed doctrine of the Lord's Supper and baptism alongside the apostolic doctrine, thus causing division, but they did. Nor did we introduce the union, thus bringing strife and discord into the Lutheran and reformed church, but our good friends, who now accuse us of unkindness and want to push the discord they introduced into our conscience. Nor could I find out at all that we should join forces with them, but Weichet! Weichet! that's what they say.

The two letters to the Corinthians are full of zeal against false doctrine and false teachers, and the apostle had to set the doctrine of the Holy Communion right again with great seriousness, and it was especially alarming to me that he argues so hard for the doctrine of the resurrection of the body, since one should think that one can continue to exist without a body, and how many clever people, even so-called believers, think that it is better to live without a body than with a body; but St. Paul stands firmly on it, and as he shows us, it is also clear that whoever overturns the doctrine of the resurrection of the dead, overthrows the whole faith. But St. Paul stands firm on this, and as he demonstrates it to us, it is also clear that whoever overthrows the doctrine of the resurrection of the dead overthrows the whole faith, and leaves nothing of the dear salvation, but remains in his sins. 1 Cor. 15, 12. He probably did not have ecclesiastical fellowship with them, because he calls these false teachers "apostles of the devil", 2 Cor. 11, 15, although they were also preachers of righteousness, thus quite "evangelical believing preachers", as one can nowadays call anyone who can make a long face, and quite Jewishly lawful, a preacher.

lich zeifert, sonst aber etwas evangelisch schwätzet, und liberal ist, und die "Liebe" hat, "evangelisch" und ein "lieben pömmlichen Mann" nennt.

Yes, he is not finished yet, in the second letter to Timothy 2, 16.17. he mentions Hymenaeus and Philetus, who also interpreted this teaching differently, and says: "they have lacked the truth, their word eats away at them like cancer." Well, everyone knows what a terrible, dangerous disease cancer is, one cannot get along with it at all, and I think the holy apostle must have done it on the impulse of the Holy Spirit and on the command of Christ, when he hands over one of these "dear brethren" together with his companion, Alexander, to Satan, "that he may be chastened and blaspheme no more," 1 Tim. 1, 20, despite the fact that the "church messenger" and consorts are not at all satisfied with this.

I didn't even need to open St. Paul's letter to the Galatians, because I had often heard the passage 1:8 from my dear grandmother when I was a child. When the old woman couldn't come up with anything more in response to the clever things my older siblings said, she would open the Bible and point to the passage and say: "Love, love, I know what love is, but there, there! This is God's word, and he who spoke it had more of love than all of us together, and he proved it when he let himself be tortured and tormented by the people to whom he preached the gospel in order to save them from eternal destruction, but when it was God's word and the right teaching, he could also curse, even if it was to an angel"; I looked at the passage again and thought in my mind: It is good that the dear apostle is with the Lord, because the "church messenger" would also make him a papist and a pagan, they do not agree with each other at all.

But the holy apostle became even more suspicious to me when I continued to read the church messenger, or no, the church messenger became quite suspicious to me, because in the dear letter the opposite of what Mr. K-t has read out is to be read straight away, and now also demands from us that we should read it out.

There are strange people in the world, for it is quite clear that the apostle clashed hard with the church about the Mosaic things; for Gal. 4:10 says: "You keep days, and moons, and feasts, and seasons," and adds: "I fear that I may not have worked on you in vain. And 5:2: "Behold, I Paul say unto you: Where you are circumcised, Christ is of no use to you." Well, I thought, that is strange, a piece of foreskin more or less, what can that matter, especially since the dear apostle also had his Timothy circumcised? One should not think that the holy apostle should get so excited about it. But he explains it very well

in the following verse, that the whole preaching of Christ and his salvation, and of justification by faith alone, will be overthrown; and so it will be with every false teaching. Just one will spoil everything, as the apostle also says in verse 9: "A little leaven spoils the whole dough."

But how completely the holy apostle falls out of love with the church messenger when he says verse 12: "Would to God that they also were cut off who disturb you." That sounds again completely different than the church messenger wants it to be.

That the apostles had different opinions about these teachings, I cannot find either, and seems to me like a shameful blasphemy of the One Truth, and the infallibility of the apostles, and makes the whole Word of God uncertain, that such stupid, simple-minded people, like me, would not know what to do with it, and only such clever people, like the church messenger, could find out the One certain divine way. But I think, perhaps such special saints also have their special ways through the air, and just do not need any solid ground under their feet. This I well find, that St. Peter once fell into hypocrisy out of fear of man and favor, and also unite with false teachers; but St. Paul does not say: "Je nun, lieber Bruder Petrus, das macht nichts, siehe, das sind eben verschiedene Meinungen, die die Leute haben, deshalb halt dich man konrost zu den Leuten, aber brachte die Leute mit, wir wollen nun das heilige Abendmahl miteinander feiern, denn um solchen Lumpereien willen die Liebe nicht fallen", but he publicly rebuked him and exposed his hypocrisy to his eyes. Gal. 2, 14.

To the people who insisted that Titus should be circumcised, he did not give way for an hour, so that the truth of the Gospel would stand, and calls those people very briefly, without special love ceremonies, "false brothers", but that is quite different from what Mr. K-t says: "Were not also the apostles of different opinion? and in fact in an equally important doctrine, in that some still clung to the Mosaic" (which, after all, people put everything on the holy apostles, for the sake of dear "love"!), "while Paul worked against it with all his strength. But they were nevertheless peaceable and loving towards each other" 2c., this is obviously wrong and not true at all: because 1) the apostles did not disagree at all about these things, but taught about them very unanimously, Acts 15. and 2) if someone in his walk did something against it, which could also happen to an apostle, the apostle publicly rebuked him, and 3) if someone taught against it, as in general against the faith once preached, he preached and wrote publicly against it, and if they would not desist, he confidently handed them over to the devil to be chastised, calling them dogs, Phil. 3:2, Satan's apostles, 2 Cor. 11,

14. and curses them, even if it is an angel from heaven. That he was patient with the weak in indifferent matters, and in ceremonies, which God's word left free, he placed himself on an equal footing with them, as long as the weak did not want to impose it on him as a law, well, that goes without saying, we still do that well, and we Lutherans in particular are quite liberal in this, as I have quite seen in my years of wandering; but in teaching I cannot find at all, as Mr. K-t did, that he gave in, he also did not deal kindly at all with the false teachers; I would only like to know what kind of glasses people put on when they start to work on "Paul's letters".

In the letter to the Ephesians, the holy apostle really insists on unity in the spirit, but not in the flesh. He also speaks a lot about love and peace, as Mr. K-t, but he does not want to know anything about unity with false doctrine, but by pointing to the unity of the body, he also shows at the same time what holds the One Body together, namely the One Spirit, who works one faith, and the One Baptism, wherein we are all baptized into One Body through the One Spirit, and I can add from 1 Cor. 12, 13: to the One Lord's Supper, wherein we are all baptized into One Body.

Spirit. Ephes. 4, 4-6. And the apostle exhorts them immediately that they should not be like children, "and be led about with all manner of wind of doctrine, and be moved with all manner of craftiness of men, and deceitfulness, that they may deceive us," and that for this very reason the holy office of preaching was instituted by Christ, that they should keep and build up the church of Christ in this one faith, and that they should take heed. Ephes. 4, 11—14.

In my Bible, at the 14th verse, it is noted in the margin: "i.e. As the rogues deal with the dice, so do those deal with the Scriptures who pretend to teach men"; and it comes to my mind quite vividly how, as a boy, I once came for a sixer which my grandmother had given me to buy a gingerbread at the fair. There was a man there who had thimbles, and a small ball, which he then pushed quite quickly from one thimble under the other, and wanted to give us money, a sixer against a sixer, who could guess where the ball was. Now I thought I would earn it soon, because I thought I had seen where the ball was, and I laughed and put my six on the table and picked up the thimble.

was nothing, and now the man laughed, and the other boys too, but I sneaked away with a long face and didn't get any gingerbread, because I had lost my sixpence. This came to my mind quite vividly with the passage and the church messenger; for in the end it is nothing other than that such people deceive other simple-minded people with their mumbo-jumbo, and fool them with an X for a U, and God willing, it was a matter here of just for sixes and gingerbread, that might be all right, but the Word of God and the salvation of souls, that's a serious matter, Mr. Lutheran.

But what fills me up in the passage in the Epistle to the Ephesians, or rather what must strike the church messenger, is that the holy apostle exhorts in the 15th verse: "Let us be righteous in love" 2c. Must not Mr. K-t consider the apostle an arch hypocrite, that he now so piously exhorts to love, since just before, verse 14, he had been so uncharitable in a Lutheran way against the "dear brethren", who are "of a different opinion" than he? I do not know, it does not want to be right anywhere with the church messenger and the apostle.

But in the letter to the Philippians, I thought, you will find it there, and Mr. K-t points to it, but right in the first chapter, verse 27, I find that the apostle admonishes the Philippians that they should "walk worthy of the gospel of Christ", which would mean, according to Weyl's ideas of love, that you must be peaceable and not so quarrelsome, and not take it so seriously with the faith and the gospel, because love, love is above all. But the apostle has quite a different view of the matter, he says: they should fight with him for the faith of the gospel, and not be frightened in any way by the adversaries, (surely they were not pagans?) "which-NB-is a sign to them of condemnation, but to you of salvation, and the same before God." This must sound quite rude and unapostolic.

in the ears of all pious unionists. And how unchristian, even overly Lutheran, the apostle speaks roughly of false teachers in chapter 3, 2. ff. he calls them dogs, evil workers, the cutting up, want to boast only of their flesh, the belly is their god 2c. From such passages the unlearned but perverse people read "that the apostles differed in opinion about such important doctrines as baptism and the Lord's Supper, namely about the Mosaic, but were still quite peaceable, had they not excluded each other from the Holy Supper" 2c. Now truly, I think the apostle shows us how lovingly and peaceably he dealt with such people.

But explain to us, Mr. Lutheran, in your newspaper, this incomprehensible insolence and impudence that these people have in their bodies, that they have not read the least bit of Paul's letters, and yet they want to know everything, and admonish legal people who hold on to God's word, that they should "read Paul's letters, they would find it there". Yes, of course, they will find out what they are. God have mercy, and put an end to the

annoyance that these unsecret love talkers throw in the way of simple-minded souls! Mr. Lutheran! I'm getting quite warm, I think I'd better leave the writing a little while, I can tell you it's boiling properly, and I'm afraid it may be meat between them, for I'm a weak man, God be lamented, and curse, and yet Weeping for the people, as the apostle Paul was able to do in his burning love, 3:18 and 19, I cannot yet do that at the same time, although it happens now and then, one after the other. - But it is already getting quiet again.

But here I have learned how such people read "Paul's letters" and how carelessly they handle God's word. They tear off a piece here, and a piece there, and patch it together, put their insolence into it, and then go with it to the market and into the streets, Proverbs 9:13-17. The old Lutherans are brawlers and half pagans, and first have to read Paul's letters; there is no other way than to jump in and tear off people's patched-up garments, so that they themselves and the other people can see what is really behind the Christian rags that are only hung around their necks, namely, flesh and blood. That, I think in my stupidity, is the right love, if it happens with a fine love heart and with prayer for these poor deceived seducers and deceived deceivers.

Mr. K-t does the same: he puts on his rag dress, which the unionist love preachers hang over him, and says: "Read the letters of Paul; there it says, for example, in the letter to the Philippians, that we should be peaceful and friendly with one another, and "should you keep anything else (i.e., should you still be thinking about this or that)".

And such a man is so pleased with his soul that he has now found a comfortable covering for his flesh and blood, and can incidentally also mend the old Lutherans' witness by closing the book and not going any further, but exhorting them to "read the letters of Paul. But if he had read only one verse further, he would have found, verse 16: "But if we **walk** according to **one** rule, **wherein** we have **come, and are of the same mind.**" Now I should think that the church had already come to one rule in the apostles' time, even in the doctrine of Holy Communion and baptism, as in all aspects of our faith! If not, how should we come to it? In the end, we would have to go to the pope and ask His Holiness to please give us the one rule in these matters.

chen specify. - Well, that would be something nice! No, I'd rather stay with my pastor and other simple-minded people with Luther's small catechism and the Augsburg Confession, which all agree perfectly with Paul's letters and the Holy Scriptures, and let people talk as much as they want that we don't have love! I think the good Lord will know where love is, but we can already know that, where there is such a frivolous faith, there can't be much love either, and this can also be proven to Mr. K-t from his letter, as it can be proven to all



those criers of love. However, Mr. K-t cannot be blamed much, he comes out of the darkness of Pabstism, as he says, and will probably have fallen into the hands of such a light-footed patchwork tailor, who then put him into the patchwork dress and set him up on the market, and there he must now help by shouting to mislead the people. The Lord will help him if he is sincere.

It all sounds quite good, what people say: "The Scripture says: whoever believes that Jesus is the Christ", or "whoever believes in the Lord Jesus 2c. is of God - born again - will be blessed", and so on. But this is a strange thing, that I should believe that Jesus is the Christ, and do not want to believe the words of Christ, nor to abide by his speech, in order to recognize the truth and to become truly free. And these are his true disciples, not those who in their fantasies think that they are in Christ, but those who abide in his speech, in his words, because there is Christ for us poor people, and there alone we find him, and only if we abide in his speech, in his words, then we are and abide in Christ, John 8:31 and 32. This is a strange chapter, Mr. Lutheran, and often comes to my mind when I see how the "believers" clearly approach it. There we also find people who believe in the Lord Jesus, verse 31, but what do these believers do, verse 59? "They picked up stones to throw at him, and what made these good people so angry with the Lord Jesus, in whom they "believed"? The Lord said to them that they should now stick to his words; they did not want to be told that, and since the dear Lord Jesus could not give in to his words, they spoke harsh words, blasphemed, and finally threw stones at him. - I am glad that our dear Lord got away so well; I think he will still be safe on the throne of his glory, and under his wings we can happily trust, when people throw stones at us poor "old Lutherans" - just because we do not have "love". - —

But to return to Paul's letters, I believe that Mr. K-t and the "church messenger" have only had us for fools; for one easily learns such tricks when one has to be such a messenger, and gets together with all kinds of people, especially if one has such a special fondness for crossroads and wooden roads, as the "church messenger", and drives out into the blue, as my grandmother used to say before the new preacher. For, as true as I am a poor sinner, I have read through all Paul's letters anew, and cannot find a single place where the apostle chastises his congregations for being too hard on false teaching, and not peaceable, but in all the letters to all the congregations, to

To Timothy and Titus, the apostle simply admonishes to stay with the faith once preached, and warns and threatens most seriously that they should beware of false teachings and have no fellowship, i.e. church fellowship, with those who have other teachings. So in the Epistle to the Colossians, in the whole second chapter, so in both Epistles to the Thessalonians; and who can have read the Epistles to Timothy and Titus superficially without being frightened even at the thought of having ecclesiastical fellowship with such people who differ in doctrine. How does he command both of them to pay attention to the sound doctrine, with such serious words, and at repeated times, and virtually commands them to depart from such people and to avoid them, 1 Timothy 6, 5. 6, 5. 2 Timoth. 3, 5. 2, 21. Tit. 3, 10. Every verse in all of these epistles deals with the fact that one should pay attention to the pure doctrine, keep it, fight for it and have nothing to do with such people in church fellowship who deviate from the pure doctrine.

And what Mr. K-t says about the seven letters in the Revelation of John, that also seems strange to me, and is just as if the truth were such a book, as I once saw it at the fair with a thousand artists, which soon showed nothing but white paper, and when then again the pages were quickly leafed through the fingers, so there was nothing in it but the old Fritz of Prussia, then again nothing but Hungarian hussars and so on, and after that the church would be like a thousand artists who let the book run through their fingers, and soon this would be in it, soon that, well, that's nasty. - And the man must have had his own glasses again, because Revelation 2:2 praises the bishop of Ephesus, that he found out the false apostles - that is, the false teachers - and purified himself from them, so also the works of the Nicolaitans, - and I think bad works come from false teaching and faith, because the truth will probably bring other fruits and works.

The bishop of Smyrna also wants nothing to do with false teaching and is praised, v. 9.

The bishop of Pergamos is scolded for tolerating among himself those who hold to the doctrine of Balaam, v. 14, and to the doctrine of the Nicolaitans; "I hate this," says the Lord, 15.

The bishop of Thyatira is scolded for tolerating a false prophetess among him, V. 20 and 24.

The bishop of Philadelphia, on the other hand, must have been strict against false teachers, and as a reward the Lord will give him that some of them turn to the truth, 'and worship at his feet, 2, 9. So I do not know at all what to make of such people, who hold God's word in their mouth and yet in their heart nothing on it, otherwise they could not give it up so lightly to such people, who have false teachings. For what people say about love is quite strange. If

two men are standing at the water's edge, and one wants to jump in, even though he could drown in it, that is a strange love, when the other says: Yes, do that, my friend, I would rather stay here in the dry, but that doesn't matter, those are just opinions and loves, we can still remain good friends because of that. Or if one of us were lying in it and wanted to drink, and the other wanted to say: My dear, I would like to help you, but I would have to touch you hard, and that would be too unloving and could disturb our friendship; or should he jump in and say: Wait, friend, I want to drown myself too, then we will certainly both come to dry land! No, Mr. Lutheran, I think: Grabbed by the collar, or, if there's no other way, by the hair, and even if he screams a hundred times: Ouch! That's too hard! - Grasped! and pulled out with God's help, if possible! that is much better, and would probably be the right kind of love.

your completely obedient servant Hans.

**Letters from the "Visitor" (native missionary) of the German Lutheran Synod of Missouri, Ohio and other states to the editor.**

(Conclusion.)

Keokuk, Iowa, 5 Dec. 1848.

Theurer W..

Already many times on my journey I have heard the song of be. Professor Lorenz \*): "Bin ich gleich ferne von Bekannten 2c." to myself and sang it to myself and meditated on it; but it was never so comforting and refreshing to me as on my journey here from Burlington. Especially did I always stir in my heart the words:

If thou art far from acquaintance, What harm is it, when early and late An army of shining satellites stands around thy chariot?

It was a stormy day when I left Burlington on the Stage. The storm roared over the prairies and through the forest, uprooted trees and drove the thickly falling snow so hard into one's face that one could hardly open one's eyes. I was exposed to this storm throughout the morning, since the stagecoach was already full when I wanted to get in, and there was only a small space for me on the trestle. However, I would not have cared much about this, if the journey had not been connected with so many dangers. The path went up and down steep mountains and had become very slippery due to the freshly fallen snow. Soon the horses slipped and could hardly get a firm footing, soon something broke and tore on the wagon, soon it lost its balance and was once over the other close to overturning. I ordered myself to the

\*) See: Lutherans, Vol. IV. No. 11, p. 86.

When I arrived here happily and safely at night, even more so when I learned the next evening that the same chariot had overturned on its return and several people had broken their arms and legs in the process, the above verse became so important to me once again and I praised Him who covered me with His fittest and whose strong angels stood by me.

But I praise the Lord even more that He opened a door for me in these regions and, as it seems, accompanied my work with His blessing. From my compatriot in Burlington, whom I mentioned in the previous letter, I was recommended to his brother, who is an overseer in a steam mill here. As soon as he heard that I was from Nuremberg and a Lutheran preacher and that I had already been to his brother, he left work and everything, took me to his house and then to several Lutheran families in the city. During these visits I heard that the number of Lutheran families was only about twelve; but when I heard that in the bush, not far from the city, there were still several Bavarian families who were longing for a preacher, and that five miles down the river on the Illinois side was the town of Warsaw, where there were a large number of Lutherans without preachers, I plucked up my courage and immediately drew up a plan for my work. The afternoon of the same day - it was Thursday - I set aside for a visit to the bush, Friday evening for a sermon in Keokuk, Saturday and Sunday morning for a visit and a sermon in Warsaw, and Sunday afternoon for a sermon in Keokuk.

After some wandering, I found one of the families in the bush, and a few moments were enough to make me feel at home there. The way in which my greeting was returned, the dialect, the costume, the kitchen utensils - everything immediately told me that I was among country people from the area of Nuremberg, and how great was not my joy when I heard that these people once belonged to a parish in Germany with whose pastor I am personally very well acquainted. There was, of course, much questioning and telling, but also complaining and tears, when I directed the conversation to the spiritual blessings of the old home and to the spiritual hardship in which these people found themselves with so many of their fellow believers in America. The latter they confirmed by their own stories. They, like the Lutherans in Keokuk, have long been deprived of all spiritual care. In the past, they were cared for by a Lutheran preacher from Würtemberg, who now resides in Fort Madison, a town on the Mississippi between Burlington and Keokuk. He came here a couple of times a year, preached and held

However, due to the great distance and his many official duties, he was forced to stop his visits completely. Thereupon they were hard pressed by the Methodists, and when they declared to them that they wanted to remain faithful to their Lutheran church, it was said to them: "You have been there for several years now, living without God's word, and your church asks nothing about it and sends you no preacher. We Methodists, on the other hand, come to you, spare no trouble and complaint, and ask for no money for our efforts - who means better for your souls, your fellow believers or we Methodists? How will you remain faithful any longer to a church that does not act at all like a mother to you?" The people confessed to me that such a speech made them contestable, and only the diligent reading in their edification books, especially in their postils, would have kept them steadfast again and again. We, dear brother, know well what to think of the love of the Methodists for our co-religionists; but what shall we say to the reproach they make us? Should we not recognize in it an urgent admonition, which comes to us from the Lord through the mouth of our enemies, to look around in all seriousness for the abandoned children of the church and to think day and night for their help? How many of us may have been tempted by such talk to despair of the love of our church and to fall "from the right consolation of faith"! - I stayed overnight with one of these families, and the next morning I preached a sermon in the house of my host to the four families I had met, sold catechisms after the conclusion of the service, and had the joy that three fathers of the families asked me to send the "Lutheran" to each of them, for which they immediately handed over the amount. I then walked back into town and preached to a small congregation in the church of the local Presbyterians, who were more than happy to open it to me at my request, especially since one of the trustees, who understood some German, had read your letter of recommendation.

When I was about to set out on my intended tour to Warsaw on Saturday afternoon, two of the family fathers from the bush came to me and asked me if I would allow them to accompany me. I asked for the reason and received the answer: "We don't want to lose any of the sermons that you preach in these regions; then we also have many acquaintances in Warsaw whom we would like to persuade to join us in the calling of a pastor." I had no objection to such reasons, of course.

I arrived in Warsaw shortly before sunset. Partly through my companions, partly through others, my arrival had become known everywhere in an instant and already after half an hour Eirich received the invitation, I was invited to preach that evening and the next morning in the Presbyterian Church. How pleased I was when I already had a significant number of listeners in the evening and saw the same even increased on Sunday morning! After the closed morning service I introduced to the people how easily they could keep a preacher with the Lutherans at Keokuk, and to my joy a subscription for a pastor's salary was opened immediately and a meeting to discuss this matter was announced for the afternoon.

I could no longer attend this meeting, since I was already expected back in Keokuk at three o'clock. Therefore, after I had performed a house baptism, I set out on my way back with my companions. When I returned, I had just enough time to change my clothes, which had become wet due to the rain, into dry ones, and then I hurried to the church, where they were already waiting for me. The news that Warsaw was ready to form a Lutheran congregation aroused no small joy in Keokuk and caused a similar decision here. With thanks and a happy face, my companions took leave of me and hurried home to their own, to bring them the good news that they would soon again be able to partake of the Word and Sacrament.

If it now comes about with the formation of a congregation in both places, as I do not hope otherwise, then they can be cared for by one man for the time being and in such a way that Warsaw would become the parish seat and Keokuk the branch. Warsaw, because of its advantageous location, is rising more and more and is already inhabited by a considerable number of Germans, among whom there are supposed to be about forty families of Lutherans; Keokuk, on the other hand, cannot expect any significant increase, at least not as long as an old lawsuit between two parties over the lots of the town and the lands of the surrounding area is not over, as a result of which no reliable deed can be obtained at present.

I have given up my plan to visit Quincy. I hear from various people who were there recently that there are already two "Lutheran" preachers there, a certain Preacher Jung, who has been there for a long time, and one from the General Synod, named Kühl, who has been appointed by a small number of Lutherans only a few months ago. What am I supposed to do there as a third person, especially since there is a fierce dispute between the two congregations and their preachers?

And so you receive my last letter herewith. Soon hastening with thanks and praise to the dear homeland

Your  
Loving you  
Lochner.

### **Do not be mistaken, God is not mocked.**

The French newspaper "*Le memorial*" in Rouen reports the following judgment of God under February 21, 1847, which is retold in the "Pilgrim from Saxony" of January 29, 1848.

In the last few days, a sad event took place in the municipality of Gonpilleres. There was a company of factory workers at the table of Levaillant, who was giving food. One of those present took the liberty of swearing in God's name, more out of habit than out of wanton malice. The host gave him some friendly ideas about this, which were well received by the worker, who, by the way, was not a completely irreligious person. Another worker, however, a weaver named Herubel, now wanted to show himself as a strong spirit. First he denied that there was a God. Above his own boasts, he grew up to speak ungodly things, until he finally uttered the most horrible blasphemies against God. Levaillant tried to counter this madness with gentle words in order to appease the sacrilegious man. But Herubel answered mockingly: "What do you say to me about your God? I will dine with him tonight." At the same moment, as if moved by thunder, he fell on his face to the earth. He was dead! Imagine the horror of those present, who recognized the divine punishment in this sudden death.

### **Political Correspondence from Germany.**

Through friend L. I have been informed of your wish to receive for the Lutheran from time to time news from the old fatherland about the things that are now happening in the same, and I did not want to reject his request to take over such regular reports for the best of your paper. You are now receiving the first sample and it depends, of course, on how you and your readers are satisfied or dissatisfied with the new correspondent, that the correspondence is continued or handed over to a better reporter.

It is just as little in order to go out of the house with the door as to fall into it, and therefore I am permitted, as a proper entrance, to report to you how we are here in your old home with the new - order we cannot yet say, and disorder we do not want, because, praise God! it has not become a complete one - so how we are with the new arrangement of things and how we look at it.

Our friends on the other side of the sea, who at the first news of the unexpected events on this side remembered us with such heartfelt sympathy in their letters, in their conversations and in their closets, must have imagined our situation as a highly agitated, anxious one.

If they put themselves in the minds of the capitals and residential cities of the German states, especially the larger ones, they were certainly absolutely right. Here in the countryside, on the other hand, although there was no lack of tension, anxiety and anxious anticipation of the morning news, especially at the beginning of the events, the mood of those who know what they want and what they hold to is calm, composed and often leisurely. Whoever observes the events of the day, especially in northern Germany, the increasing riots, the impotence and ineptitude of the governments, which became apparent, the increasing godlessness, which became more and more evident in the emergence and spread of German Catholicism and Lightfriendship, and on the other hand the injustice and the irresponsible mental pressure, on the other hand, the injustice and irresponsible mental pressure exerted by the governments, above all by the Bavarian government under Abel's ministry, the deceitfulness and disloyalty with which the constitutions were violated, the state parliaments were led around on a fool's rope, the most just complaints of the subjects were rejected with a proud "We have not been moved" or even with scornful modesty: Anyone who observed all this with some thought could not be alienated by the outbreak of a revolution, and only the suddenness of the outbreak and the rapidity with which the revolutionary fire spread over all of Germany was the surprising thing. Yes, we ourselves, who neither approved nor would approve of revolutions, found our situation so desperate, especially as far as the ecclesiastical conditions were concerned, that we could expect the so necessary reorganization of the church and the freedom it presupposed, from a human point of view, only from a revolution, which of course we would not make. When it suddenly came, and at the same time and out of it the cry for freedom and equality of all confessions, for separation of the church from the state, rang out, we felt no less satisfied than surprised, and the prospect of a better organization of church life and being far outweighed the concerns which, however, unavoidably forced themselves upon us with regard to civil peace and earthly advancement. We were and are ready to make sacrifices, and our only wish and constant plea is that the Lord would take care of His church, that He would bring the sincere confessors of His pure Word into a living community, and that He would make of His church a handmaid who not only knows and speaks His holy will, but also does it. We hope that this will

be the blessing that will ultimately remain from these storms and blossom in the midst of them; this is what the gracious and merciful One will administer, and this makes us confident and calm.

But whoever did not look at things so resolutely from our point of view, felt, after the first surprise and fear, quite so

The situation was calmed only by the fact that the princes everywhere yielded to the urge of circumstances and let the most liberal promises go out, that they gave their consent to a parliament to be summoned to Frankfurt, which was to constitute the unified constitution of Germany and thus secure the "achievements," as it was called. This gave rise to a jubilation in all countries, which, of course, quickly died away, but which the prudent and the serious could not heartily join in. For even if the promised liberties were equally welcome to them, they could not find the manner in which they were "won" pleasing, not worthy of their applause and rejoicing. However, by their consent, by the praises even, which were given by the princes to the days of such struggling and urging and to the result of the same, the forcibly brought about state had become a humanly legal one. Moreover, the mood of the people in those first days was predominantly constitutional - monarchical. Although republicans were already beginning to agitate, most of them saw that the establishment of a republic would be nothing other than the greatest injustice and the greatest misfortune among our circumstances and conditions, or those who did not see it could easily be taught, and so it came about that the elections for the National Assembly at Frankfurt were for the most part in this sense. But the fact that these elections had to be accelerated as much as possible was a providence or permission for which we cannot thank God enough. For before we knew it, the attitude of the crowd had changed and had become decidedly republican, to which, on the one hand, the activities of the former member of the Baden parliament, Hecker, contributed not a little, who had stirred up the Baden maritime circle, and on the other hand, had drawn it to his side by threats and pillaging, and on the other hand, the appearance of the leftists at the Frankfurt Reichstag. These, with their powerful voices and their tremendous insolence, with their few groundbreaking thoughts and their well-founded wisdom, soon had the great pile on their side everywhere. It did not help that Hecker's gang shot the noble General Gagern during the parliamentary proceedings, that he himself was chased out, that his election to the parliament was declared null and void, that the nonsense of his whole enterprise, the disloyalty and violence of his proceedings were exposed: he was proclaimed everywhere as the man of the "people," his name became the slogan of the "friends of the people. It did not help that the most impudent lies and intrigues of men of the left came to light, that their deliberate efforts to obstruct the negotiations of the Imperial Assembly were in evidence, that at that meeting on the Pfingstweide they called clearly enough for a violent demonstration against the National Assembly itself, that thereupon the riot broke out in Frankfurt, beside which the excellent deputies v. Auerswald and

Lichnowsky were most cruelly slaughtered: their mob fell to them in heaps like water, and it became clear how low we had sunk, how all moral feeling had died out among the people, how the greatest ignominies were no longer capable of arousing noble anger in the hearts; no, they were cheered in many ways. On the other hand, the noblest men, who in the early days of despotism had stood before the crack, who had spoken for freedom and justice, while their present diminishers and suspects remained cowardly silent, who had sacrificed office and prosperity and honor, while those wagged their dogs, exposed to contempt and general distrust, because they once again stood for freedom and justice, but no longer against the princes, against whom it was no longer necessary, but against the agitators and convention men and against the sovereign rabble. And strangely enough, it was precisely those who, for the sake of their existence and their livelihood, had to be most concerned that peace, order and security should return and that, as a result, continuity should be restored to the disturbed course of business, the people of the middle classes, who mainly joined in the riotous clamor, who gave new applause to every new tone of mistrust and agitation and carried it from mouth to mouth, not suspecting how they were thereby stirring up the mass of the proletarians more and more, and how it would be they against whom that spring tide, once it had broken through the dam, would first break loose and wash them away together with their own. And if they were told, they would not believe it; they wanted the pleasant republic where there were no more civilists. It was in vain that one pointed to France, where already the peasant groaned under the burden of double and triple taxes, where suddenly the proletariat broke loose and could only be overwhelmed and subdued by a terrible battle in the streets of Paris, where all at once almost all "achievements" of freedom (the right of assembly, the freedom of the press, the right to bear arms, etc.) disappeared under the "rule of the saber" that had become necessary. They still wanted the republic, they did not pay attention to what had already been given, they wanted more, they wanted what they already had, because they did not trust those who had given it and who had let everyone have it, they did not trust the men of their own confidence whom they had imposed on the princes as ministers, because these men showed themselves not as leftists, not as destroyers, but as maintainers, not as

Revolutionaries, but as reformers, they were called reactionaries. And as soon as someone uttered the word: that is reaction, everything shouted out: Reaction! Reaction! and that was the end of reason and understanding, of contemplation and reflection. A goblet of tumult was poured out on high and low. The big ones did not know what to do, committed one mistake after another, the little ones did not know what they wanted either, but not out of consternation like those,

But out of wantonness; one looked forward to the saddest future if it continued in this way, if the Lord did not see into it in mercy and set a goal for the raging and rooting.

Now and then one breathed easier and felt joyfully uplifted in hope, but often the next day or the next week brought news that had a more depressing effect and called everything into question again. Thus, the election of the imperial administrator, Archduke Johann, made a favorable impression everywhere, and all German hearts felt united in him; the republican frenzy had faded into something about it. Then came the Malmö armistice with the Danes, in which Prussia had violated its authority in form, but had nevertheless observed it in substance, and which for this very reason had been recognized by the Imperial Ministry, even if not approved, and for which the majority of the Imperial Assembly had declared itself in favor, subject to a few improving conditions. There was now fire again at all ends, a wild, devouring fire that could not be extinguished at all, that was only fanned by the blood of the Frankfurt barricade fight and deputies' murder, and that was fed especially by the clubbs that had formed everywhere. The success showed that the majority of the Imperial Assembly had decided correctly, but the sovereign mob did not ask for that; they sent addresses of censure to the individual deputies and demanded that they return home and make room for better people, and since they did not follow, because they did not grant anyone the right to recall them, and since those addresses had not come from the entirety or the majority of their voters, but from the clubbs, there was more and more murmuring and contempt.

(Conclusion follows.)

### **A word of Luther against unappointed preachers.**

(Kirchmpostille, sermon on the Ev. Matth. 3, 13-17.)

Christ was the Son of God, he had all things in his power; nor would he subdue anything: he preached not, nor let himself be heard with any word before the thirty years that he was the  
If we were a spiritual man, who should help all people: don't do as we do, when we read just one little word, our belly gets too big, we can't contain ourselves, we have to go out with the little piece, all the world has to hear it, only ears that, where do we get them, who hear it? So our red-blooded spirits try to bring something new on the way, so that they can be heard; they forget that Christ has taught here with his example that one should not step into the preaching ministry without being called. They have caused enough trouble these years that one may well be afraid of them; they do not even think behind them whether they also have the voice and the command of God. They speak well, they have the spirit of God, that tells us. Dear fellow, I think as much of your spirit as of your flesh in that place; there is more to it than your spirit. The man Christ was more than a spirit, namely God himself, and full of all spiritual goods, he is full of the spirit:

But he does not lead as our great spirits do, but waits for the Father's command, not breaking out until he hears from the Father, "This is my beloved Son.

Therefore, we should not suddenly fall prey and believe the spirits who can do nothing else, for boasting of the spirit, say to them: I do not know your spirit. But if thou wouldst have me believe thee, give a public testimony of thee, by which devout men may prove thee, as John did of Christ, who heard the voice from heaven; otherwise I will not believe thee. If this does not happen, but you want something new in the place, then just hurry up and do it from the devil's spirit.

First Corinthians 2:4 also speaks of the Spirit, but it speaks in terms of the evidence of the Spirit. It is another thing to have the Spirit and to prove the Spirit. If I did not have a proof of the Spirit, I would never preach. Now this is my proof, not that I am called by the face of God to preach, but that I am compelled to do so by other people, and must do it for the sake of other people. So I have the evidence of the spirit of love, which does not seek its own, but more diligently seeks other people's benefit. I have nothing to gain from it, but restlessness, I would rather stay at home in my little room; but I owe it and am obliged by the spirit of love. And even if I had no other spirit, and were a knave in my skin, I should still do it for the sake of love, and help those who need it and desire it from me. That is now my defiance. But this is their defiance, and they are so proud of it that the Spirit has taught them. But who asked you to teach and preach to us?

But this is what you should do: if you feel a spirit within you that is giving you something, you should discuss it with someone else, to see if it is right and in accordance with our faith and the Scriptures, as John 1 Epistle 4:1 says: "You should test the spirits, or examine them to see if they are from God.

are. And St. Paul speaks to the Romans Cap. 12, 7: If someone has prophecy, let it be similar to faith. But To burst out like this, to ask no one about it, and to defend oneself, to declare oneself, to be subject to no one, is certainly the devil. Christ is full of the spirit; he does not yet speak a word, nor does he do a work, unless he was glorified by the Father beforehand; he does not want to enter the ministry by himself, but through another, namely through the Father. After the transfiguration, however, he takes up the cause, carries out his ministry, teaches, preaches, does miracles, and that is how it happened.

### **What a theologian needs.**

From Scriv. Sch. 4 Th. p. 25 b.

A pious theologian, well trained by many crosses, used to tell about himself that, when he was still young and called to the preaching ministry, in such a place where he could make an ample living, and was loved and honored by everyone because of his scholarship, good gifts and manners, and therefore his courage had grown, and much love of the world and of himself had come under him, he once rode in the neighborhood to an old and godly preacher, who not only received him with joy, but also kept him with him for the night and entertained him well. The next day, when he wanted to leave after breakfast and got on his horse, the old preacher said to him: "My dear master, I have to remind you of something, so that you remember me. Do you also know what you still lack? He answered: "I still lack a lot, good books, more scholarship, a happy marriage and the like. Then



says the other: Cross, cross, cross, no, Mr. Magister, miss you! When the good God sends this home to you, you will become a man and a theologian! Oh, he used to say many times, how often I think of this speech! I mean, the pious God has afflicted me with many crosses.

### **Treasures of the Church.**

The first Christians had such a zealous and burning love that they considered the poor, who enjoyed their works of love, to be the treasure and ornament of the Church. Once it aired a pagan emperor, Decius, after the treasures of the Roman church. For it had been brought to him that the bishop Sixtus, when he was being led to his death, had admonished his deacon Laurentius to take care of the treasures of the church. The Christians in Rome had a treasury for the support of the orphans left behind by the holy martyrs, and they paid into this treasury every Sunday. Since the emperor demanded that Laurentius hand over the church treasury, he promised it, but asked for three days to put everything in order. During this time he distributed all the available treasure among the poor, and on the third day he gathered all the widows, orphans, blind, lame, sick and infirm who had been received from the church in Rome into the courtyard of the imperial palace. When the emperor asked him where the treasures were that he had promised to deliver, he said, pointing to the assembled heap: "Behold, these are the treasures of the church, the true eternal treasures, which never perish, but always increase, which, though they have been specially given to each one, are nevertheless common property. The noble confessor had to atone for this deception of the greedy tyrant and for this loyalty shown to the goods of the poor with an agonizing death. He was laid on a red-hot grate, and here, with praise and thanksgiving, he exhaled his immortal spirit, after having previously, with admirable calmness, as if he felt not the slightest pain, ordered his executioners to turn him over, since he was now roasted enough on one side. Sh.

### **Why faith is not everyone's thing?**

Luth. H. p-17. Leipz. Ausg. über 1 Mos. 12,4.

Promise and faith are by nature together, so that neither can be separated from the other. For what is the use of one promising much and there being no one to believe it? And again, what is the use of faith if there is no promise? Therefore promise and faith belong together, and this is required by the natural order, that after Moses has described the promise, he now also says what Abraham believed, that is, accepted this promise and kept it. The devil also has his promises, and that very apparently; therefore a sharp mind is needed to make a distinction between God's and Satan's, that is, between the right and wrong promises. Satan's promises are easy to make, come in easily and with pleasure, and are accepted, but they also make people safe and insolent, so that they do not respect either themselves or the divine judgment. As we see that Jews, Turks, and with us the false brethren have the most certain courage, and do nothing less than to incur the wrath of God.

and judgments should fear. But if God promises something, then faith must fight a great and long battle, because reason, or flesh and blood, thinks it is bad that God's promises are impossible; therefore faith must fight against doubt and reason. The sophists do not see this and do not consider it, so they think we are fighting over a small matter when they hear that we teach about faith. For they do not understand and know that faith is a change and renewal of the whole nature, so that eyes, ears and the heart itself hear, see and feel quite differently than other people.

For faith is a living and mighty thing; it is not a drowsy and idle thought, nor does it float and swim on the top of the heart like a goose on the water, but is like water heated and warmed by fire; the same, though it remains water, is no longer cold, but warm, and is therefore different water: thus faith, which is the work of the Holy Spirit, makes a different heart, mind, and spirit, and thus makes a new man. Therefore faith is a high, heavy and mighty thing, and if one wanted to speak of it correctly, it is rather a suffering thing than an effective thing. For it changes the heart and mind, and since reason tends to keep to the present, faith takes hold of things that do not appear before the eyes; it considers them to be present, contrary to all reason. And this is the reason that not everyone's faith is like hearing; for few are believers, but the greatest number hold much more to present things, which are felt and grasped, than to the word.

### **Church News.**

On Sunday Septuagesimä, February 4 of this year, the Vice-President of our Synod, assisted by Pastor Streckfuß, ordained the candidate for the sacred office of preacher, Mr. Friedrich Nützet from Franconia, after he had received a proper profession from the Evangelical Lutheran congregation of St. Thomas in Harrison and Tully Township, Van Wert County, Ohio, and had passed the prescribed examination, before his congregation.

On Sunday Estomihi, February 18, the same ordained, with the assistance of Pastor Wolter, Mr. Daniel Stecher from Lübbecke in Westphalia, until then a student at the Fort Wayne Seminary, after the latter had received a regular calling from St. John's Lutheran Parish in Columbia and Washington Township (Whitley Co., Ind.), and in Huntington (Huntington Co., Ind.), and had also passed the examination in the midst of his

congregation.

To refute something coldly and carelessly, what is that but to confirm a thing twice? Luther.

#### **Christian heroism.**

Lions, let yourselves be found again, as in the first Christianity,  
That nothing could overcome; Just look at their torture, How they glow in love. How they spray fire, so that even Satan must be  
afraid of the desire to die.

Undaunted in dangers. And untouched by lusts that could tempt the vain. Was one at that time, the desire  
Gieng only after the sky;

Far away from the turmoil, the mind was uplifted, not paying attention to what was happening in time.

All things according to their essence, And not according to opinion, as  
Were thoroughly measured, The verdict in the light happened;

Blissful in misfortune  
Were they and cheerful, Far from human slavery And free from their bonds.

Oh that I, like these, were also in that state!

Let me experience in the ground Your helpful, strong hand, My God, quite alive! Grant that I may steadfastly, through your strength,  
raise good knighthood to Tob.

Well then, only fine steadfastly, O you brothers, bravely on it. Let us be quite hearty

Follow those witnesses heaps!

Only the body touches what is due to it;

He has well deserved the suffering, and your soul is green under it.

---

#### **The self-redemptionists.**

A man was up to his ears in mud. A wanderer asked, "How can you get out?" And he said: I am completely lost. Go home without  
worrying about me.

I sit here until I see the time, And then - but you weak-minded Thor Will hardly understand this great feat - I pull myself up by - my  
own pigtail.

(Volksblatt.)

---

#### **Display.**

Available at L. Gast's lithographic establishment in St. Louis, Mo:

#### **32 Confirmation bills**

with Bible verses and song verses, likewise with biblical pictures and marginal drawings. Lithographed and  
published by Leopold Gast. Price: i Dollar.

The undersigned editorial staff feels compelled to recommend these confirmation certificates to the  
preachers. The Bible verses and hymns they contain are appropriately chosen and the biblical pictures and  
emblems are executed with Christian sense and taste. We never saw anything more beautiful of this kind.  
Whoever wants to give his confirmands something quite lovely to remember the day of confirmation, will find a  
nice opportunity here. The editor of the "Luth.

#### **Receipt.**

For the Heathen Mission at Lass from the Lutheran congregations in and around Monroe and Adrian received \$32.00.  
long with all kinds of clothing for the Indian children. Wilhelm Hattstädt, Rev.

Received for the same mission:

\$7.50 from some members of the Lutheran congregations in St. Louis. >1.00 from an unidentified person. \$1.00 from an  
unknown.

#### **Paid.**

The 4th year Mr.?. Hattstädt (3 Er.).

The 5th year of the HH. l». Hattstädt (2 Er.), Peter  
Hobstrtter, embosser.

The 2nd half of the 5th year Mr. Höhne ssn.

Printed by Arthur Olshausen, publisher of the Anzeiger des Westens.

## **Volume 5, St. Louis, Mon. April 2, 1849, No. 16.**

(Sent in by Pastor Keyl)

### **The original order of worship in the German churches of the Lutheran confession.**

Under this title, Doctor Kliefoth, Superintendent of Schwerin, published a very instructive book two years ago, in the writing of which, apart from other aids, five and ninety different church orders were used. This writing has probably come to the attention of only a few readers of this paper, but it rightly deserves to be known to all Lutheran preachers and congregations. I have therefore undertaken to provide as short an excerpt as possible from this writing, but with some changes and additions from Dr. Luther's works, which should serve especially to make the readers realize all the more how the restoration of the right order of worship is a major benefit of the Reformation and is inseparably connected with the restoration of pure doctrine. That they recognize how many and great merits the highly enlightened man of God Dr. Martin Luther has had in this, and how faithfully his co-workers have built many an excellent church order on the foundation that he laid as a wise master builder. That they may better learn to appreciate "the beautiful services of the Lord" as they have been held in the entire Lutheran Church of Germany, from the Reformation onward, for almost 200 years, but then, especially from the year 1750 until recent times, have been increasingly corrupted. - This excerpt should also provide an opportunity for a careful comparison of the present with the past, in order to convince oneself that the Lutheran service is no longer held in its original form in almost any place, at least not here. That not only the new American, so-called Lutheran Agenda of 1842 is obviously antilutheran, but also that in the service many things are claimed and held to be Lutheran, which they are not, at least. not in the historical context with the model of the oldest Lutheran church orders.

Finally, these communications are intended to awaken in preachers and congregations the desire for greater uniformity in the ceremonies and, to the extent that this is always possible, on the basis of the original Lutheran order of worship. In order to help prepare the implementation of this wish, preachers and congregations may be recommended the following for further consideration and discussion.

#### **1) The general principles of the Lutheran Church regarding the arrangement of worship.**

These principles were first and most concisely expressed by the great man of God Dr. Martin Luther in his writing: "On the Order of Worship in the Congregation" of 1523, which begins with the following words: "The worship service, which now takes place everywhere, has a fine Christian origin, just like the ministry of preaching. But just as the office of preaching has been corrupted by spiritual tyrants, so also the service of God has been corrupted by hypocrites. Just as we do not abolish the office of preaching, but desire to restore it to its proper state, so also it is not our opinion to abolish the service of God, but to restore it to its proper state. - Three great abuses have fallen into the worship service: the first, that God's Word has been kept silent and only read and sung in the churches. This is the worst abuse. The other: Since God's Word has been silent, so many unchristian fables and lies have come in, both in legends, hymns and sermons, that it is horrible to see. The third: That such worship was done as a work to acquire God's grace and blessedness. There faith has perished and has given everyone to churches and foundations, wanting to become priests, monks and nuns!" (Walch X, 262 ff.)

Accordingly, what Dr. Luther emphasizes about the then existing church service in general is threefold: its Christian origin, its great corruption, in which he names three abuses, and its restoration. Consequently, the standard by which he judged each individual part in the immense mass of worship customs, in order either to retain it, or to purify it, or to do away with it, was not merely, as in the Reformed Church, a certain biblical commandment, or the earliest ecclesiastical antiquity, but it was the model of the entire wholesome doctrine. This standard showed how, in the entire church service, what God does for us through the sermon and his word is as different from what we do before God through prayer and thanksgiving, vows and confession, as far as heaven is from earth, and yet how both, namely sermon and prayer, must be connected in every church service. With this standard, Dr. Luther and his co-workers could firmly and clearly respond to the traditional orders of worship and ceremonies, examine everything and keep what was good, add what was half, correct what was crooked, reject what was wrong, and thus the Lutheran church received its purified worship, through which, as well as through the purified doctrine, it preserved its connection with the old, indeed with the entire Christian church of the past, which the Reformed church stormily tore apart.

Although the Lutheran service retained the good old things from the Roman Catholic Church, it also took up something new, which had been suppressed under the papacy the longer the more, and this is, besides the more general reintroduction of the sermon, the participation of the congregation in the service, especially through multiple alternate singing and through the singing of hymns. In order to achieve this purpose, it had to be ensured that the Word of God could now be read, preached, the sacraments administered, prayed and sung in the German language, and since until then it had often been done in German.

In the past, when the church had held the most diverse services at the same time, each service had to be arranged in such a way that it formed a self-contained whole. With these and other related principles concerning the intention and arrangement of the service, the drafting of specific church ordinances became more and more necessary, for what confusion would have arisen if the arrangement of the service had been left to the chance or discretion of the individual congregations and the individual preachers, especially if one thinks of the large Lutheran territories. In particular, the participation of the congregation in the service, as something new, was a point whose careful determination was as necessary as it was difficult. Also, a firm, constant order and a lot of fixed things in the church service were necessary so that the congregation could feel at home in it and always find its way around the well-known. For this reason, all church orders took great care in the precise arrangement of the service. But they also proceeded with great caution, for they never failed to send a warning beforehand that they were not meant to set forth in such an order something suitable for all circumstances, unchangeable or necessary for salvation, but unanimously separate God's unchangeable gifts, namely His Word and the holy sacraments, far from all human ceremonies or statutes.

But if these church ordinances often call ceremonies *adiaphora*, or middle things, which are neither commanded nor forbidden in God's Word, this is by no means to be understood as if it were all the same to the Lutheran church whether one holds it this way or the other in the divine service. Rather, according to the 10th article of the Formula of Concord, it is to be understood in such a way that a human ceremony is called a middle thing only in contrast to the papal view of the sin-substituting power of its ceremonies. Likewise, one would be mistaken if one wanted to believe that the Lutheran Church attached great weight to the arbitrariness, the contradictions, or the addiction to innovation of the individual congregation or of individual clergymen; rather, history teaches sufficiently with what ruthlessness it has treated such insubordination of individuals in its procedure, from Carlstadt on. And according to doctrine, based on 1 Corinthians 14:33: "God is not a God of disorder, but of peace, as in all the churches of the saints," it has always regarded the right to establish and change the worship service as a right of the whole church, considered the associated local congregation and the individual clergyman bound to such regulations of the church as a whole (of course only for the sake of the law of love), held to unanimity of the ceremonies, forbade all unauthorized innovations, and denied the great multitudes of frivolousness and misconduct.

The Lutheran Church of the Holy Roman Empire was well aware of the need for change in this matter. Thus it came about that the Lutheran order of worship became quite uniform, not only in each individual Lutheran regional church, but - with the deduction of the church orders that were unified in the southwestern regions of Germany from the beginning - in all of Lutheran Germany. The differences among the German Lutheran regional churches are no greater than the differences that the individual regional churches allowed within themselves.

## 2) The Sundays and feast days of the church year.

The Advent Season. Dr. Luther does not explain its meaning from waiting for the coming of the Lord, but rather from the fact that salvation has already come and is present (Rom. 13:11), namely through the coming of Christ in the flesh, as well as through His coming in the Word and in the sacraments, without which the former would not help us. But, he says, salvation can also be referred to the future inasmuch as it is to be fulfilled only in eternal life at the coming of Christ to judgment; then he designates the meaning of Advent in the following words: "Because salvation was promised and believed before, but now fulfilled and begun, we still keep the remembrance of the old promise of the then future salvation; for because we live, as it were, in the midst of both Advent, we ought to praise both, God's mercy, who promised it then, and God's truth, who has kept his promises and will finally fulfill them in eternal life, for this is the time in which the goodness of the promise and truth of the fulfillment meet together (Ps. 85, 11.), and thus comprehends the present time in itself both, the future and the past." (Luther's W. XII. 1406.)-The Advent season was a fasting season in the ancient church, of which the Lutheran church has retained only the prohibition of weddings and public merrymaking. The Gospels and Epistles now in common use are the same ones that were in general use as early as the 6th century.

The Christmas feast. In honor of the article that Jesus Christ is truly God and truly man born of the Virgin Mary, according to all purely Lutheran church orders, like Easter and Pentecost, it is to be celebrated on three days (the third, however, for the most part only half), according to some un-Irish on two, according to all

reformed only on one day. Since the old church, which still celebrated the vigils or holy evenings before the feasts, had an abundance of pericopes, the great diversity in the arrangement of the Christmas pericopes in the Lutheran church is to be explained from this; thus, in Luther's writings up to the year 1522, four sermons on Sirach 15:1 are found for the third feast day. Only exceptionally does the second feast day retain the pericopes of St. Stephen's Day, and the third feast day only one day.

the day of St. John the Evangelist, because the use of the actual Christmas pericopes dates back to the fourth century; therefore, our church orders usually speak about it with Luther thus: "Instead of the feasts of St. Stephen and St. John the Evangelist, we like that one Halle the whole office of Christ's Day." (X, 2753.)

The Christmas Gospels for the three feast days are usually Luc. 2, 1-14. Luc. 2, 15-20. and Joh. 1, 1-14.; the Christmas Epistles: Isa. 9, 2-7. Tit. 2, 11-14. and Tit. 3, 4-7., the latter two were not in use in the ancient church and are sometimes moved to the Sundays after Christmas in the Lutheran church orders. Dr. Luther especially loved the epistle Is. 9, which is actually a lection for the vigil or Metten. In particular, he preached five sermons on it on Christmas Day in 1532.

The Sunday after Christmas has, according to Dr. Luther's remark, the Sunday after Christmas has inappropriate pericopes, in that what the epistle says about a young heir was wrongly referred to the infant Christ, and what is told about Simeon and Hannah in the Gospel did not happen until five weeks later, at the presentation of Christ in the temple; at the same time, he indicated the correct standard by which similar errors in the choice of pericopes are to be judged, saying: "There is nothing wrong with the order, it does not matter which is preached at which time, if only the mind would remain in its order." (XI, 322.)

The feast of the circumcision of Christ occurs first from the sixth century on, initially without connection with the New Year's feast, which the pagans celebrated in honor of their idol Janus on the first of January with many horrors, about which the Christians showed their sadness. Only from the eleventh century on, a connection of these two festivals is found; but Dr. Luther, and after him many others, returned to the former use of the old church and preached on this day, in order to give the festival its right and the day its honor, only of the circumcision and the name of Jesus Christ.

The Sunday after New Year's Day has several pericopes, especially the Gospel, Matth. 2, 13-23, the story of the innocent infants, of which Dr. Luther says: "This is also a good story, which should by no means be left out of the church, both for the sake of the doctrine and for the sake of the trust that is held out to us Christians in it. (XIII, 2480.)

The Feast of the Epiphany (January 6) is, according to all pure Lutheran church orders, to be celebrated as a whole feast day; according to the testimony of Dr. Luther, the ancient church celebrated and kept it high especially because of three high miracles and revelations of God that happened around this time, namely the arrival of the wise men in Jerusalem, the transformation of water into wine, and the revelation of the Divine Word.

majesty at the baptism of Christ. This is also the subject of the song: "Was fürcht'st du Feind Herodes", which Dr. Luther translated from a hymn written by Sedulius in the 5th century. Since the second of the mentioned miracles is preached on the 2nd Sunday after Epiphany, there are still two Protestant pericopes left for that feast, of which, according to Dr. Luther's advice, especially the one about the baptism of Christ should be treated on this feast, because a special time in the year must be determined for it, as most Lutheran church orders have done for different Sundays.

The Sundays after Epiphany, as well as *Septuagesimae* and *Sexagesimae*, have in all church orders, with very few exceptions, the pericopes still in use today.

The feast of the Purification of the Blessed Virgin Mary (February 2), which falls in this period, is celebrated throughout as a whole feast day, with special reference to the hymn of Simeon, through which Christ is also revealed.

The feast of the Annunciation, (March 25) which usually falls in the Passion period, is celebrated according to all purely Lutheran church orders as a whole feast day in honor of the article that Jesus Christ was conceived by the Holy Spirit, but if it falls in the Holy Week, it is celebrated on the Sunday before or after Easter, and that: "According to ancient custom, that the same time may be preached the holy passion and resurrection of Christ ""prevented.""

Lent or Passion begins with the Sunday Quinquagesimä or Estomihi (strictly speaking only with the next Wednesday) and closes with the Saturday before Easter. Of the earlier regulations concerning fasting, the Lutheran Church retained, as with Advent, only the prohibition of weddings and public merrymaking. In the Sunday morning services, the only sermons were on the Gospels, which were still in common use, and which all portrayed the Lord Christ as the conqueror of the world and the devil, as the prescribed Lenten Collect for the praise of God and the consolation of the faithful emphasized, as well as the songs intended for this time, such as: "Ein' feste Burg ist unser Gott" and "Was kann uns kommen an für Noth". In the weekly services, and in the countryside also in the Sunday afternoon services, the new compilation of the Passion story published by Dr. Bugenhagen was preached on, as it can be found in the older agendas and hymnals.

With regard to the celebration of the Char- or Silent Week from Palm Sunday onward, the Lutheran church orders divide into two classes; the one and most numerous has the entire history of the Passion repeated, either in sermons on the individual days, or, where this is not possible, in sermons on the other days. The first part of the story of the Passion was read aloud in three sections.

On Maundy Thursday, which even in the old Lutheran church orders was only a half-holiday, the institution of Holy Communion was preached, if Palm Sunday was not designated for this purpose.

On Char Friday, which is mostly referred to as a whole holiday, according to the procedures of Christian antiquity, either the entire Passion or the last part of it, or Matthew 27, 45-50. was taken as the basis for the Gospel.

The Easter feast, in blessed remembrance of the resurrection of Jesus Christ from the dead, was originally celebrated with a three-day celebration, as already mentioned above. In the arrangement of the pericopes no change has been made, except that for the second feast day as epistle also Ap. Gesch. 2, 14. ff. occurs.

The Sundays from Quasimodogeniti to Rogate are considered to belong to the Easter season, because most of the Gospels prescribed for it, which are taken from Christ's farewell discourses, are intended to indicate the fulfillment of what the Lord had foretold to his disciples about his death and resurrection. In addition, according to the advice and process of Dr. Luther, our resurrection should be preached diligently during this time, especially from 1 Cor. 15, without which the resurrection of Christ would not bring us complete benefit.

(To be continued.)

## Political Correspondence from Germany.

(Conclusion.)

In the meantime, the Imperial Assembly had spent a lot of time discussing the fundamental rights, with many interpellations to the ministers, with a lot of wanting to govern and with many dealings, and saw itself compelled by events as well as by the general mood of the people to move on from the second discussion of the fundamental rights to the discussion of the Imperial Constitution. But when the left noticed that the work of unification was nevertheless to be accomplished in spite of all obstacles, revolts and agitations, it, which had previously cried out with all its might for unity, for centralization and disregard of all the special interests of the

individual states and princes, suddenly threw itself on the opposite side and declared freely and impudently through one of its chief spokesmen, Robert Blum, that where a state defended its special interests against the imperial government, it was on that side. Because the governments now showed themselves willing to come to an agreement with the Reich government, and the latter at the same time fulfilled its legal calling to oppose not only the external but also the internal enemies of the Reich and of order, the leftists declared the Reich government to be reactionary, and the echo of the clubs reverberated. Yes, Arnold Rüge resigned from the Reich Assembly and went to Berlin, where anarchy began to flourish and where a congress of democrats was to meet soon, intending nothing less than to break up the parliament in Frankfurt and to constitute itself as the true and right representation of the people. In the meantime, Rüge went around the country, rooting and raging, declaring Frankfurt to be a miserable village in which he could no longer have stayed, because he saw that there was nothing more to be done and nothing more to be gained for the cause of the "people. Robert Blum, however, had gone to Vienna as an emissary of the left to bring thanks and applause to the Reichstag there for its pro-Hungarian and anti-imperial resolutions, and had appeared there in the assembly hall among the students as a kind of Danton and then became the leader of the barricade fighters.

In Vienna, namely, the so-called German and the Slavic parties were opposed to each other in and outside the Imperial Diet. The numerous Slavic peoples of the Austrian state had taken advantage of the general confusion and the impotence of the governments to rise up, and had already at the time of the parliamentary election to Frankfurt openly dealt with a Slavic alliance, to which their deputies had gathered in Prague. Nothing came of it, because hardly two of the delegates understood each other, but they had prevented the elections almost in all of Bohemia, frightened the Germans to death, and thrown all order over the heap, until Prince Windisch-Grätz, the commandant of Prague, brought them back to peace and order by his cannons and his calm, firm demeanor. The Diet of Vienna, however, was not very grateful to the prince, and when Banus Jellachich of Croatia, authorized by the emperor, marched against the Magyars, i.e. the actual Hungarians, who had already been attacked by the emperor, he was forced to take up arms against them. the actual Hungarians, who had long since begrudged all the other peoples of Hungary equal rights with them, and even wanted to rob them of their national language, who were now also completely outraged by the emperor, tore his envoy Count Lemberg from his carriage on the open road in Pesth, murdered him, dragged his corpse through the streets and almost licked his blood in animalistic rage, but at the same time always pretended to the Viennese that they were on the same side as the Germans and only did not want to let slave rule arise; Then all of Vienna once again erupted against Jellachich and against the "Camarilla," which would have prompted the emperor to take such steps. Now several Viennese regiments were supposed to march out against the rebellious Hungarians, but, incited by the agitators, bribed with Hungarian gold, befuddled with German beer and brandy, they refused to march out. The furious mob sought out the Minister of War, Latour, a man of longstanding merit in warfare, from whom the order to march had emanated, in his palace, dragged him out of hiding, drove him down to the street, and as he was about to step out among the people, one of them thrust him through the neck with an iron rod, a



Then they tore off the clothes of the corpse, emasculated him and hung the naked and shamefully mutilated body on the candelabra in front of the palace, to the amusement and laughter of the surrounding women. All this happened before the eyes of the grenadiers, who stood quietly and watched. The mob, however, stormed into the armory, drove away the weak garrison and looted it clean. And the Reichstag decreed amnesty for everything that had happened, had no word of indignation about that hideous assassination, but many words of disapproval that the unfortunate emperor had "forgotten his duty for the second time" and had left Vienna once again. As a few months ago he had fled to Innsbruck, so now he had fled to Ollmütz in Bohemia. The Reichstag, from which a significant number of members had also fled, had declared itself permanent, had seemingly taken the reins of government into its own hands, which, however, was actually led by the assembly hall and its appendages, with 100,000 inhabitants leaving the city of terror, and anarchy reigned completely. Now it was high time to get serious, and they did. The emperor moved the Diet by manifesto to Kremsier in Moravia, because it could no longer deliberate freely in rebellious Vienna. But the Diet did not obey, declared itself free enough and the ministers who had signed that decree traitors. Banus Jellachich had already gone out against the Hungarians, had beaten them once, now left them and turned against Vienna. Prince Windisch Grätz had his regiments from Bohemia marched against the capital, and when enough troops were assembled, he presented the Viennese with his conditions, which alone could save them from insult and ruin. Among other things, he demanded that all newspapers, pamphlets and posters cease to appear, except for the Wiener Zeitung, which was only allowed to publish official articles, that all meetings be stopped, that three named people be handed over, as well as others to be determined later by the prince. In addition, of course, Vienna was declared to be in a state of siege until peace, order and security were restored, and as long as the state of siege was in force, so long were those decrees to remain in force. But these very conditions caused a tremendous commotion not only in Vienna, but also, as in Vienna, in all of Germany; the Reichstag in Vienna decided to defend itself against the rebel Windisch-Grätz, the newspapers dubbed him "bloodhound," "Alba," "traitor," and the leftists in Frankfurt wanted the Reich Ministry to call him to account. He, however, did not care about all that, but set his deadline for the acceptance of his conditions, among which he still had the one that one had to hand him over, even whom he would name later; but since the Viennese, trusting in him, did not want him to be handed over, he did not want to be handed over.

The Hungarians did not respond to the promise that they would come to the aid of the city, but under their self-elected commander Messenhauser, a resigned officer and theater poet who had promised never to bear arms against the Austrian flags, they armed themselves for the utmost defense. On the 30th, Vienna surrendered in pardon and disgrace, but the next day, when the Hungarians were thought to be visible from St. Stephen's Tower, the capitulation was broken again, so that the murderous battle flared up anew and Windisch-Grätz finally entered the defeated city on November 1. He was received by the citizens with loud cheers, waving flags and cloths out of the windows, for they had been under a terrible reign of terror in the time since Latour's murder. In a speech that he held in the assembly hall, Robert Blum had called on everyone who did not take up arms against the enemy outside to be treated as such an enemy, had then given himself up as the leader of an elite corps and defended a barricade, indeed, according to many witnesses, he is said to have said in a public speech that two hundred more Latourists would have to be killed if things were to go well in Vienna. In addition, there were 24,000 proletarians, who never wanted to admit that the city was underhanded or surrendered, who took the citizens out of their houses, drove them into battle before them, and finally set fire to the imperial library building in order to burn down the castle itself, which was only prevented by the entry of the troops. The roof of the library, however, burned down. In the marketplace and in public places, the riffraff had their watch fires and did the most shameless things with the fine strumpets; even in battle, the whores rushed armed and drove the respectable citizen to the same course with taunts and threats of murder. The prince had to free Vienna from such freedom. At first, however, he was strict and hermetically sealed off the city from the suburbs in order to get hold of the leaders of the uprising, which he only partially succeeded in doing. But Robert Blum was shot, and after him Messenhauser and others. There was again fire at all ends in Germany that the "noble Blum" had been "murdered" without even asking the National Assembly. But Windisch Grätz explained that the Frankfurt resolutions had not yet been recognized in Austria, and Blum, the barricade fighter, had stripped himself of his dignity as a member of the National Assembly. What was to be done? One did

enough with death celebrations here and there, where - Luther's song: "Ein feste Burg" was sung!

In Berlin, meanwhile, the much talked about and much feared Democratic Congress had met and, after reproaching and belittling each other, parted again with shame and ridicule.

Thus, of course, the National Assembly did not have to be blown up. The Berlin Assembly, on the other hand, wanted to be all the more courageous. It had abolished the nobility with one stroke, wanted to forbid the king "by the grace of God," wanted to forbid him to keep the new ministry "Brandenburg," and did not want itself to be transferred to Brandenburg. The latter had been ordered by the king because anarchy had already broken out in Berlin to such an extent that the members who did not vote in the sense of the left and the mob were threatened with death, waited for them with ropes, axes and hammers, so that they only escaped a sad fate through the darkness of the night. Therefore, the king adjourned the meeting to let it continue freely later in Brandenburg. But the left declared itself permanent, and since Berlin was declared in a state of siege and no consideration was given to its sovereignty, it resolved half on the run to refuse to pay taxes. Thereupon it was driven from place to place by military force and at last broke up. At first, the steps of the government and the resistance of the state assembly caused great excitement everywhere, naturally against the government, which at present belongs to the order of things in our country; approving and encouraging addresses were sent to the state assembly from all sides; in Frankfurt, too, it was decided to send an envoy to Berlin, who was to try to get the Brandenburg ministry to give way to another one and to leave the state assembly in Berlin. But in vain. Instead of being able to do something against the government, the envoys convinced themselves by their own view of the state of affairs that it was high time that the Prussian government intervened and that it could not do otherwise. The refusal to pay taxes, through which the rump parliament thought it was doing its greatest heroic deed, had suddenly changed the people's minds. They realized what a terrible confusion would result if it were carried out, and many rich people offered to pay their taxes in advance for the coming year if the government were to be embarrassed by the refusal of others, and some even put their entire fortunes at the government's disposal. In the meantime, the members of the right and center gathered in Brandenburg for the reopened state assembly, and the left also joined them. But their behavior prevented any proper deliberation, and the government was forced to dissolve the assembly and call new elections, so that a new state assembly could convene in February 1849. However, since it was not possible to reach the intended agreement on a new national constitution with the previous one, the king now issued one himself, or rather he surprised his people with it in every respect. For this "octroyierte constitution" is so liberal, so unlike all previous constitutions.

The constitution was so accommodating to the wishes of the previous government that even the members of the left were taken aback by it, and some could not conceal the fact that they were properly embarrassed by it. Not only does this constitution exactly follow the fundamental rights discussed at Frankfurt, but it also declares that where a difference arises from the further discussion and second reading of the fundamental rights, the government, in conjunction with the next state assembly to which the constitution is to be submitted for revision, must bring it into harmony with the fundamental rights. In some points it is even more resolute than the fundamental rights, for example, it allows the church complete freedom and does not even reserve to the state the right to confirm the election of church servants. Now there was a joyful astonishment in the country, and from all sides addresses of gratitude for the constitution were sent to the king, even from places that had shortly before sent the leftist party addresses of encouragement. General Wrangel, formerly much hated and rejected, is now the most popular man in Berlin, and Held, hitherto the main demagogue, agitator of the people and eater of tyrants, now entertains the people in the same house where the rump parliament had last assembled, with puppet shows in which he ridicules it. Now, at the end of the old and the beginning of the new year, one is busy with the elections in Prussia, which, however, seem to be more radical than one might otherwise have expected because of the apolitical severity with which the government proceeds against the former members of the left.

In Frankfurt, however, the basic rights have already been read for the second time and passed with only a few amendments. The imperial constitution has also been discussed down to the last and main point, that of the imperial head. Whether an emperor? whether a hereditary or elective emperor? whether not an emperor but a triad? whether for the time being always only an imperial administrator? whether the King of Prussia or the Emperor of Austria? \*) These are the great difficult questions, which are made even more difficult by the fact that Austria has so far not recognized the decisions of the Imperial Assembly, and has even declared quite blatantly that it cannot enter the Federal State for the time being. One of the main obstacles is §§ 2 and 3 of the Reich Constitution, which stipulate that German Länder with which non-German Länder are associated can belong to the German Reich only on condition that their non-German appendages remain associated with them only by personal union. Austria cannot do this without giving itself up. And over this the whole Reich Assembly has shaken among themselves as in a settlement, all parties have broken up over it, the Reich Minister Schmerling has resigned as an Austrian on the advice of his own friends.

\*) This is currently Franz Joseph I, after his uncle, the previous Emperor Ferdinand, and his father, Archduke Charles, abdicated in his favor. He is 18 years old.

and Gagern is now prime minister. He wants to establish the unity of Germany without Austria and achieve the connection with Austria only by means of legation, which, however, should be as close as possible. If the Imperial Assembly does not agree with him, his ministry will immediately come to an end. Everything is in suspense. The Christmas and New Year vacations give time for reflection. The knots are tied, the questions are posed sharply, the year 1849 should bring the solution. God have mercy!

### **The law.**

As far as heaven is separated from earth, so far should we separate the law from the conscience. For the law can do nothing else in the conscience but terrify, increase sin, and kill. Therefore the realm of conscience belongs to grace alone, which presents to us Christ who suffered for us. The law, however, must be referred to the body and the outward members, so that it may be a rule and guideline for outward duties. Luth. Opp. VI, 756.

### **A testimony of Dr. Heinrich Müller about the power of absolution.**

Dr. Heinrich Müller, the author of the "Heavenly Kiss of Love", the "Spiritual Hours of Refreshment", the "School of the Cross, Penance and Prayer", the "Final Chain" and the "Mirror of the Heart" \*) and several other spiritual writings, still seems to be held in some esteem by the Methodists and other certain people. At least the "Apologet" and the "American Ambassador" have already shared several excerpts from his writings with their readers; the former even once presented Heinrich Müller as a witness of truth against the so-called Old Lutherans. We therefore hope that the Methodists, if we present them with a testimony of such a man for the

power of holy absolution, will not reject it so quickly, but will take it to heart. At the very least, such a testimony should convince them that a man can be devoid of all dead works worship and all carnal reliance on mere pure doctrine, be devoid of living faith and holy living, and be a zealous Christian and enlightened teacher, and yet hold fast and take comfort in the biblical doctrine of the power of absolution.

Heinrich Müller writes in his "Thränen- und Trostquelle" (Source of Tears and Consolation), a series of articles

The book of this name is a postilla of two parts, the first of which contains the sermons on the Gospels and the other on the Epistles for all Sundays and feast days of the church year. This excellent book of sermons has recently been reissued unchanged and quite a number of copies have been sent to us for sale. Whoever wishes to have it, can obtain it through the editorial office of the Lutheran. Both parts, well bound in one volume, cost \$2.50 Cts.; a single part paperback \$1. D. R.

of 20 juicy and powerful reflections on the story of the great sinner (according to Luc. 7, 36. ff.) as follows:

"Who is this who also forgives sin? Thus the Pharisees asked, because they considered Christ to be a mere man. They seemed to be able to tolerate the general story of the forgiveness of sins, but they did not believe that through the ministry of a man the application of the forgiveness of sins could be made either to many believers in general, or especially to one and another who desired it. From this it is easy to see how coldly and above they must have administered the ministry of the Spirit among the people. For they deny that through the ministry of reconciliation, the promise of grace is to be so bestowed upon the faithful that they can and should infallibly conclude from it that their sin is forgiven. Thus they have not judged otherwise than that in the preaching of the word of forgiveness of sins something is only generally said without some power and cooperation of God. Many are still of this opinion today, and for this reason they greatly diminish the ministry of the Spirit in their writings. The Pabst's doctrine of the doubt of grace comes very close to this Pharisaic blasphemy. For if we are not infallibly assured of the forgiveness of our sins by the preaching of the atonement, what is there to esteem? If it is the word of God, it must be in greater assurance. What men say can be deceptive, because all men are liars; but what God says is certainly true, because God is the truth, and if he tells us the truth (although through men), why do we not believe him?

"Who is this who also forgives sin? Because He was not a mere man, but God and man at the same time, He had the power to forgive sin, not only as a Son of God, but also as a Son of man, especially since, according to His human nature, the omnipotence of God, which He essentially had as God, was personally communicated to Him. That is why he says elsewhere that the Son of Man has the power to forgive sin. Not only did He (as Bellarmine and some of the Reformed want in a good Pharisaic way) as a true man have the right to forgive sin, but also the divine ability. He had the power to do it and also the strength to do it, for if He not only had the power (authorization) but also the authority to command the unclean spirits to come out (Luc. 4, 36), how should He not also have been able to forgive sin with the same power and authority? We should neither deny nor blaspheme this, but rather rejoice that we have such an all-powerful Lord in Christ, even according to the nature in which He is our flesh and blood. And this He clearly indicates.

When he adds in the place touched: "On earth", indicating that He did not first receive the power to forgive sin in the state of His exaltation, when He, leaving earth, took the heaven of all heavens, but already had and revealed it on earth in His deepest state of humiliation. The possession of this divine power was given to Him in the first point of His conception; the use of it was not completely lacking, but the complete and general use was reserved for heaven ...

"Who is this who also forgives sin? Such thoughts the devil often gives to the poor sinner when he listens to the word that preaches atonement, whether in or out of the confessional, but especially before, or in, or after confession; shall it be possible that the preacher, the man who is a sinner as well as thyself, can forgive thy sins? Yes, he is the right one for that. Only rely on it, you will find yourself shamefully deceived. Why should you forgive sin when you yourself are up to your ears in sin? You have sinned against God and not against him. How can he give God his right and forgive you what is not his business? But, dearest soul, do not be misled. God has also given man power to forgive sin on earth. Indeed, because sin is committed against the Lord, the Lord also forgives sin. No one is allowed to forgive another person's sin; that belongs to the guilty party alone. But since God no longer acts visibly with us on earth, he has instituted the ministry of atonement and given the power to forgive sin to the one who was rightfully called to it, not in his own name, but in the name of the one who entrusted the ministry to him. From him he has the power to forgive sin. He is Dellen's servant, whose command he must live up to straightaway, whose honor he must also seek here alone. Let it not seem strange to you that a sinner forgives sin. The angel without sin and yet forgives no sin. For who can bear his presence in this sinful flesh? Man a sinner and yet forgives sin. Anon finds himself. Through man, God draws men to Himself. One sinner must not be frightened for another. Men were the apostles, and yet Christ gave them power to forgive sin. Whose soever sins ye remit, they are remitted unto them. The sickness is in us, the remedy we find near us, one man to another. On earth we sin, there also sin shall be forgiven. God shows mercy to the humble. There is no bad humility when a man confesses his sins to another. No small mercy, when one man comforts another. There is nothing less to God and His glory. For God alone forgives sin, as the Lord, men only as his servants, men not as men, but in God's stead, not in their name, but in his. The predi

The preacher does not forgive sin, but God forgives it through him. The preacher lends God only his hand and mouth, but God thereby creates what no angel or archangel can create, says Chrysostom. And Luther writes: "It is true that it is not of human power and ability, or merit and worthiness, to forgive some sin, even if someone were as holy as all the apostles are, and all the angels in heaven. Therefore, there must be a proper distinction between what men do on their own initiative and on their own merit, and what Christ commands to be done in his name, and since he works by his power." If absolution is to be right and powerful, it must proceed from this command of Christ and read thus: I absolve you from your sins, not in my name, but in Christ's name, and by the power of his command, who commanded me to tell you that your sins should be forgiven you, so that it is not I, but he himself, through my mouth, who forgives your sin, and you are obliged to accept this, not as a word of man, but as if you had heard it from his own mouth, the mouth of the Lord Christ. For though the power to forgive sin is God's alone, yet he exercises and divides it by the outward ministry of preaching, yea, not only by the ministry of preaching, but also by all believing Christians, by the former in all ordinary cases, by the latter in some extraordinary cases, and when necessity requires it. "It is not only said to those," says Luther, "who are preachers or church ministers, that they should remit sin, but also to all Christians. Then each one may comfort the other in mortal distress or where there is other need, and pronounce absolution. The keys, as I have already written elsewhere, are given to the churches and entrusted by them to the preachers, as stewards of the mysteries of God, but in such a way that every member of the churches may retain his right to the keys, and may also exercise such right on his neighbor in case the ordinary pastor is not available. Every Christian has the power, indeed, is obliged, by virtue of the anointing he has received from God, to proclaim the consolation of God's grace in Christ from the Word to a troubled heart that wrestles with hell. But what is this but the forgiveness of sin? You poor sinner have no reason to doubt the powerful effect of this absolution, for the promise of Him who is the Truth is expressly written: "Whose soever sins ye remit on earth, they are remitted unto them in heaven. Such a sweet echo is between heaven and earth. Redeemed on earth: Redeemed in heaven. If man, as man, said to you, your sins are forgiven, you

would doubt. But now God says it through man, you can be of good cheer. For thou hearest this consolation as from Christ's own mouth, because thou hearest it from him that was in Christ's stead, and in Christ's name. For his person you should not trust a word to the man who speaks to you, but you must trust Christ, your Redeemer, who has given him the power to remit your sins in his name. Man does not forgive your sin, but God through him, of which the word of Christ assures you: "Whose soever sins ye remit, they are remitted unto them."

"Who is this who also forgives sin? You may well be astonished when you hear that the servant of Christ or another believing Christian absolves you of sins in Christ's name. Who is this person to forgive sin? Surely the power of a faithful servant of Christ is above all power on earth, so that without him no one, no matter how great and powerful he is, can be freed from sins and eternal death. For though all kings and emperors might gather together their pomp and power, money and goods, yet they could not save themselves nor any man from the least sin. What does it help a man, if his heart is frightened that he is a mighty king or emperor? The most powerful king of Babylon, Nebuchadnezzar, was not helped when he became insane, but the prophet Daniel came and absolved him of his sins. And, O! how comforting it is to you, poor sinner, that you can find forgiveness of sins on earth as often as you seek it with a penitent heart. Truly an unspeakable consolation that one man can open heaven for another and close hell with a single word. An inestimable consolation that the heavenly eternal treasure is given to you through men, which the whole world cannot pay for with its riches. What are the treasures of all the world, the crowns of all kings, gold, silver, precious stones, compared to the treasure called forgiveness of sins, by which you are freed from the power of the devil and death, and assured that God in heaven will be gracious to you, and so gracious that you shall be his child and heir, and Christ's brother and joint heir, for Christ's sake? You are lying ill, your confessor or another pious Christian comes to you and comforts you. Who is standing at your bedside? The Lord Christ himself, though in his servant, visits and comforts you. For he speaks not his word, but Christ's, at Christ's command, in Christ's name. O comfort above all comfort! Christ your comfort in the last hour, when no one else can comfort you. For such comfort be Thou, O Lord JEsu, eternally praised!"

---

(Sent in by Pastor Fick.)

### **Petalesharro.**

The Pawnee Loups have long had the cruel custom, unknown to the other American tribes, of making human sacrifices to the "Great Star" or the planet Vmus. This terrible practice preceded the annual preparations for planting corn, and was considered necessary to bring about a fruitful year.

In order to prevent a bad harvest and a resulting famine, it was expected that someone would offer a prisoner of war from one of the two sexes, and there were always those who sought an honor in consecrating the spoils of their bravery to the general welfare. The victim himself was carefully kept in ignorance of the fate that awaited him, was dressed in the most beautiful manner, fed in the best manner, and treated with all delicacy, with the intention of promoting obesity and making a more pleasing offering to the gods to be propitiated. When the careless victim was sufficiently fattened by the successful use of these means, a day was appointed for the sacrifice, and all the people assembled to witness the solemn performance.

Think of the great gathering of the Pawnee's in honor of the sacrifice and their wild whooping. In the middle of the big circle they bring a stake, the end of which is sharpened, then they drive it deep into the earth. Then there is a shouting and a shouting of joy, a sign that everything is ready. At some distance there is a crowd of Pawnee's - at the side of the leader a fine girl. She is an Itean. They are approaching. The one who led them captive proudly enters the circle. A shout of joy greets him. He takes the girl by the hand and leads her to the fateful place. Her back is leaned against the stake, ropes are brought, and she is tied to it. Then bundles of wood are collected and placed around the victim. Already a torch, which comes from the forest, is seen nearby. At this moment a young warrior jumps into the circle, rushes to the pole, cuts the ropes that bind the sacrifice to it, jumps on one horse and throws it on another, drives both to the fastest gallop and is soon gone in the distance. It was Petalesharro, the son of the great chief of the Pawnee's, Letalashahou. After taking the rescued girl to the vast plains outside the limits of the Pawnee city and providing her with food, he showed her the best way to her people, who were about four hundred miles away, and left her. She had the good fortune to arrive at the next

The first day she met a band of warriors from her people, who brought her home safely.

In 1821, Petalesharro went to Washington on behalf of his people. The ladies there presented him in a solemn assembly with a medal in recognition of his noble deed. With the grace that is characteristic of the Indian, he held the medal, which he had won in such a heroic way, in front of him and answered in view of it as follows: "This gift brings peace to my heart. I feel calm, like a leaf after the storm and when the wind is still. I have heard you.

I am delighted. I love the palefaces more than ever, and I want to open my ears wider when they talk. I am glad that you have heard about my deed. I did not know that my deed was so good. It came from my heart. I was unaware of its value. Now I know how good it was. You teach me by giving me this medal."

Rationalists use such deeds as proofs of the natural goodness, purity and integrity of the human heart. We, on the other hand, according to the Holy Scriptures, with Augustine, see in the virtues of the pagans only brilliant vices. Such deeds have the appearance of a good work, but nothing more, for they arise from ambition, vanity, and the desire for glory. The heart of the unregenerate is evil, that is why all his products are evil, even if they outwardly shine under the hypocritical mask of virtue.

In contrast, paganism reveals its devilish, horrible nature in the human sacrifices. And yet, it cannot be denied, in this terrible aberration a dark presentiment of human sinfulness, of the wrath of God and a reconciling sacrifice is expressed.

Reader! You who have found peace and made your garments bright in the blood of the Lamb! men and who, in the faithful enjoyment of the same, daily taste the kindness and happiness of your God, do not forget in your prayers those poor sunken pagans who, without knowing it themselves, sigh for salvation. It is easy for Christ to put them under the strong arm of God.

We want to snatch them from the waterless pit and enlighten them with the word of eternal life. They, too, are Christ's double property through creation and redemption; he has also promised them blessedness; therefore, let us do everything possible to lead these lost sheep into the arms of their eternally faithful shepherd.

### **"The Light Friend."**

In the last issue of this paper, a correspondent from our good city of St. Louis is furious about the fact that the Lutheran proved some time ago how foolish it is to take offense at the miracle of Balaam's talking donkey. This matter, as well as the fact that we Lutherans do not want to believe how our republic is of the devil according to our concepts, brings our dear republican fellow citizen so beside himself that he, as if seized by a fortune-telling spirit, does the following oracle: "But the time is coming for America

certainly still unfortunately, where these Lutheran Jesuits, just as well as the Catholic ones, are driven out of the country, as has happened elsewhere." Since we must now fear that the honorable Mr. Correspondent has in the story of the talking donkey something for him personally

We hereby declare that we have by no means wished to personally offend any of our fellow citizens with the same.

len. As to the second point, we believe that revolution is never made without sin, but that every existing authority and constitution of state, by whatever means it has come into existence, is from God, for the Scripture says: "Let every man be subject to the authority that has power over him. For there is no authority without from God; but where there is authority, it is ordained of God."

Although the correspondent has signed himself with the letter X, we take the liberty of doubting that this is the letter X of the letter X.

The people of the country, who are not aware of the fact that the first letter of his name is the first letter of his name, rather think that he wants us to understand that he is one of those who like to fool people, that we should not be afraid of this unrepugnant oracle.

"Answer the fool according to his foolishness,  
so that he will not think himself wise." Proverbs 26:5.

When the princely Schönburg court preacher at Hartenstein, Niedner, was once at his prince's table, a snippy noblewoman turned to the venerable old man with the words: "Tell me, Mr. court preacher, do you really believe that?

that Balaam's donkey spoke?" The asked

answered quickly, "No, my lady, for it is written that it was an ass that spoke." The young lady was silent.

The evil spirit does not look so favorably on right believing and living well secretly and by oneself. But if one wants to lead out, and spread the same, confess, preach and praise even to the other too well, he does not like it.

Luther.

### **Law and Gospel.**

The law, when rightly understood, makes despondent and causes despair; but when not understood, it makes hypocrisy. Like the gospel, where it is not rightly understood, it makes safe, crude people; again, where it is rightly understood and believed, it makes pious, godly people.

Luther.

### **Church News.**

After Dr. Stibolt from Holstein received a proper appointment from the German Lutheran congregations at Warsaw, Illinois, and at Keokuk, Iowa, and the prescribed theological candidate examination, he was publicly and solemnly ordained to his office on the 28th of last month before the local Lutheran congregation in the Church of the Holy Trinity by the President of the Synod with the assistance of Pastor Büniger.

### **Communication of world trade.**

It is difficult to draw a correct picture of the European and, more specifically, the German situation, and even more difficult to draw a probable conclusion for the near future, since these conditions have been plunged into new confusion and uncertainty since the last few months. Ostensibly, external calm has been restored almost everywhere, but the parties' acrimony continues; the reactionary, i.e., the return to early



The party that has gained the upper hand has gained the upper hand everywhere and, partly by force, as in Vienna and Berlin, partly through the arts of politics, has wrested its so-called March achievements from the hands of the people, but it does not yet seem to be at all certain of its triumph.

The lofty ideas of German unity and freedom have for the most part evaporated into nothingness; never has the prospect of unity among the various German tribes been more remote than now. The Frankfurt Reichstag, which is supposed to be so expensive that every word spoken there costs half a florin, seems to be losing more and more of its moral force. It passes resolutions, but no one cares. In January, the so-called fundamental rights were to be publicized and introduced throughout Germany, but when the day came, no one thought of it; some governments outright refused to introduce them, others wanted to recognize them only conditionally, still others wanted to wait and see what the others would do. The Diet decided that there should be one emperor and that he should be elected from among the ruling princes. Austria, however, realizing that the King of Prussia has a good chance of winning the imperial crown, is making a nasty face and will in no case put up with subordination to another prince. It will either separate itself completely from the German alliance or, if it cannot steer the election of the emperor to itself, it will overturn the entire project through secret intrigues, especially since it has like-minded allies in Russia, Bavaria and Hanover.

In Hungary, the hitherto victorious imperial arms are said to have suffered significant losses from the Hungarians, and it is believed that the emperor would be willing to make a cheap peace with the rebellious Hungarians.

Denmark continues to arm itself significantly, despite the fact that peace negotiations are continuing and the armistice is to be extended by three months.

In France, the new president, Louis Bonaparte, is gaining popularity and supporters. There is already talk of his imminent accession to the throne.

It is already known that the pope has escaped from Rome; now the Roman people also proclaimed the republic on February 9 and declared the pope's temporal rule over the Papal States abolished. But it is desired to secure to the pope the exercise of his spiritual power. This act was concluded with a Te Deum in St. Peter's Church. Probably the fire will spread further, as already the Grand Duke of Tuscany has been driven out of his residence and the Republic has been declared there. Against Rome, two armies are said to be in the offing to reinstate the pope in "the inheritance of Peter".

It is also a strange sign of the times that the Turkish ruler has enacted a law by which the Christians enjoy equal civil rights with the Muslims and are to have access even to the highest offices of state. The two principalities under Turkish sovereignty, Moldavia and Wallachia, which were occupied by the Russians at the instigation of a revolution that broke out there, are still in the hands of the latter and they have no desire to give them up again, despite the protests of England and France against them.

### **The Enlightened and the Church.** Alternating song.

1 Sam. 24:13: The LORD will be judge between me and you.

The Enlightened.

How far we have come, how far we have advanced! We have now made the doctrine clear, won the core of the Bible. We have shown that a God must be. His attributes we know: God is God - that is now common, And to call Christ his messenger.

The church.

The mouth of the unwise says, "We mean the right God; But their heart is full of unbelief, with which they deny him. Their nature is indeed corrupt. Before God it is an abomination. No one does her any good.

The Enlightened.

And what man is like, that you need only ask us; Of his gifts so many we know the right to say. For everything is clear to reason, It builds a tower up to heaven, There it sees God and to a hair Man in the earthly tumult.

The church.

Our knowledge and understanding are enveloped in darkness. Unless Your Spirit's hand fills us with bright light. Thinking, doing, and writing good, You yourself must do in us.

The Enlightened.

Man is noble, is divine, is free, is born without sin;

If he needs his gifts in many ways, happiness is never lost to him. And if he stumbles - see, we do not deny it - he need not be frightened. His own virtue speaks him free again, Its splendor will already cover the damage.

The church.

Through Adam's fall all human nature and being is corrupted: His poison is upon us inherited, We could not recover without God's comfort, Who hath redeemed us from the great hurt, Where Satan's power hath brought us to incur God's wrath.

The Enlightened.

See, this is truth, which makes you free And happy, it does not prevent joy; Only that it be nicely moderate and decent, So as not to shy away from the consequences.

And when you have completed the earthly course, you faithful, you glorious souls, then you, who have done good here, will not lack the reward of virtue.

The church.

In the midst of life we are surrounded by death: Whom shall we find to help us, that we may obtain mercy? That is You, O Lord, alone. We repent of our iniquity, Which has angered Thee, O Lord. Holy God, holy strong God, holy merciful Savior, you eternal God, do not let us sink into the bitter misery of death. Kyrie eleison.

The Enlightened.  
How far we have come, how far we have advanced! But take heed, O friends, of that which we have so laboriously won.  
Unite, friends of the light, at this time, to tighten the bonds even more, lead the fight against the dark ones: Truly you will succeed.  
The church.  
The word they shall let stand And have no thanks for it. He is well on the plan with us with his spirit and gifts.  
Take the body,  
Good, honor, child and wife:  
Let drive there,  
You have it no profit;  
The kingdom must remain with us after all.  
(From the contemporary poems by H. A. Seidel.)

---

### The two blind.

Once upon a time in Rome there were two blind men. One of them called out daily in the streets of the city, "He is helped who is helped by God"; the other called out, "He is helped who is helped by the emperor. - Since they did this daily, and the emperor heard it often, he had a loaf baked and filled it with many gold pieces. He had this bread filled with money given to a blind man who appealed to the emperor's help. Feeling the heavy weight of the bread, he sold it to the other blind man when he met him. The blind man who had bought the bread carried it home, and when he had broken it and found the money in it, he thanked God and stopped begging from then on. But since the other was still begging bread in the city, the emperor called him to him and asked him, "What have you done with the bread I had you give yesterday?" He answered, "I sold it to my friend because it seemed doughy to me." The emperor said, "Indeed, he who is helped by God is helped," and drove the blind man away.

(Lat. Gesch. aus d. 13. u. 14. Jahrh.

Mag. f. Lit. d. Ausl.)

**The German Evangelical Lutheran Synod of Missouri, Ohio, and other states will** hold its next sessions at Fort Wayne, Ind. from Wednesday after Trinity, June 6 to 16, b. l.

---

### Changed address:

Rev'a 3. 6. Jellulre,  
KjriQAÜelZ, 61arlc Oo., Ollio.

---

Rohland and Detharding's **bookstore**, Nro. 9 Chestnut St., St. Louis, Mo., recommends:

### The pilgrim from Saxony.

A Christian Journal. 14. yr. 52 numbers G1.00.

---

### Get

for the Lass River Mission in Mich.: Ot.00 from the Lutheran congregations at Bucyrus and Gal- lion, Crawford Co., O., by Mr. D Kraus.

to the Synodal Missionary Fund:

O5.68H from Hrn. k. Löber u. s. Gemeinde. P1.0N by Mr. Gottfr. Müller in Paitzdorf. O3.IX) by Mr.?. Habet of s. Gemeinde in Pomeroy and Ehester Township, Ohio. P3.00 by Mr.? Brewer, Collecte. O4.15 by parishioners in St. Louis.

### Paid.

The 1st year Mr. Ochs.

The 4th year Hr. Heinr. Bardonner.to No. 17.

The 1st half of the 5th year Mr. Kaufmann.

The 2nd half of the 5th year HH. Fr. Margrave, Jakob and Chrn. Wingrrt.

The 5th year HH. Anton Bade, D. Brauer, John Beery, Conr. Brandts, Fr. Dickmann, Nicol. Hel- strich, Georg Heilbronn, Jäger, Krage, D. Meißner, Fr. OchS, ?. Röbbelen, H. Schmidt, Chrn. Spannagel, Georg Weidner.

The 1st half of the 6th year HH. Fr. Markgraf, Jakob and Chrn. Wingert.

---

Printed by Arthur OIShauseu, publisher of the "Anzeiger des Westen".

**Volume 5, St. Louis, Mon. April 17, 1849, No. 17.**

**As it once began with the Lutheran mission.**

One evening in 1705, in the month of March, King Frederick IV of Denmark dismissed his ministers at about eight o'clock. This Frederick belonged to that old pious royal family that embraced the purified gospel with full love right at the beginning of the Reformation. His ancestor Frederick II, when he was about to die, had diligently commanded that the saying be read to him when he died: Thus God loved the world 2c. This precious word remained, as it were, the family's last consolation among his descendants. Our Frederick IV now sat in his red-robed armchair, lost in various thoughts about the difficult times. Two wild wars were raging through Europe at the time, and he was involved in both. Next to him on the smoothed floor stood a simple oak box to which he alone had the key. It contained petitions that had come in during the day, and which he used to carry through himself every evening. One of them came to him, dainty in writing but very sad in content. A widow, mother of five children, begged his mercy. Her husband and eldest son had gone out to the East Indies two years ago with a detachment of Danish troops. They had been garrisoning Trankebar on the Coromandel coast, which Offre Giedde, an emissary of King Christian IV, had acquired in 1618 from the Sultan of Manchuria for the Crown of Denmark. During a stroll they had been attacked and cruelly murdered by the heathen natives. Her two providers were now dead; she begged the king for maintenance for herself and her children. Kings are set by God to be providers for widows and fathers for orphans. Frederick was well aware of this. One stroke of the pen and the plight of the orphans was remedied.- But God had given this petition into his hands for another end. At the letter when his thoughts went on pilgrimage to

East Indies. Above the murder of his servants, the paganism of his subjects there had come before his soul in complete darkness. Even during the lifetime of his father, Christian V, the blindness of the pagans had often weighed heavily on his heart. He had sometimes wondered that the Protestant church did nothing at all for their conversion. So he did not take any other petition out of the box this evening. Right royal thoughts went through his heart. "Why has the Lord given us kings the scepter? Why has he made us shepherds of the nations? As faithful servants, we are to bring back the stray sheep to him. The poor Indians must have the gospel preached to them!" He rang the bell. A servant entered. The king ordered him: "Call me Provost Lützens at once. This Provost Lützens was his court preacher, and had formerly been employed in Cologne on the Spree, a part of present-day Berlin. When Lützens entered, the king told him: "Do not be surprised that I have summoned you so late; the Lord of heaven and earth needs you, and through me his call goes out to you. Then he led the old man to the map of the area of Trankebar, and continued: "This piece of land was given by the Lord to my noble ancestor, Christian IV, for his possession. You know how I send out troops every year to secure it for my crown. Doctor," he continued more quietly, "what do you mean? I will send apostles to prepare the way for the Lord! I will build lighthouses on the coasts, so that the ships will not be damaged, so that the people will not be harmed in body and possessions. I will also set up lampstands, that my poor Gentiles may not be shipwrecked in soul. Get me people for this purpose!" "My lord and king," replied Lützens, "God has put this thought into your heart. May He bless you abundantly. But whom will you send? Where is a Paul who is not afraid of the dangers that await him on the other side of the sea? But," the old man continued, his face transfigured, "I know of one who will answer the call of the Lord.

follow to the peoples who sit in the shadow of death. My king, send me!" "Nevermore," Frederick interrupted him, "you stay, you shall stand by me as friend and counselor. You shall not expose your gray head to the dangers of the sea voyage. You shall not give up your health to the ravenous climate. Doctor, create people for us. Consider yourself and also speak with Bishop Bornemann of Zealand. But if you cannot find any in my realm, you shall write to Germany." Lützens got up and left. He praised God in his soul, in whose hand is the heart of kings. After several days, he returned to the king, who received him with the words: "I have been waiting for you, we have been hemming and hawing too long in such high-need work. Have you found workers?" "No," was Lütken's reply, "I don't know of any in Your Majesty's realm, and Dr. Bornemann doesn't know how to advise either." "It grieves me greatly," the king interjected, "that my kingdom has no such armor of God. That is not a fine Godliness, in which no love for the poor darkened heathen lives. Now therefore write to Germany." Lützens wrote to the preacher Lysius in Königsstadt, and to his former colleague Christian Campe in Cöln on the Spree. They knew nothing better than to send the letters to August Hermann Franke in Halle and

to ask him for advice and help. So in a short time the answer came to Provost Lütken that there were two fine men who feared God with all their hearts and had enough reason in the beatific doctrine, and that they would be willing to accept the request. - But we must pause a little here and look at the wonderful ways of the Lord side by side. The same God who, in the Acts of the Apostles, instructed Cornelius the centurion to inquire of Simon Peter the way of the Savior, at the same time signified to this Simon Peter in one vision that people of all kinds of people should be received into the Church. The same God who

Here, on the one hand, King Frederick's heart was seized and moved for the poor heathens, and he had already prepared men to carry out the gospel of peace. It was Bartholomäus Ziegenbalg' from the small town of Pulsnitz in Upper Lusatia. He had become an orphan at an early age. His mother died first. As she lay on her deathbed, she said to her children: "Dear children, I have collected a great treasure for you, a very great treasure. When the eldest daughter asked where the treasure was, she answered: "Look for it in the Bible, my dear children, and you will find it there, for I have nestled every leaf with my tears." These words, spoken in the tone of farewell, the children have never been able to forget. The father, too, must have been a deeply godly man who looked forward to death with calm, even with joy. Already during his lifetime he had his coffin made and placed it in his house. Once, when he was seriously ill, a conflagration broke out in the town, which spread so violently that its flames also engulfed the house of the sick Ziegenbalg. He was unable to get up from the camp. The members of the household did not know what to do for him in this danger and fear. So they decided to put him in the coffin that was waiting for him, carried him through the flames to the marketplace, and laid him down there. And there, on the market in the coffin, next to his burning house, he went to his rest. - Can we be surprised that children, to whom their parents shine forth with the Word and with faithful joy in death, walk in the ways of the Lord in faith from their earliest youth? The eldest sister took the place of father and mother in Bartholomew. There are still letters from her, in which she admonishes the boy at school not to forget the Lord, who gave himself to death for him. Oh, if only the mothers who write to their children in schools would still write such letters today. In Berlin and Halle, under the guidance of Ph. Spener and A. H. Frankens, the young man studied theology. He was the first to be chosen by Franken when he received the invitation from the King of Denmark. To him he added Heinrich Plütschow from Wessenberg in Mecklenburg, of whose youth I know nothing to tell you.-These two men were the first missionaries of our church. - When the king heard of their willingness to become missionaries, he hurriedly sent for them to Copenhagen, where they were examined and consecrated for preaching and missionary work. On November 29, 1705, the first ship with Protestant missionaries, Sophia Hedwig, sailed to the heathen country.

When they arrived there, they took up their work with the greatest zeal, but in heartfelt humility. They were among the most capable candidates in Germany.

The children, who had heard of theology, were not ashamed to go to the school of a pagan schoolmaster, to sit down with the poor tamule children on the flat ground, and to draw the letters and words of the local language with a stick in the sand, so that they would first learn the language of the natives. Another living testimony of Z.'s great humility is the saying with which he later comforted his co-workers during a serious illness: "If a servant dies on his property, the economy does not perish; much less the church of Christ, if I am called away. - King Frederick took the most faithful care of his messengers. He assigned each one a certain salary of 200 Thaler. In addition, he arranged for them to be collected in his lands. When he heard that their work had some success there, he came, as it says in the old reports, with new and more movement to his old court preacher and said: "Doctor, create me people! Soon he sent three more messengers after them, in whose equipment high and low, nobles and commoners competed with each other. Everyone wanted to do something. When he learned that Hassius, his governor there, had committed all kinds of hardship and injustice against the missionaries, not without the encouragement of the Jesuits who had taken up residence there during the Protestant inertia, he declared to his entire court at the dinner table that he was not at all satisfied with the irresponsible tract that his workers had had to endure, and that he would know how to protect them most vigorously in their office. He shut the mouths of chatterers and tongue-thrashers who, out of their own unbelief and laziness, made pointed speeches about the mission with sharp words. In 1712, he made a perpetual endowment, according to which 2000 Thaler in crown thalers were to be paid out annually from the post office income for the maintenance of preachers and school teachers in India. That was the last thing his faithful avenger, Provost Lütken, experienced. For a long time he had been bowed down by illness. But even in his illness he could never speak without deep emotion of the work in which the Lord had made him worthy to be a co-worker. His glory was that he had helped to carry wood when he saw this fire rising in the soul of his royal master. When he received the message of the eternal endowment of his king, the spirit of the man who had almost died came alive once more, joy shone from all his face and he exclaimed: Now I will gladly die, having experienced this joy. God bless the king! - Even after his death, the king remained devoted to the work he had

begun. In spite of the heavy war, he sent 2000 Thaler to the missionaries in 1714, in addition to the salary from the post office treasury. The ship Dansborg, however, which was to deliver them, sank in a storm near Skagen. Then he sends his workers

He wrote in his own hand: since the ship had sunk by divine permission in the great storm, he wanted to let them participate in this misfortune finely, and he hereby sent them the same sum again. In 1715 Ziegenbalg came to Europe, visited his king in the war camp before Stralsund and introduced him to a converted Indian boy who thanked him for his love shown to the poor heathen people. The king had him preach to him in the camp, and rejoiced at the man's courage of faith, who wanted to return to his heathen country as soon as possible. The king assured him of his loyalty and help for all time. But because his faithful provost had gone to his rest, he founded a Collegium, which was to preside over the missionary work with insight and strength for the future. The deed of foundation closes with the words: "Let us then, with united forces and hearts, accomplish what the good and pleasing will of God directs and the misery of the people requires. The opportunity is now available, the harvest is great. Now that we have time, let us do good, so that we may reap in his time without ceasing. He himself, the Lord, the eternal God, will give to our planting and watering the flourishing, so that the seed of his word, which is scattered among the Gentiles, may bear fruit in abundance. The Lord is faithful who promised, and he will do it. To him be glory forever and ever!" - —

This is the beginning, the birth and infancy of our Lutheran mission. Gradually, 30,000 souls from the Hebrew people were won to the Lord in Trankebar.

(Sent in by Pastor Keyl)

### **The original order of worship in the German churches of the Lutheran confession.**

(Continued.)

The Ascension feast has always been celebrated as a whole holiday; the Gospel shows us a blessed fruit of Christ's Ascension and His sitting at the right hand of God, namely the proclamation of the Gospel throughout the world, but the Epistle gives us an account of the Ascension itself.

Sunday Exaudi contains in its Gospel a comforting promise of the sending of the Holy Spirit to proclaim the Gospel and to overcome the cross connected with it.

The feast of Pentecost is celebrated in praise of God the Holy Spirit and His works. The first gospel, John 14, teaches, as Dr. Luther says, that the whole life of a Christian is a true, glorious new day of Pentecost, in that the Holy Spirit prepares and consecrates the very heart of man for the holy house and dwelling place of God; of all this, the story of the outpouring of the Holy Spirit in Acts 2 is a lovely example. The second

The second gospel, John 3, praises the gift that the Holy Spirit proclaims to men through the word of the gospel and gives to believers, namely our Lord Jesus Christ. The third gospel, John 10, gives an instruction on the holy ministry of preaching, as the ministry of the Holy Spirit, and especially shows the difference between true and false teachers. The epistles of the second and third feast day (Acts 10, 42-48 and 2, 29-36 or 8, 14-25) give testimony of the sermons of the apostles and their fruit.

The Feast of Trinity demands, according to Dr. Luther's statement, to instruct, remind and strengthen the people in the faith of the article of the Holy Trinity; for if this did not happen, the other articles could not be acted upon purely, nor fruitfully; concerning the difference of this and the other high feasts he adds the following: "The other feasts of the year wrap up our Lord God in his works and wonders which he has done; as, in the Christmas of Christ it is celebrated that God became man; on the day of Easter that he rose from the dead; on the day of Pentecost, how he gave the Holy Spirit and established the Christian church, and so on; that all other feasts preach of our Lord God as he is clothed, for instance, with a work; but this feast holds us to be who he is in himself, apart from all clothes or works, merely in his divine being. Then we must come high above all reason, leave all creatures here, and hear only what God says of Himself and of His inward being, or we shall not know it." (XII, 852 ff.)

In his opinion, the ordinary Gospel of John 3 was chosen for this feast because in it the difference of the three persons in their highest work, namely our justification, is so clearly shown, namely how the Father gives his Son to the world, the Son is exalted on the cross and the Holy Spirit through the water of holy baptism brings us back to the kingdom of God.

The pericopes of the 27 Trinity Sundays were the same as we have now, with insignificant exceptions.

The entire holidays celebrated during the Tri-nitatis period according to the old Lutheran church orders, with the exclusion of the Apostles' Days, are as follows:

The day of John the Baptist (June 24) is to be celebrated, as Dr. Luther says, for the sake of the spiritual joy that John is the first preacher who is to point with his finger to the seed given and to show us salvation and forgiveness of sins; consequently this feast is celebrated not for the sake of John but for the sake of Christ, and indeed the Cantic or *Benedictus* of Zacharias is the right main piece in the whole text, because in it "with the most refined words he announces the gospel and kingdom of Christ with all its  
It is a word and kingdom of grace, forgiveness, peace, joy, security, blessedness, and all good things. (XI, 3059.)

The Feast of the Visitation of the Virgin Mary (July 2) is also a feast of the Lord, because we celebrate it "first of all, to give thanks to God for the glorious revelation that happened on this day, that the pious and old matron, the dear Elizabeth, who is full of the Holy Spirit, and who knows nothing about Christ and his conception, now comes out and confesses that the virgin Mary is the true mother of her Lord and God: will therefore be glad that she has received such a great glorious guest, who is called the Son of God. And the little child in her womb, dear John, also announces such a guest, becomes joyful and leaps in his mother's womb. Both the mother with her sermon and the child with its leaping testify that Christ is present, through whom all the world, but first of all the Jewish people, shall be saved from death, sin and the devil. This should move us at the same time to joy and earnest thanksgiving to God. For if God had kept this treasure secret and had not wanted us to know about it and enjoy it, such a wonderful revelation would probably have remained behind. This revelation is followed by a special piece, namely the beautiful hymn of praise, the Magnificat: this is also worth making a holiday in its honor, so that it may be preached and well understood, for it is a fine hymn." (XIII, 2720. ff.)

"The day of Michaelmas of the Archangel (29. September) we thank God the Lord for this blessing, comfort and joy that he has given us the protection and assistance of his dear angels, so that we do not live like the ungrateful godless people, of whom there are unfortunately all too many on earth, - but if one preaches about the dear angels, one cannot avoid, one must also preach about devils; But if one does not know this, that the devil is so close to us, then one spoils the knowledge of the benefit that God does for us through his angels, just as one who does not know death cannot know how noble life is; and one who has not suffered hunger does not know how precious and valuable the dear bread is." (X, 1234. ff.)

According to the Pomeranian church order, the Reformation feast was celebrated as a special feast on the day of Dr. Luther's baptism (November 11). This day was then given as Gospel Luc. 12, 35-48, and as Epistle

Revelation St. John 14, 6. 7. In Saxony, from 1669 on, this feast was celebrated on October 31, whereby as Gospel Revelation St. John 14, 6-13, and as Epistle Ps. 46 was prescribed; by the way, the first one who pointed the angel with the eternal Gospel to Dr. Luther, was not, as one usually assumes, the first one who pointed the angel with the eternal Gospel to Dr. Luther.

Dr. Bugenhagen in Luther's funeral sermon, but Michael Stiefel, who published a special paper about this as early as 1520.

According to a Saxon ordinance, the church consecration day was celebrated in the period from November 10 to December 6, as was already the case in Dr. Luther's time; he says of it: "I believe that it was due to God's special providence that the dear fathers ordered this gospel (Luc. 19, 1. ff.) to be read and preached on this day.) to be read and preached on this day, when they (the later teachers) had put on the vestments and trappings of the outward consecration of the church; although by a thunderous sacrilege they noticeably hinder the human heart, which is preoccupied with outward things, so that it cannot consider anything profound. But the gospel, which is spirit and life, indicates that the temple should be sanctified to God: not the temple built of stone or wood and covered with slate, but it says that salvation has come to the house, which is the son of Abrahah. (XI, 3219.)

The days of the apostles are celebrated in many Lutheran regional churches with a full-day celebration, in several, such as in Pomerania, with a half-day celebration, but rarely on the next Sunday and even more rarely, according to the processes of the Reformed, on the weekly sermons. The legends of the apostles, with the exception of Paul, should be discarded according to Dr. Luther's advice, in which he refers to Eusebius' Church History, because they have been corrupted by the wickedness of the heretics; but with regard to what the holy Scriptures tell of them, Dr. Luther says: "It is very good that in the church some histories of the saints have been preserved, which are so diligently distinguished in the holy Scriptures, so that we should keep to such examples and improve our lives. For this reason the Holy Spirit has decreed that not only their holiness, faith and good works, but also their weakness and sins should be written, for our instruction and teaching, that just as their faith and good works should shine before us and we should follow their example, so also their sin and weakness should warn us, so that we should not be safe, but keep ourselves in good guard. For if it has happened to such great and excellent people, whom we will not be like in our lifetime, that they have stumbled and sometimes even fallen, how much more can it happen to us, even though we are now standing, that we fall and lie down unawares. Therefore it requires great diligence and constant prayer that God will preserve us and not let us fall into temptation." (XIII, 2798. ff.) The rubbing of the apostles' days, whose pericopes, with few exceptions, are given at the end of our Bibles, is the following according to the course of the church year: Andrew's day November 30, Thomas' day December 21, John the Evangelist's day December 27 (usually replaced by the third day).



The dates are as follows: Christmas Day (the first day of Christmas), Matthias February 24, Philip and James May 1, Peter and Paul June 29, James July 25, Bartholomew August 24, Matthew September 21, Simon and Jude October 28.

Among the more rarely occurring saint- days is found:

Paul's conversion (January 25) with the gospel Matth. 19, 27-30, or Acts 9, 1-22, and with the epistle 1 Tim. 1, 14- 17, or Acts 9, 1-22. Dr. Luther preached on this day only on the text from the Acts of the Apostles, because it is of historical content in the manner of the Gospels; he says: "This feast we keep and celebrate for the sake of the glorious and lovely history and story, in which is described how Scl. Paul was called by Christ Himself to be an apostle and ordained to be a preacher, which preacher and apostle He gave to us (who are descended from the Gentiles)." (XII, 1506.)-"The history of the conversion of St. Paul should be kept in the church as a special miracle of grace of our dear Lord God, and preached about it, both for the sake of the great comfort and useful teaching that is held up to us in such a miraculous work." (XIII, 2520.)

The day of Mary Magdalene (July 22) has been equated with the apostles' days in most Lutheran churches with regard to the whole and half-day celebration. Of the Gospel of this day (Luc. 7, 36-50.) Dr. Luther says: "This is an excellent history, which should be preached in the church every year on one day; for it holds before us the two most noble pieces of Christian doctrine, what a right repentance is, and how one should come to the forgiveness of sins. (XIII, 2778.)

The day of Laurentius, the holy martyr from the third century, (the 10th of August) occurs only in a few, but good church orders and is also usually put on a par with the apostles' days. Here belongs the word of St. Augustine, which Dr. Luther quotes: "The feasts of the martyrs are encouragements to follow them in their testimonies of blood, that we should not be weary of following them in that whose memory we celebrate with pleasure."

Among those days and feasts which the strict Lutheran church orders of the 16th century do not yet know are:

The penitential and prayer days, to which only the tribulations of the 17th century gave rise, and which only around the 18th century have gained more and more general validity; strictly speaking, they should be kept according to the holy scriptures only on certain external occasions, such as land plagues and such general hardships. Likewise, one does not find an Erndtefest in those times, although it is not uncommon that the Erndte

is moved to Michaelmas Day. If the Lutherans of the 16th century had been told of a feast of harvest, mission feast, feast of death, and the like, they would not have understood such language at all, or at least they would have thought it was something papist; for them a feast was only such a day that the Lord himself had made; and Dr. Luther, in censuring the papal church for its addiction to making feasts, says: "Nature is inclined, even restless, to set up outward customs and to institute divine services; therefore it is necessary that it be preceded and kept in the word of God, that we may be sure that we are doing godly things and doing God a favor." (XIII, 2318.)

(To be continued.)

### **Instruction for a truly Christian life.**

(From Luther.)

Avoiding sin is a shrine: Put patience in suffering, do good for evil. Happy in poverty -: now close it!  
(S. Delitsch's Schatzkästlein.)

### **The sermon and sermon texts in the Lutheran Church.**

Among the means used by the church for the salvation of souls, the sermon ranks first. It is the means of calling those who are far away and of establishing the vocation and election of those who are called and those who have come. In preaching, the church does not seek to support the holy word with human art, but the main thing is not to hinder its power and effect, and not to impose on the word a way of working that is not suitable for it. The preacher proclaims salvation in Christ with the consciousness that not his attribute, but the noble content of the word must bring souls from the world and close to God. It is natural that the preacher believes and therefore speaks, and it is an ugly contradiction to preach and not believe; but a true preacher does not want to recommend the truth by explaining his faith and experience; he would only recommend himself; rather

he seeks to bring his people to the point where they can say with those Samaritans: "We no longer believe because of your speech, but we ourselves have known and believed that this is Christ, the Son of the living God." A sincere preacher, therefore, though he does not deliberately step back, neither does he deliberately step forward, but he comes with the Word and the Word with him; he is a simple, faithful witness to the Word, and the Word witnesses for him; he and the Word appear as one. His preaching is based on holy silence. Even when he punishes and zeal for God's house devours him, it is not the wrath of the restless world, but the wrath of the unrighteous God.

The last, peaceable God, who awakens in him. It is not he who speaks, but the Lord in him and through him, and his ministry is worthy of the Lord. It is always the measure of masculine maturity that distinguishes the church preacher.

In great trust in the divine word, he therefore disdains all methodism. He has a method, that of factual and literal simplicity; but this very method is not capable of methodism. He does not want to win friends of the Lord JEsu by human eloquence, nor by emotional excitement, nor by the impure means of agitated nerves. It is not the agitation of the revival that he is aiming at, but the change of divine thoughts. Just as the vocation to enlightenment progresses and every progress in the inner life is conditioned by a progress in knowledge, so he seeks above all to make the holy thoughts of the divine word known, to bring them close to the memory, the view, the pleasure, the innermost being of his listeners. He also does not reject the feelings of the people, but he arouses them by silently holding out the heavenly light, or rather,

He lets this light shine and then knows for certain that with the radiance also warmth goes out. His catchwords are not "awaken" and the like, but those words of Scripture which point to the gradual, silent increase of the divine mustard seed. His urging and needing is not the urging and needing of human impatience, but the patient perseverance with the word. He waits gladly and knows that the delicious fruits do not grow overnight, and waits for all his sheep, because he knows that the Lord has His hours, His haste, but also His tarrying.

So the preacher of the church is not a friend of the "new measures" of talking to the Methodists, but he sticks to the old measures of patient, faithful adherence to the Word and to pure doctrine.

The same spirit of calm, sure, prudent and confident wisdom governs him in the choice of his texts. He is happy with the traditional pericopes and, even if he were allowed to, would not like to use free texts or continuous pieces of Scripture as a basis for his lectures in the main services. He prefers to keep the Gospels for the main service, leaving the Epistles in their place in the order of the service, and never tires of preaching on the Gospels. Just as the people love to hear them most, so they become fuller and richer to him the more often he speaks about them. The longer he treats them, the longer he learns the great preaching wisdom of making the unknown enter through the known, and of showing all the teachings of the church by the all-known texts. He who changes the text every year is not fit to be a preacher of the people, yes, one may well say, of the church. The always different and new without

Connection to the known texts is more difficult for everyone and everywhere, but Cedar easily and gladly accepts new thoughts if they appear as a freshly recognized abundance of old truth. One should only make an experience free of prejudice. - From time immemorial, the epistles have been chosen for the early morning or afternoon services on Sundays. With them, too, it is again the connection to the known and one that the preacher seeks: the epistles agree with the Gospels, the apostles with Christ - one faith is to be found everywhere, one order of salvation, one sanctification.- For the weekly churches, Luther proposes a continuous explanation of the Holy Scriptures. But a reasonable preacher does not choose to explain the Scriptures completely and in the context of the words, which is not possible. He does not seek to explain every conjunction and preposition, every noun, every verb, in the most exact manner; but everywhere it is the clear passages which he takes out and through which he can strengthen what is known to the congregation and show it in a new light. His prophecy is always similar to faith, and he always gives his people what they can understand by the light they have already received, by the light of his catechism and the Gospels. Not first of all explanation of the darkneses, but confirmation and proving in the clear is what he wants and intends. - This is the way of simplicity, which is suitable for every gift, which is practicable for every gift, which does not look as learned and biblical as some other ways, but which proves itself and proves itself. It is clearly shown in the difference between Dr. Luther's interpretation of the Bible on the one hand and Calvin's on the other. The latter's next goal is Bible knowledge and knowledge of the understanding of Scripture; the latter seeks everywhere to confirm anew the *Regula fidei*, the clear teaching of Scripture. That is why Calvin is so precise (as it can be profitable for theologians!), Luther, however, proceeds eclectically, great pastoral, always girded and booted, to drive the gospel of peace and the one faith; and that is necessary for the wavering minds of both the laity and the intelligent.

(Löhe. Three Books of the Church.)

### **The Imperial Publicity Corporal.**

"Where your treasures are, there your heart will be also." Matth. 6, 21.

It was in the nineties, when the German Empire still existed, but was already on the decline, and had to gather and steal its soldiers from all over the world; there was an Austrian advertising corporal in a village that belonged to Friedberg Castle. He did it there, like many of his trade; he moved around in the houses, he sunbathed on the street corners, and watched and the

When there was a dance in town, the mustache was trimmed. For in the houses there were quarrelsome husbands and naughty boys, on the street corners the day thieves gathered, and at dances there was liquor and beatings and bloody heads, and there he could do a lot at the appropriate hour with a good word and hand money. The so-called "emperors", who were to be found in almost every town and who bent about with large, gray moustaches and often with wooden legs, still came from that time; the old uniforms also came from there, white or pike-gray. Now the "Kaiserlichen" are almost extinct, and the faded uniforms have probably gone to the paper mills.

At that time, there was an imperial advertising corporal in the little village of Friedberg. At that time, it was winter, and the time was very long for the corporal; the trade was not going well. Sometimes in the evenings he came to the houses where the peasants held council with each other; he was a talkative man and liked to tell stories; whether they were true or not, I don't know, but he liked to tell stories and hear new ones. But as often as the corporal entered a house and lit his pipe and listened to the council, he heard nothing but: "Neighbor, how much do you value my oxen?" - "Gevatter, your oxen are already bravely fat!" "Cousin, what was the value of the oxen meat in Friedberg in the Schirne?" - The corporal often shook his head at this and went to a second house; but there, too, they held council about the oxen, only with the difference that sometimes a word about oxen feed, oxen fat, and oxen hides also ran in. When the corporal had listened to this for some time, he unwillingly knocked out his pipe at the stove and said: "I must now go home to my quarters, because if I stay here, I will become an ox myself!

Now I do not want to say that the speech of Werb-Corporal was a very fine one, but it was certainly a fitting one, for it was quite well understood by those ox breeders and ox lovers, and is still told today, and those who tell it laugh about it.

The German Empire has since ceased to exist, and the imperial canvassers have also disappeared, but it is almost as it was then, as far as the council of neighbors among themselves is concerned. When I sometimes go into the houses, I still hear the same conversation that the advertising corporal heard, only with the difference that now there is more talk of distilling spirits, and of the wool trade, and of the railroad, and of the tithing. And then I think to myself, "How long is a winter evening and how short is life; how poor is the human heart and how rich is the Christian heart!" How much does a Christian know, of which the ox-farmer knows nothing at all, and how does field and plow, and seed and harvest, and early and late rain become so dear and valuable, when the

This is the meaning of the little proverb: "Seek first the kingdom of God and his righteousness, and all these things will be added to you. Matth. 6, 33. (Volksblatt.)

---

(Sent in by P. Röbbelen.)

**Another testimony that any revolution or violent rebellion of the subjects against their authorities is a sin against the fourth commandment and ungodly.**

Because God looks at the heart, one is also in danger here in our country of committing the same sin, which has already been punished several times by the dear "Lutheran" on those who have committed it in other countries and especially in our German homeland. As little as this danger is respected by the spirit that reigns in our evil times by bending the poor souls of the children of men to its lies and, in our case, by falsely assigning the name to an illusion begotten by it and received by the deceived spirits of men, which, according to John 8. If, in our case, the name is falsely given to a freedom that exists before and with the word of him who said, "Give to Caesar what is Caesar's", this should not prevent anyone from imagining it to be as great as God's word shows it to be, and from preferring to be rejected by the judgment of the whole world rather than agreeing to one that rejects not princes and authorities, but the one who instituted them. But since it is very difficult for the sick human nature to stand up against a large crowd, even if only in one principle, and since the heads, befogged by the anus freedom of our days, give those who are of a different opinion little of the blood they claim for themselves, it is also very good for those who do not themselves want to join in the raging cry: "Down with the princes! The sender of this has at least read with sincere gratitude the testimonies which have already repeatedly confirmed that the faithful witness of truth, in whom they have become loud, does not wear the word on his forehead: "God's word perishes now and nevermore.

However, in order to justify anew the "and Luther's teaching" as such an addition, which only stands in the motto of the "Lutheran" because of the exact agreement of this teaching with God's word, and at the same time to strengthen the faith in God's word in all his sayings, especially in those that demand submission to the authorities, such as Rom. 13, 1. ff. by the confession of the great man, who stands alone in our last times as a newborn child through God's word in simple acceptance of it, here follows his explanation of the saying Isa. 26,16. from which everyone can see that the one who believes in the

In this land of bondage, he had sucked himself free from the wrong opinions, from the self-will and self-conceit of godless people against the pressure of bad princes and authorities, as against all other tribulations, he had found other weapons in the armory of Christian believers than his own revenge and sacrilegious indignation:

Isaiah 26:16, "O LORD, when there is tribulation, they seek you; when you chasten them, they cry out anxiously."

He still continues to set the pious and the wicked against each other. The gospel is spread to the uttermost parts of the earth, though all princes and kings oppose it; but the spreading of it is done in weakness. For both the teachers and the disciples of it are pressed with the holy cross, which is thy discipline, by which thou teachest and keepest thy own in their duty, which is as necessary to the spirit as meat and drink to the body. For without tribulation the word cannot prove its power. And just as iron, when used, becomes brilliant, so also a Christian is instructed and helped by the temptations, just as it is said in the proverb: The rod makes pious children. But he adds an excellent teaching: If you chasten them, they cry out fearfully, there is a fearful crying. They do not cry out, they do not mourn, as the wicked do in adversity; but they send forth inexpressible sighs, which pass through the mouth as a murmur, as conjurors murmur.

This is the point Paul is aiming at in the 8th chapter to the Romans when he says in v. 26: "The Spirit represents us with unspeakable groaning. For a Christian in his affliction should not weep, run to and fro, be miserable, become fainthearted, blaspheme or despair, but sigh to the Lord with patience. So today we have no other remedy against the princes and bishops who are our rulers than this sighing.

### **Bon the cunning attempts of the devil.**

(From Luther's sermon on Christian Armor, 1.1532. See his works, Hall. A. IX, 418 ff.)

What and how various his cunning attempts are, we will not be able to tell nor to think about, without what we have to experience with ourselves. For here he is master of masters, and of a thousand arts, with so many thoughts and interpositions, which he offers for God's word, by which he has deceived all the world from the beginning, and forcibly introduced all kinds of heresy into Christendom. For (as I have said) he does not come rolling along in his hideous black color, saying, I am Satan, beware of me; but creeps along like a serpent, and adorns himself most beautifully with God's word and name, bringing just the He pretends to be a faithful, pious preacher who seeks nothing but God's glory and the salvation of souls.

As he is doing now through our sacramental shrines and others, who also lead vain writings against us, and want to base their things on them, hold our own sayings and articles against us, and lead high, excellent words, Christ's honor and name, in addition great earnestness to the truth, excellent love and care for souls. See, dear Christian, (they say,) there you have God's word, so your own faith holds that Christ has gone to heaven, sits above at the right hand of the Father. Right hand of the Father, there you shall seek him 2c. How then comest thou that he should be in bread and wine, and be brought down by the hissing of a man over the altar 2c. O, that would be far too close to the glory of Christ; and what more such words belong to it. Behold, this is a right starting and knocking, not as of Satan; but adorned as the word and truth of the Lord Christ, that he may win the poor, unwise, and secure souls, and suddenly snatch them away.

In the same way he did in the past through the Arians (who denied the article of Christ's divinity) and other heretics, who did not want to fight against the Scriptures, but led the same for themselves, and interpreted the Christians' opinion as against the Scriptures, as dividing the divinity, and made more than one God. 2c, adorned this with such splendid appearances and exquisite words that they attracted emperors and all the world to themselves, until hardly one or two bishops remained by whom God could preserve Christendom.

But after these came another attempt of the mischievous devil, through the works doctrine of the pope, against the righteousness of faith through Christ, so that he also so cunningly broke through the Scriptures, drawing on good works and outward righteousness, introducing great appearances of holiness and spiritual life. This first did the damage, and violently broke in like a flood, and swept the whole world, and set up such a regime of the papacy, with all kinds of worship, masses, orders, pilgrimages, vows, saintly service, 2c., which were also confirmed with miracles (but still false) by the devil; as Christ and the apostles had shown before, that even the elect would be led astray about this. Matth. 24, 24.

For this is how it goes: where the devil first finds a gap open, and there are not brave preachers to defend it, he soon breaks through, and always tears away, until he gets the upper hand, and takes everything again. For

he always comes with such beautiful pretensions, which are in accordance with reason and human wisdom, and which can understand and comprehend them, and which are in accordance with them.

It is naturally pleasing that it gladly gives itself up as a prisoner, and then covers everything with hands, as if it were a delicious thing that no one can resist. For a higher spiritual mind is needed, which has and keeps God's word pure and true, so that it can recognize and refute it. Therefore, there should and must be wise and faithful preachers and bishops in Christendom, who watch in all places and see that no devil's dung creeps in secretly and gains a loophole. That is why they are called bishops, *episcopi*, that is, watchmen and overseers who should be on the lookout for where the enemy wants to come in and chase him back; otherwise he will have broken through very easily and ruined everything.

For if he succeeds in having one article conceded to him, he has won, and is just as much as if he had already lost all of them and Christ, and can then also break and take others: for they are all wound and closed into one another, like a golden chain, so that where one link is dissolved, the whole chain is dissolved, and everything goes from one to the other. And there is no article that he cannot overthrow, if he can bring it about that reason falls in and wants to cleverly twist and stretch the scripture so that it rhymes with it; this then goes in like a sweet poison. That is why we see now, because the devil has once gained space, that he always introduces one heresy and one mob over the other, today attacking this article, tomorrow another; as he is already now on the way, by his preliminaries, by which he wants to contest Christ's divinity, item, the resurrection of the dead, again 2c. These are now such starts, so that he attacks the whole of Christianity.

Above this he also attacks each one especially, first with the high spiritual temptations of faith 2c., and above the high article of Christ: there he can pretend all kinds of thoughts, so that he takes away or reverses the word from you, and puts Christ out of your sight, so that you look at yourself, what you have done or not done 2c. For he shall paint and represent himself to thee as if he were Christ himself in majesty, and shall terrify thee as a judge demanding thy works of thee 2c. Yea, even thine own thoughts of Christ and faith deceive thee, that thou thinkest thyself right in them, and yet is nothing but thine own conceit or devotion. If then thou dwellest on such things, and canst not defend thyself with the word of God, and lettest thyself be enticed out of thy defense, that thou mayest dispute with him, he will at last drive thee in, and make thee so astray, that thou knowest not where Christ, or his word and faith, abideth. But few people know about this, who fight and struggle with him. The other rough crowd never comes to it, whom the devil rides with certainty that they do not respect God's word, or make themselves believe that they can do it all too well.

Therefore it is necessary that each one here be courageous and careful, and look around everywhere, and know that the devil is not far from us, but is always around us, and lurks how he can catch us, so that he does not give us his thoughts or appearances for God's word. We have sufficiently founded the articles of our faith in the Scriptures, so stop and do not let it be twisted with glosses and interpreted according to reason, as it rhymes or not 2c., but if one wants to smear you differently from reason and your thoughts, then say: Here I have the dry word of God and the word of the devil.

For the sake of faith, I will stay with it; I will not think, ask, or hear any more, nor will I try to figure out how this or that rhymes, nor will I listen to you, even if you bring in a different text or saying than is contrary to what you have pulled out of your head and smeared your slobber on it. For this shall not be contrary to itself, nor to any article of faith, though it be contrary in thy mind, and rhyme not. But enough has been said about this elsewhere.

### **Similarity and difference between true godliness and adorned godliness.**

#### **Hypocrisy.**

An arrow flies through the air at great speed, so does a bird; a clock is in constant motion, so is the pulse vein in the human body; the pot stands by the fire, boiling and bubbling so that the water overflows, the spring also pushes up its water and lets its little stream flow from it; but who does not see what difference there is between all these? Those things have their movement by hurried external and violent impulse, but otherwise have no life in them. When the arrow has reached the height to which the power of the bow drove it, it falls down again; when the clock has run out, it stands still; when the fire is put back, the pot's bubbling and overflowing has come to an end. These, however, the bird, the pulse vein, the fountain, move out of an inner force due to them, voluntarily and steadily. So it is also with the hypocrites, who have the appearance of a godly life and deny the power, and the godly, who have their spiritual life force from grace and from the union with Christ. There is such a difference between them as between an artificially painted and a naturally beautiful pleasure garden. The former can amuse my eyes for a while, but when I stretch out my hand to gather flowers and break fruit, it is a flat board or painted cloth and nothing more; the latter can not only feast my eyes, but also refresh my heart and fill my stomach. Likewise, an artist can make an image of a man or animal that moves and moves, but it does not live.

Scriver.

#### **Right revenge and best self-help.**

In the French village of Querry, the peasants had just complaints against their landlord. There was a great deal of unrest and it was on the point of breaking out. Then the priest stepped into the pulpit and said: "My friends, the day of freedom and revenge has come. The bishier of this village has hitherto been a tyrant; he must therefore be punished. In such a righteous undertaking I cannot leave my congregation, so allow me to be your leader and swear all to follow my example; they swore, and the priest continued: I swear to avenge myself, that I may forgive him; for God saith, avenge not yourselves, my beloved, but give place to the wrath of God. Vengeance is mine, I will repay, says the Lord! Let every man be subject unto the authority that hath power over him: for there is no authority without from God: but where there is an authority, it is ordained of God. Whoever then sets himself against the authorities resists God's order, but those who resist will receive judgment upon themselves. Be subject to all human order for the sake of the Lord. - The example

The peasants forgave their lord of the manor because they were faithful to their shepherd and to the oath they had taken.

Sartorius' mirror of life.

#### **The evil B.**

A strong mother had three good, lively children who, like other children, sometimes became very naughty in their liveliness. Then the mother used to use the tapping stick, and not just as a joke. A lady with a new, delicate education, who would only allow children to use a rod and stick "if the latter were animals and not human beings," quarreled with her about it and exclaimed: "How cruelly you treat these lovely angels! You are beating off their skin and flesh!" The mother smilingly remarked that if her little ones were angels, then there would be no danger in beating off their skin and flesh. In reality, however, she still had three pretty little babies, and if she were to get pretty little angels, she would have to cut off their skin and flesh. Yes, she continued, believe me, my dearest, every child has a certain bad B at the front, which is hard to get rid of without knocking. This is what my little piece is after; his tongue always says this: "B! B! you evil B! down, down, down from the dear child!"

It was really something - so to speak - beautiful for an angel, when her child nestled its tear-damp, high cheek against the knee over which it had been placed for chastisement, and sobbed: "Mother, I want to be pious!"

W. R.

#### **Truth.**

After Hans Sachs: from "des Knaben Wunderhorn".  
Four virgins from a high tribe were with each other:  
Ignis fire the first with Nam, Aqua water the other.

Aer the desire, that was the third, Then Veritas the truth, That stood there in the garden's middle And shone in clarity.

"I often long for you," she said with wise senses, "So tell me, before I escape, Where shall I always find you?"

The fire said, "Strike a stone with a good sword's point, and I will be with you quickly, and joyfully spout sparks."

The water said, "Where rushes stand, There you shall dig for me, You will see me by the root, There I will feed you."

Lust said: "When the leaves on a tree are nodding, I am also in the same room and will soon refresh you.

All three of them said, "Thou noble truth, where shall we find thee?" The truth said, "In suffering."

O sisters, murder upon murder!

No house of my own remains;

I am not to be found here or there, I am to be driven away by everyone.

I also knocked at scholars, because honest is their change;  
But their word is a lie and delusion And scanty after trade.

They caught me and bound me, Poured dint on my snow-white face, I was almost blinded.

With books they beat me silly And scratched me and clawed And pulled me about by the hair, Out the door they banged me."

She wanted to lament much more, A little door rang out, A critic came straight along, From it she swayed.

---

### **The pastoral letter**

of Pastor Grabau of Buffalo, 1840, together with the writings exchanged between him and several Lutheran pastors of Missouri. Given to the public as a protest against the assertion of hierarchical principles within the Lutheran Church.

A booklet has just appeared under this title, edited by several Lutheran preachers from the state of Missouri and prefaced by Pastor Loeber in Altenburg, Perry Co., Mo. In order to enable the reader to gain a judgment of what to expect from the booklet, we share the following from the preface:

"Against well-meant or ill-meant judgments we must declare first of all:

First: God knows and our letters and testimonies below prove it that we did not seek our honor, not quarrel and discord, or start this dispute without necessity, but hesitated, warned and tolerated for such a long time and only finally did not resist any longer the urge of our conscience and the requests of many brethren to hand the whole matter over to the public. Secondly, we were especially forced to do so by the fact that Pastor Grabau and his like-minded brethren, together with 18 deputies of their congregations, in a public synodal report of 1845, bitterly attacked and insulted us on the part of our doctrine, our ministry and our life, and thus challenged us to answer publicly, which we postponed until the third year, during which time we repeatedly, but unfortunately! in vain, whether we could not settle the dispute between us and those pastors by a personal communication. Thirdly, we can assure you in advance that this dispute is not merely a matter of quarreling over words or indifferent matters, but of very sacred and important truths, the unadulterated preservation of which for the whole church, especially at this time, can only be of the most beneficial influence through God's grace.

Those articles of doctrine, however, which are mainly dealt with in this booklet, are in particular the article on the relationship of the preaching ministry to the congregation, on the calling to this ministry, on ordination, on the spiritual priesthood of all true Christians, on the spiritual freedom of the same, on the use of good church ordinances, etc."

The whole document consists of the following parts: Preface.

1. the pastoral letter of the pastor Grabau.
2. evaluation of the pastoral letter, which the author had asked us to do.
3. Pastor Grabau's supposed refutation of our above assessment.
4. a letter from pastor Grabau to pastor Brohm in New York, which belongs to the previous refutation.



5. our assessment of the foregoing rebuttal of pastor Grabau.
6. response of the Synod of Freistatt and Milwaukee to our previous assessment.
7. our response to the previous synodal letter.
- 8 Further futile attempts at a mutual understanding. Excerpt from the public synodal letter of our opponents, together with short evaluative remarks.

The booklet contains 101 pages in large octavo and is available for 25 cents in New York from Mr. H. Ludwig and in St. Louis from Mr. F. W. Barthel.

### ***Constitutional Amendments.***

*Resolved by the General Assembly of the State of Missouri, (two-thirds of each House concurring therein:)*

*Sec. 1. That hereafter the Judges of the Supreme court shall be elected by the qualified electors of the State, and each shall hold his office for the term of six years only, but may continue in office until his successor shall be elected and qualified; and if any vacancy shall happen in the office of any Judge of the Supreme court, by death, resignation, removal out of the State, or by any other disqualification, the Governor shall, upon being satisfied that a vacancy exists, issue a writ of election to fill such a vacancy, but every election to fill a vacancy shall be for the residue of the term only. The General Assembly shall provide by law for the election of said Judges by the qualified\* voters in the State, and in case of a tie, or a contested election between the candidates, the same shall be determined in the manner to be prescribed by law; and the General Assembly shall also provide for an election to fill any vacancy which shall occur at any time within twelve months preceding a general election for said Judges. The first general election for Supreme court Judges shall be on the first Monday in August, A. D. 1851, and on the first Monday in August every six years thereafter. If a vacancy shall occur in the office of a Supreme court Judge, less than twelve months before a general election for said Judges, such vacancy shall be filled by an appointment by the Governor, and the Judge so appointed shall hold his office only until the next general election for said Judges.*

*Sec. 2. The offices of the several Supreme court Judges shall be vacated on the first Monday in August, A. D. 1851, and all parts of the original constitution or of any amendment thereto, inconsistent with, or repugnant to this amendment, are hereby abolished.*

*A. M. ROBINSON, Speaker of the House of Representatives.*

*THOS. L. PRICE, President of the Senate*

*Resolved by the General Assembly of the State of Missouri, (two-thirds of each House concurring therein,) that the following be proposed as an amendment to the Constitution of this State:*

*Sec. 1. That so much of the thirteenth section of the fifth article of the constitution of this State, ratified at the present session of the General Assembly, as provides that the Governor shall nominate, and by and with the advice and consent of the Senate, appoint the Judges of the Circuit courts, and that each Judge of the circuit courts shall be appointed for the term of eight years, and that every appointment to fill a vacancy of such Judge, shall be for the residue of the term only, is hereby abolished; and hereafter each Judge of the Circuit courts shall be elected by the qualified electors of their respective circuits, and shall be elected for the term of six years, but may continue in office until his successor shall be elected and qualified; and if any vacancy shall happen in the office of any circuit Judge, by death, resignation, removal out of his circuit, or by any other disqualification, the Governor shall, upon being satisfied that a vacancy exists, issue a writ of election to fill such vacancy, provided that said vacancy shall happen at least six months before the next general election for said Judge; but if such vacancy shall happen within six months of the general election aforesaid, the Governor shall appoint a Judge for such circuit, but every such election or appointment to fill a vacancy shall be for the residue of the term only; and the General Assembly shall provide by law, for the election of said Judges, in their respective circuits, and in case of tie, or a contested election between the candidates, the same shall be determined in the manner to be prescribed by law; and the General Assembly shall provide by law for the election of said Judges in their respective circuits, to fill any vacancy which shall occur at any time, at least six months before a general election for said Judges. The first general election for circuit Judges shall be on the first Monday in August A. D. 1851, and on the first Monday in August every six years thereafter. No judicial circuit shall be altered or changed at any session of the General Assembly next preceding the general election for said Judges. The offices of the several circuit Judges shall be vacated on the first Monday in August, A. D. 1851.*

*A. M. ROBINSON, Speaker of the House of Representatives.*

*THOS. L. PRICE, President of the Senate.*

*Resolution to amend the Constitution in relation to the offices of Secretary of State, Attorney General, Auditor of Public Accounts, State Treasurer and Register of Lands.*

*Resolved by the two Houses of the General Assembly as follows:*

*Sec. 1. That the twenty-first section of the fourth article of the constitution of the State of Missouri be and the same is hereby abolished. Sec 2. There shall be a Secretary of State, who shall be elected by the qualified voters of this State, at such time, and in such manner as shall be provided by law. He shall hold his office for four years, unless sooner removed by an impeachment. He shall keep a register of the official acts of the Governor, and when necessary shall attest them, and he shall lay the same, together with all papers relating thereto, before either House of the General Assembly, whenever required so to do, and shall perform such other duties as may be enjoined on him by law.*

*Sec. 3. The eighteenth section of the 5th article of the constitution of the State of Missouri is hereby abolished.*

*Sec. 4. There shall be an Attorney General, who shall be elected by the qualified voters of this State at such times, and in such manner, as shall be provided by law. He shall remain in office four years, and shall perform such duties as shall be required of him by law.*

*Sec. 5. The twelfth section of the 4th article of the constitution of this State is hereby abolished.*

*Sec. 6. There shall be an Auditor of Public Accounts, who shall be elected by the qualified voters of this State, at such times, and in such manner, as shall be provided by law. He shall remain in office four years, and shall perform such duties, as shall be required of him by law. His office shall be kept at the seat of Government.*

*Sec. 7- The thirty-first section of the third article of the constitution of this State is hereby abolished.*

*Sec. 8- A State Treasurer shall be elected by the qualified voters of this State, at such times, and in such manner as shall be provided for by law, who shall continue in office for four years, and who shall keep his office at the seat of Government. No money shall be drawn from the Treasury but in consequence of appropriations made by law, and an accurate account of the receipts and expenditures of the public money shall annually be published.*

*Sec. 9. There shall be a Register of Lands, elected by the qualified voters of this State, at such time, and in such manner as shall be provided by law. He shall hold his office for four years, shall keep his office at the seat of Government, and shall perform such duties as shall be required of him by law.*

*A. M. ROBINSON,*

*Speaker of the House of Representatives.*

*THOS. L. PRICE, President of the Senate.*

*Resolved by the General Assembly of the State of Missouri, (two thirds of each House concurring therein) that the following be proposed as an amendment to the constitution of this State.*

*Sec. 1. That the boundary of this State be altered and extended as to include all that tract of country lying west of the present boundary of this State, so that the same shall be bounded as follows, viz: beginning at the south west corner of the State; thence west to the middle of the main channel of the Grand river; thence up the same to the mouth of the Neosho river; thence up in the middle of the main channel of the same, to the northern boundary of the Quapaw land; thence east along said boundary to the present State line, or to include so much of said boundary as Congress may assent to.*

*A. M. ROBINSON, Speaker of the House of Representatives.*

*THOS. L. PRICE, President of the Senate.*

MISSOURI:

OFFICE OF SECRETARY OF STATE.

I, Falkland H. Martin, Secretary of State of the State of Missouri, do certify that the foregoing proposed amendments to the Constitution of the State of Missouri, passed by the fifteenth General Assembly of the State of Missouri, are true copies of the original rolls now on file in this office.

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the seal of said office. Done at the City of Jefferson, this twentyfourth day of March, A. D. 1849.

FALKLAND H. MARTIN,

Secretary of State.

**The** undersigned congregation has recently received, through the Christian charity of one of its members, a bell cast by Mr. H. W. Rinker in Chicago. This bell has turned out so excellently in every respect that we consider ourselves obliged to acknowledge this publicly and to recommend Mr. Rinker's work to other congregations.

Schaumburg, Cook Co, Ill, March 15, 1849.

The Lutheran St. Peter's parish U. A. Conf. there.

---

In the expedition of the Lutheran are now available:

vr. Luther's Home Postilion, New York Edition, bound in leather \$2.00.

Kirchen-Gesangbuch für ev.-luth. Gemeinden, welchem in der 4ten Auflage auch die Sonn- und Festtäglichen Perikopen nebst der Beschreibung der Zerstörung Jerusalems beigefügt sind, verlegt von der hiesigen ev.-luth. Gemeinde U. A. C. In gepresstem Kalbleder geb. d. Stück 75 Cts.

1 dozen H8.00 - against Baar- 100 pieces H62.50 Z payment.

A B C book, New York edition, the piece 10 Cts, by the dozen \$1.00.

Or. Luther's Small Catechism, at the same prices.

---

The pressure from the

Spruchbuch zum kleinen Katechismus Lutheri. Commissioned by the Missouri Synod 2c. compiled by Bro. Wyneken, pastor at the Second German Lutheran Church in Baltimore, 112 pp. in 12th, is finished and available from the author ras dozen at \$1.80.

In next Num. we intend to give a recorded advertisement of this booklet. D. R.

---

**The German Evangelical Lutheran Synod of Missouri, Ohio, and other states will** hold its next sessions at Fort Wayne, J n v., from Wednesday after Trinity, June 6 to 16 of this year.

---

**Get**

for the Synodal Missionary Fund:

\$1.00 by Mr. k. Detzer and some members of his  
Parish. H6.77Z of parishioners in St. LouiS.

**Paid.**

The 3rd year Mr. Samuel Koch.

Den 4. Jahrg. Hr. k- F. A. Hofman.

The 5th year HH. H. Albach, Brandt, I. Beißwänger, W. Bohde, G. Ebert, Andr. Fischer, Wich. Hilskötter, Ad. Haynel, P. Henkel, Aug. Hellwig, 1^ Hofmann, Hattstädt (2 Er.), I Jmwalde, D. Katenkamp, Fr. Kleppisch, Samuel Koch, Ernst Kuhlmann, Fr. LouiS, H. Schneider, Phil. Süffel, Ant. Wischmeier, Henn. Wachen, Jakob Weber.

---

Printed by Arthur Olshausen, publisher of the Un,riger des Westen".

**Vol. 5. St. Louis, Mo., May 1, 1849, No. 18.**

(Submitted by Prof. Wolter.)

**Self-contradiction in the Baltimore Catholic Church newspaper.**

From two consecutive numbers of the Baltimore Catholic Church newspaper, we take the following two passages word for word:

1. from No. 43 of this year, page 346:

"The Bible, and especially the New Testament, is not only the most excellent book of instruction and edification for people who strive for truth and holiness of will, for peace of God and conscience; It is at the same time the most faithful and sympathetic book of consolation and warning, which draws the attention of prudent Christians eager for salvation to the signs of the times, warns them against all the dangers and temptations, and opposes them to the sufferings of the time, against which all who love the Lord and are devoted to him with unshakable fidelity of will, The Word of God comforts and strengthens them and keeps them in the comforting certainty that the Lord guides the course of world events through His omniscience and omniscience and, intervening with goodness and omnipotence at the right time, sets the goal and measure when evil has the upper hand and threatens to destroy everything. But then the Word of God is for all believers at the same time a workshop of the Holy Spirit, the most glorious arsenal of God, from which the contending Christian should take arms and weapons to beat his raging enemies out of the field. Before all other weapons, St. Paul recommends Ephesians 6:16, the shield of faith, with which Christians are to catch the fiery arrows of Satan, shot by the unbelief that has placed itself on the doctrinal chair, and itself sharpened and poisoned by Christian teachers. - Then they are to take, verse 17, the helmet of salvation and the sword of the Spirit, which is the Word of God, whose strengthening and conquering power is not only perfectly proven and tested against all temptations and temptations of the devil, the world and the flesh, but also the mind of the first believers.

Christian heroes of faith and witnesses of blood, under the cruelest tortures and torments of their executioners and murderers, rose above themselves and all that is transitory, and filled them with the most joyful hope, with the certainty of eternal life."

2 From No. 44 of this year, page 354:

"Among and beside those sad efforts to weaken and gradually destroy the reputation of the Bible, the Bible rage of our days, which has become the prevailing fashion of the time and is spreading like an epidemic over the whole earth, is a phenomenon that one could not believe if one did not look at it with one's eyes. The most shamefully maltreated Bible, which was left only as a common schoolbook of some value and hardly as much value as Herodotus, Homer and other pagan writings, is hurled like the meanest junk goods by bales and pennies into the world and among the inhabitants of the earth, so that even this hurling by bales may not fail to depreciate the value of the goods that those hopeless scholarly attempts might have left. Millions are spent on this waste of the Bible, while hundreds and thousands of naked starving human children can be looked at cold-bloodedly around them! While the most learned men, with the most earnest countenance, rack their brains to investigate the meaning of the sacred document written in dead old languages, and in this strenuous pursuit proclaim to the world in quartos and folios their divergent and daily varying results of research, without becoming one with each other and with themselves, they stubbornly insist on putting into the hands of the people the old book, written in long extinct languages, existing only of many divergent copies and translations, without the very slightest explanation of expressions and passages difficult to understand." - —

\* \* \*

One can hardly believe one's eyes when one encounters these two statements, which so blatantly contradict each other, in one and the same paper and, what is more, in two papers that immediately follow each other. For as much truth and edification the former contains, as ungodly and detestable is the latter. Both, however, once again provide the sad proof that at least the vocal leaders of the Roman church, not out of complete ignorance of the truth, but against their better knowledge and conscience, hostile and try to eradicate the obvious and well-conscious truth out of pure godlessness.

We would not need to add even one word to prove this assertion, for even the dumbest eye recognizes the obvious contradiction in the two articles cited, as when, for example, No. 43 states: "the Bible, and especially the New Testament, is not only the most excellent teaching and edifying book for people who strive for truth

and holiness of will according to God and conscience. 43: "The Bible, and especially the New Testament, is not only the most excellent teaching and edification book for people who strive for truth and holiness of will, for peace of God and conscience," etc., or: "The Word of God is a workshop of the Holy Spirit for all believers," etc., etc. - I say, even the dumbest eye recognizes the cutting contradiction of these words with what one reads in No. 44, where, for example, the distribution of the Bible among the inhabitants of the earth is called a waste of the Bible, whereby the value of the goods is depreciated; or where the Holy Scriptures are called: "an old book, written in languages long since extinct, existing only from copies and translations that differ in many ways, which is given into the hands of the people without the slightest explanation of passages and expressions that are difficult to understand. - I mean, one can grasp it with one's hands how far the respect for the Bible goes with the papists, even if they use such beautiful expressions for it. Nevertheless, we want to point out in a few words the rotten reason from which this absurdity arises, that the Catholic church newspaper, on the one hand, puts the Bible in the hands of the people.

The reason for this is actually only one, namely the arrogance planted in man by the devil and nicely cultivated by the papists. The reason for this is actually only one, namely the arrogance planted in man by the devil and nicely cultivated by the papists. In the Roman church, however, this arrogance manifests itself in two particular forms: a. in the misjudgment of the atrocious and thorough corruption of human nature and in the overestimation of the natural powers in man; b. in the lust for power.

a.) It is known that the Roman church, against the most explicit and clearest passages of the holy scripture (e.g. Gen. 8, 21. Rom. 3, 10-18. Ephes. 2,1-3. and so on.), even against the testimony of such church fathers and conciliar decisions, which the papists themselves do not dare to reject, they nevertheless maintain that man in his present fallen state still has some good powers and the ability to prepare himself by his own efforts for the grace of God and to take hold of the grace offered. From this false reason they come to the equally false, even ungodly conclusion that some people are more worthy of God's grace, others less. As if all men were not equally worthless before God and all without exception worthy of hellish damnation, as if any man were worthy of the unspeakably precious gift of God's word!- If the papists were right in the godless assertion that man had still retained natural good powers after the Fall, with which he could prepare himself for God's grace and turn to it, the conclusion could still be heard to some extent: He who does not use these remaining good powers is also not worthy to attain the means of grace of the Word of God. But now it is true that there is no trace of healthy divine power left in any human being, that all are dead in transgression and sins, that they have all gone astray and become unfit (Rom. 3.), that it is true of every human being without exception Is. 1, 5. ff.: "The whole head is sick, the whole heart is painted. From the sole of his foot to the top of his head there is nothing healthy in him, but wounds and welts and boils, which have not been healed, nor bandaged, nor soothed with oil." If it were therefore an insult to the word of God, a waste of it, and a diminution of its value, to bring it near to men in every possible way, even to men who ask nothing of it, but despise it; God would have been the first to be guilty of this wasteful and disdainful use of his word, for he gave it to the godless world, which truly did not ask him for it, but on top of that despises and hates it; indeed, it is so fundamentally corrupt that no man could and would accept God's word, if the word itself did not have the power to overcome the hostile resistance of the natural man.

and to transform enmity into holy desire and worship. The word has this power (Rom. 1, 16. Hebr. 4, 12. 1 Cor. 1, 18. Job. 6, 63. etc.) and never loses it, because the power is from God, even if millions of people, out of a stubbornness and rebelliousness that is even greater than the natural hostility against the word, block and close themselves against it. Therefore, it is ungodly to say that by spreading the Holy Scriptures, they are dishonored and degraded in value. This is as if a physician who has a delicious remedy for a disease should not give it to all those afflicted with that disease, but only to a few, perhaps especially rich ones, so that the medicine may remain in price, while as many others may be in need of it and perish without it as wish to do so. Who would not consider this ungodly? But this is how the Roman priests want it done with the Holy Scripture. The richer people, i.e. those who imagine that they are richer in piety and righteousness than the others, should be given the Bible, but the gross, obvious sinners, who need it most, should not be given it. Well, let us suppose, as the Roman Church teaches, that some people are not so completely corrupted by sin as others; how, then, should one not come to the aid of the sickest first, and thus possibly bring the Holy Scriptures first to those who are most severely afflicted? Here the papists will perhaps say: Yes, but it would be bad to give precious medicine to a sick person who does not take it, but pours it away. - But nothing can be thrown away from the word of God, as from other medicines; it becomes neither less nor more, whether millions of people accept it or throw it away, and no one is deprived of anything because it is given to others. It is an eternally rich, bubbling source of life that can never be exhausted, never diminished, whether many or few draw from it. Therefore it is certain that if the papists are zealous against the spreading of the Bible, it is because they are Pelagian heretics, i.e. people who claim that human nature is not completely corrupted by sin, but is still able to do something good by its own efforts.

b.) The other form in which the arrogance of the papists, especially of the priests, shows itself, is the lust for power, and this, of course, also drives them very naturally to hostility against the spreading of the Bible. For since the Holy Scripture clearly shows the truth of salvation to everyone who wants to be guided, it is to be expected that the more the Bible comes to the people, the more it will become apparent that the papist priests

teach all kinds of things that do not serve salvation at all, but only to strengthen the rule of the priests. and to keep the souls of Christians imprisoned in false worship. That is why the papist priests praise the holy scripture, because they have their advantage in it and should not say it outright for the sake of the people, that they basically do not ask anything about it, but only love their own invented statutes, which fatten their belly, fill their pocket and bring honor to the people; that is why, I say, they praise the holy scripture on the one hand, but on the other hand they quickly attach to it such an insult again, that everyone should think: If the Bible, as the priests say, "is a book written in languages long since extinct, existing only in copies and translations that differ in many ways," I have little desire to bother myself with it, and would gain little from it, for I am not one of the learned. Such thoughts are just right for the papist priests, they want to make everyone think: the Bible is an excellent book, is God's word and truth for salvation, but for me it is too high, I cannot and do not know how to use it, therefore I want to stick to what the priests, the learned people, say, they must know it. So it happens that people look the priests in the mouth (that would be right), but not at the same time in the Bible and do not investigate whether it is also true as the priest says. Then the priests have won the game, because now they can speak lies as much as they want and serves their purpose, the people always think it is God's word and serves salvation; so they are deceived, become servants of men and if God does not do something special for them, Satan's prisoners.

But let someone say whether this is not blaspheming and dishonoring God's word, thus disgracefully denigrating the Bible and making it rumored as if no man could understand it, unless he has eaten scholarship with spoons and is familiar with the ancient languages as with his mother tongue? Is it not an outrageous insult to the Holy Spirit to refer to the Scriptures inspired by Him in such terms as the Catholic church newspaper does? Why did the Holy Spirit not have it written in such a way that everyone could understand it? Has He not been able to do this or has He not wanted to? Then He is not the Holy Spirit, but probably something else entirely. - But the thing is that no man, be he the most learned or the least learned, understands even a little of the Word of God out of his own ability and vain cleverness; for the natural man hears nothing of the Spirit of God, it is foolishness to him and cannot recognize it, 1 Cor. 2:14.

passes through the heart and enlightens man with its indwelling divine light. Therefore David says in Psalm 19:9, "The commandments of the Lord are clear and enlighten the eyes," and Psalm 119:105, "Your word is a lamp to my feet and a light to my path"; and Solomon in Proverbs 6:23, "The commandment is a lamp and the law a light. This is why a venerable old church father compared the Word of God to a brook through which a lamb can wade and an elephant swim, i.e. it is not too deep for the most simple not to drink the truth of salvation from it, and again too deep for the most learned not to reach the bottom.

But let us again assume that the Bible is, as the papist priests pretend, "an old book, written in long extinct languages, existing only from many different copies and translations", so one should wonder why the Catholic church newspaper praises this old book so much. How can this book, which is said to exist only in many different copies and translations, be the most excellent book of teaching and edification for people? How can it be the most faithful and compassionate book of consolation and warning? How can the contending Christian take from it his weapons and arms? Is it not utter nonsense to claim this about a book which, according to the papists, is so little comprehensible and not even reliable?

But if we ask further: Who are the few who know how to fast and interpret the word of Scripture correctly, the answer is: the papist priests, the pope at the head. Now, we will leave undiscussed for this time how they can prove that they have the right understanding of the Bible and that they alone have it; but we will also admit this for now; but then we ask you, dear priests: why are you not so compassionate and make a translation of this book that everyone can understand? you could accompany the dark passages with explanations. Why don't you make a correct, faithful, understandable translation, then the matter would be helped at once; for if you are the infallible interpreters of the Holy Scriptures, then you must also be able to translate them correctly and understandably, especially if the pope wanted to help you, whose office it is much more proper to promote the knowledge of the Word of God than to have his slipper kissed.- If you then had such a translation, then nothing would stand in the way of your holy zeal for the salvation of the souls of men, that you would not give your great riches, which are now being consumed by day thieves in monasteries, at least in part, to have Bibles printed and distributed among the people? But I will tell you, dear reader, where there are still knots. If the papists would do so,

as just stated, and a correct, understandable Bible would really come from them to their own people, then it would be the end of their priestly rule, then they could no longer play under the little hat, then the cats could no longer manse in the dark. That is why it is not possible. - But if a Bible were to come out from them that did not faithfully reflect the actual meaning of the Word of God, but was unclear and falsified, then they would soon be rapped on the knuckles and their knavery would be proven, so that they would only have shame and disgrace from their work. That is why this is not possible, and so it is not possible at all that the papist priests should take care of the spreading of the Bible, but they must rather take action against those who, without asking the pope and all his priestly tail, spread the Bible out of their own impulse, because this can be a danger for their priestly rule, especially if they succeed in making the Bible accepted among the Catholic people themselves.

By the way, it should be said that if some people participate in the spreading of the Bible out of mere fashion or other dishonest intentions, they will suffer the damage of their dishonesty, but the spreading of the Bible will still receive its blessing and the word of the apostle Paul Philippians will be applied. 1, 18: "That Christ only may be preached in all ways, whether by chance or by right, I rejoice in it, and will also rejoice.

(Sent in by Pastor Keyl)

### **The original order of worship in the German churches of the Lutheran confession.**

(Continued.)

#### **3) The individual services and acts of worship.**

The Hanpt service. In the Lutheran church, a service became the main service by being connected with the celebration of Holy Communion; in the Reformed church, on the other hand, one service was elevated above the other only by the fact that no work was done on its day, while the other services took place on work days; the communion service was held every three to five weeks, except on the three high feasts; according to some church ordinances, in towns every month, in villages every two months.

Already in the earliest Christian times, the main service was held in such a way that, under songs and prayers, first an epistle was read, then a gospel, and after the explanation of the latter, Holy Communion was

celebrated. This order has therefore been retained by almost all Lutheran church orders, which also agree with the old church that a main service is not complete without the celebration of the Lord's Supper.

In order to ensure that the congregation is always hungry and thirsty for the sacrament, all purely Lutheran agendas arrange the service in such a way that the celebration of communion forms a major part of it, which is why they usually refer to the entire main service by its old name "Mass"; however, they do not make it a law that the celebration of communion must take place without fail, but they also make provisions for the case when no communicants are present; One of these is that at the end of the sermon, the pastor should read an admonition to the congregation for not partaking of the sacrament, for the questionable causes, as well as for the threatening dangers of this omission, whereby the church, as the still existing forms show, proceeded so carefully that it awakened the indolent and yet did not shrink from the weak in faith.

Although the Lutheran Church prescribed the celebration of the Lord's Supper only at the main Sunday and festival services and before the assembled congregation, it also allowed individuals who had a particularly urgent need for the sacrament to be administered at one of the weekly services, but always in public, i.e. at the altar and with singing; only the sick and weak were allowed to receive communion in the home.

On Sundays and feast days, matins were held early before the main service, in cities with readings from the Bible and sermons about it, but in the countryside with readings from biblical summaries instead of sermons.

Vespers on Sundays and feast days, now usually called the afternoon service according to the procedures of the Reformed and Uniate Churches, was intended in places for the epistle sermon, otherwise also and especially in the countryside for the catechism sermon, which was always connected with the catechism prayer.

The Sunday vespers, in which, according to most church orders, the sermon also took place and then, as its actual object, confession and absolution, preceded the main Sunday service, in which communion was held, as the preparation. All older Lutheran church orders prescribe the retention of private confession and private absolution, and if some southern German ones, with which the second Pomeranian one of 1563 also agrees, allow the parish priests to read the general confession after the usual exhortation to confession, then absolution had to be given to each individual with the laying on of hands as the main item for which confession takes place.

The weekly sermons, which were primarily intended for the interpretation of entire books of the Holy Scriptures, were held on the other days of the week, depending on the number of preachers. There were times when, for example, in Nuremberg from Sunday to Saturday 32 sermons could be heard, in Magdeburg 50; at the



country, such a sermon took place at least once a week.

According to all Lutheran church ordinances, the act of baptism belongs in the house of the Lord and may be performed in a private house only for special reasons; for the most part, in accordance with the entire former church, it was performed outside the aforementioned church services. This also applies to the public confirmation of baptism administered by a Christian in an emergency, for which the form to be used is prescribed in many agendas.

With regard to the act of confirmation, only in some older agendas are there some very different instructions; according to the Pomeranian one, originally written by Dr. Bugenhagen in 1535, it was held in towns on a weekday, in the villages on a Sunday. After the preceding sermon and after the singing of the hymn: Komm, Heil'ger Geist, etc., the preacher stepped in front of the altar and had the confirmands stand on either side of it; this was followed by a prescribed exhortation to the children, which concluded with three questions, to which the former answered unanimously with: Yes, Amen. Then the children knelt at the altar, while an exhortation was addressed to the congregation, the holy Our Father was prayed, and another special prayer was said for the children. Finally, the priest said the church blessing over each individual child or, if the number was large, over several at the same time, but in such a way that each child's hand had to be laid on the altar. The whole thing was concluded with the hymn: Alone to God in the highest be honor, or: God be gracious to us.

The wedding ceremonies were usually held after three bids, sometimes also with well-known persons under certain circumstances before the same, but never differently than in the church, either on Sundays after the Vespers or on a weekday. The wedding sermons, which later became more and more frequent, were delivered from the pulpit, after which the wedding ceremony was performed at the altar according to the form.

According to some Lutheran church ordinances, the church service for women in six weeks of pregnancy was also held on a Sunday or weekday, after prior announcement; for this, as well as for the public blessing in front of the altar, forms are required.

The funeral ceremonies were generally held like this: At the grave, while the corpse was being lowered into the ground, a song was sung, e.g.: Mit Fried und Freud 2c. 2c. Then the preacher read a biblical lection, e.g. from John 11:20-27, 1 Corinthians 15, 1 Thessalonians 4:13-18, followed by a short exhortation, and concluded with a collecte and benediction. Special funeral sermons were in the first time of the Lutheran church mostly only used at the

Funerals of officials, preachers, etc. held.

According to most church ordinances, the ordination of preachers was held on a Sunday or weekday before the assembled congregation, namely after a preceding sermon on the holy office of preaching at the altar in the presence of some ministers of the divine word, and then the ordained person was given Holy Communion.

The introduction or induction of ordained preachers before the assembled congregation was performed in a similar manner, with the exception of communion; the excellent form for this in the Pomeranian Agende deserves to be more generally known. 4) The ecclesiastical chant and the hymn.

It is certain that many individual components of public worship date back to apostolic times, and that all the basic forms of it, e.g. the litany or the general church prayer, and the like, can already be found in the earliest church. The Oriental or Greek church traces the institution of its worship back to the apostle Jacob. The difference between this and the later arrangement of the service consists especially in the fact that in the entire ancient Greek church only psalms and hymns are found in place of the church song; nevertheless, the congregation is in constant activity, since everything, e.g. the litany, consists of alternating conversations between it and the ministers of the Word. In the ancient Greek church, furthermore, neither melody nor figurative music was in use, but only recitative singing similar to psalms; and finally, the arrangement of the service is almost always one and the same throughout the entire church year.

The occidental or Latin church took its divine service from the Greek church, developed it in its own way, and completed it by the introduction of chant and church music; in particular, Ambrose introduced chorales in the 4th century instead of recitative, for example: Nun kommt der Heiden Heiland (Now comes the Savior of the Gentiles); in particular, Gregory the Great in the 6th century rendered great services to hymnody and church music, but the closer to the time of the Reformation, the more both were corrupted by secularization and

artificiality. After these transformations, not only did the whole of the service become far shorter and more rounded, but the individual forms also received a richer and more crowded setting. Everything that belonged to the minister of the church, e.g., the collects and the like, was no longer read since Gregory the Great, but was sung in Latin in recitative form; everything, on the other hand, that belonged to the congregation was written in chorale form, and this difference between the collegiate chant of the pastor and the chorale of the congregation was not only a matter of the church, but also a matter of the church itself.

Choral singing of the congregation has survived to our time.

Dr. Luther now found a way of public worship which, besides earlier wholesome customs, also contained many abuses, but he did not deal with it as the Swiss reformers (?), who declared themselves against the existing institution without further ado, but he used all diligence to examine what existed and to retain what was good; thus the Lutheran main service retains all the pure pieces of the papal mass, which originated from ancient Christian times, but there is nothing in it of such pieces as were downright contrary to Scripture, e.g. the *offertory* or the sacrificial chant; thus also the Lutheran church retains many individual forms, e.g. of collects, prefaces, and the chanting of the sacrifice. The Lutheran church also retains many individual forms, e.g., of collections, prefaces, and the like, but has easily done away with everything that was tainted with saint service and other papal abominations, and although it has always retained the main purpose of the service, namely, that the congregation be instructed in the word of God, it has nevertheless retained many uses that are not contrary to this word, e.g., the altar in place of the altar. For example, the altar, instead of which the Reformed have only a communion table; the custom that the minister of the church turns toward the altar during the prayers; the official dress of the preachers; the sign of the cross, crucifix, genuflection, folding of the hands, altar lights, etc. The better arrangement of the service, however, now required an immense amount of work, because according to the main intention of the service, to instruct the congregation from God's word, everything had to be done in German; therefore, the existing pure forms had to be translated from Latin, the content of many had to be completed, and the stock thus gained had to be increased, since many old things had to be thrown away and many new things, necessary for the right teaching, had to be used.

Since the Lutheran church also wanted to make the congregation active, it needed the church hymn, in which, however, for lack of what was already available, it was compelled to lend a hand itself. Finally, it was not only necessary to integrate what had been produced in this way into the church service, but also to practice it in the congregations; we still have to survey the course of this work in general. - The people still had a great reverence for the old church singing of the clergy and the choirs, and it was therefore not advisable to proceed stormily against it, as Carlstadt and then the Reformed Church did. Rather, for good reasons, Dr. Luther was interested in allowing this church singing in Latin to continue at least until corresponding German pieces were provided; in addition, there was the necessity of composing German hymns for the congregations, which Dr. Luther not only urgently encouraged others to do, but also proved his mastery of it himself.

With regard to the musical aspects, Dr. Luther retained

Gregory the Great's institution that the ministers of the church should sing everything that was their duty at the altar, including the pericopes, and that the congregations should respond by singing, the former not because the well-sung word is still intelligible in larger churches, The first is not because the well-sung word is more comprehensible in larger churches than the spoken word, for this reason would not be applicable in most village churches, but rather because in this way the congregation is enabled to pray along with the slowly sung prayers, which is not possible with a mere reading.

As far as the alternate singing is concerned, we find in the Lutheran agendas a multiple participation of the congregation, so that either the pastor intones and the whole congregation, led by the choir, responds, or that the cantor or the choir or a choirboy intones and the whole congregation responds, or that the congregation, divided into two halves, intones and responds to each other.

But what was completely new and peculiar in the Lutheran church was the church song; the only thing that the Christian people had before the Reformation were German songs about the Ten Commandments, faith and Our Father, which were sung only outside the church; this also applies to other songs, e.g., "So holy is the day" (from the 12th century); in the church, the German people had nothing but the Kyrie eleison for centuries. It was not until the Lutheran Church that the hymn was fully developed and placed in its proper place, although in its first two centuries it decidedly preferred the doctrinal and confessional hymns, e.g. "Es ist das Heil uns kommen her" (Salvation has come to us), to those that expressed more the feelings of individual Christians. Indeed, the Lutheran church so highly honored the most excellent of those songs, such as "Ein Kindelein so löblich," that it often ordered them to be preached at appropriate church times in the catechism sermons.

With the hymns, the melodies of the same, in which a certain basic tone prevails, have also arisen, only one may of course not consider our present-day chorale singing to be completely consistent with that of the old Lutheran church, because the old melodies have been often corrupted by the falsely famous art of the chorale books and especially the older church did not know the setting off in the song at the end of the stanzas, which often destroys all sense of the words, but it has the resting points at the comma, dotum etc., etc., etc., etc., etc., etc., etc. etc.

The work required to train the congregations in responding and in other hymns in general, as well as in learning the content and melody of the hymns, was extremely extensive and arduous, and was greatly increased by the fact that the mass of the people could not read.

The songs were intended only for the use of the pastors and sextons, who had to sing them to the congregations during the services until they were able to sing along. Therefore, it was necessary to be very sparing with the number of songs; thus, the first hymnal published by Dr. Luther contains only eight songs. Luther, published in 1524, contains only eight hymns, the one that appeared shortly before his death 129, and this is approximately the supply that was in use in the church according to the church ordinances until about the year 1650; For these and other reasons, one tried to prevent the intrusion of many new songs, one also insisted that the songs were always sung in their entirety, and only the Strasbourg church order permitted the breaking off of them; admittedly, they had not yet grown to such a considerable number of verses as later.

(To be continued.)

### Three pairs and one.

You have two ears and one mouth;  
Do you want to lament it?  
You shall hear many things, and -  
Say little on it.

You have two eyes and one mouth;  
Make it your own!  
Many a thing shalt thou see, and -  
Keeping some things quiet.

You have two hands and one mouth;  
Learn it measure I  
Two are there to work, and -  
One to eat.

Sartorius' mirror of life.

### "Hübner's Biblical Histories."

Edited by C. G. Weyl, preacher in Baltimore.

We considered it our duty to warn our readers in the 12th number of this journal about this book, whose title is already a lie and whose content is full of blasphemies. To bring the publisher of this book, Mr. Weyl, to recognition and admission of his grave sin through this well-motivated warning, could not have occurred to us, since we have come to know the man's character only too well. From this side we rather suspected something quite different, and what we suspected has happened, and even more. We have shown, as readers will remember, that Mr. Weyl has not, as he had expressly promised when asked to support the work, reissued the Hübner "in its old unchanged form and essence", but has delivered a book that has nothing in common with the old Hübner, except that it bears the name of Hübner (thus, of course, also this only deceptively) on the forehead. We expressed the good hope that Mr. W. might not have announced the book out of malice, but out of ignorance as Hübner's work in form and essence not only in the most definite way, but also as such afterwards. We could not believe that a human being (let alone a person who a Christian and servant of the church) could be so ashamed as to play a deception of which he knows in advance that it must be revealed. What did Mr. Weyl first answer about this point to justify himself? - It is hardly believable, and yet it is so: Mr. W. admitted that he did not reprint all of Hübner out of ignorance, but with full awareness of his promise; partly because a copy of the old Hübner could not be found (?), partly because it "might be unseemly for the present age and perhaps also too one-sidedly ecclesiastical". \*) That he had first promised it was "an innocent mistake". He had wanted to publish "a textbook for all Christian constitutions and not a stiff Lutheran one", because he "progressed with the times". - We confess that we did not expect such an answer, not even from Mr. Weyl. Hereby, he has put his actual character in a light in which we have not yet seen and regarded him. The word of God, of course, which reveals all the hidden depths of the human heart (Ebr. 4,12.13.), has already drawn such characters; just read Is. 3, 9. 1 Tim. 4, 2. We cannot just say: "God have mercy on all listeners who have such teachers!" We must also add: whoever lets himself be led by such men, after he has read such self-justifications from them, is worth nothing better.

However, in the 12th number of our journal we had not only reprimanded Mr. W. had shamefully broken his word to deliver the old Hübner, but also proved with literal excerpts from the book that it was a book written in a rationalistic spirit, full of empty virtue talk denying Christ's only beatific merit and 'full of blasphemies against Christ, full, that is, of speeches by which Christ's true divinity is blasphemously approached. What does Mr. Weyl do? The man with his evil conscience does not even attempt to justify the worst passages that we have cited as proofs, but, passing them over with silence, he only seeks to justify those that he hopes will be swallowed by his audience, which is unfamiliar with pure doctrine. Then he cites for his book the approving testimonies of two men who are supposed to be generally recognized as orthodox, namely that of Pastor Fr. Stohlmann of New York and one of the same kind by the preacher Rauschenbusch, already known to our readers. Hereupon we have only this to remark, that the mentioned gentlemen, and if they are recognized still so

From this second reason, one can see that the first, the lack of a copy of the old true Hübner, was not the actual reason with Mr. W.; for if Mr. W. had been able to get hold of an original edition, he would still not have reissued it for the sake of the second, third and fourth reason.

pure in doctrine, by their testimony can never again turn darkness into light, moralizing gibberish into faith language, blasphemies into praise of Christ; that by their testimony they have therefore not saved the honor of the new Weyl's Huebner, thoroughly saturated with the poison of false faith, but have thereby alone exhibited to themselves a public lamentable testimony of their apostasy from the pure biblical faith and their low zeal for the honor of their highly praised Savior, and have burdened themselves with the former heavy responsibility of all the unspeakable damage which Weyl's Huebner will and must do in many thousands of young innocent hearts. Let them continue to accuse us of unkindness and heresy; this will not prevent us, in accordance with our profession as editors of a public journal, to publicly punish all ungodly conduct that is publicly practiced by those who want to sail under the flag of our Lutheran name, and to call it by its true name and to warn everyone against it (cf. Ephes. 5, 11. 3 Mos. 19,17. Is. 5, 20. 56,10.11.); This will not prevent us from sparing any man, especially when the honor of him who is the true God and the eternal life is attacked, and in whose name all the knees of those in heaven and on earth and under the earth should bow, and if that is attributed to the works and virtue of man, which is only due to the merit of him who shed his precious blood of God as a propitiation for our sin, and not for ours alone, but for the whole world, on the trunk of the holy Creuz. God only grant us a heart that is continually inflamed and cannot refrain from being jealous when the heart of our beatific doctrine, the doctrine of justification through faith alone in the God-Man Jesus Christ by grace without works, is attacked. To be reviled in this way is an honor for us, of which, God knows, we do not consider ourselves worthy, since we have already brought so much shame to our Savior.

By the way, we cannot leave unmentioned that in a following number of Weyl's "Kirchenbote", Preacher Rauschenbusch gave the explanation that he was "unhappy that his private letter addressed to Mr. Weyl had been published, and that he had neither wanted to give a verdict on that book, nor did he want to give one at all". \*)

Finally, we note that, praise God! it is by no means the "Lutheran" alone, as Mr. Weyl would have his readers believe, who here in Germany considers the new Hübner to be a ratio

\*) The father of Mr. Preacher Rauschenbusch is namely the author of the s. g. Hübner published by Mr. Weyl. The same was done by a contributor to the "Reformirte Kirchenzeitung" in Chambersburg in one of the last issues of the same.

We have now done our part. Whoever, in spite of the testimony received several times, still wants to poison the youth with the false teaching of the book, sprinkled with the sugar of pious speech, let him do so at his own risk and responsibility. If some are still so weak in knowledge and in the ability to test and distinguish between spirits that they think there are not so many errors in it as we would like to find in it, consider: "A little leaven leavens the whole dough" (Gal. 5:9), a little poison is also deadly. Just as he would not give his children bread to eat if there were even a grain of arsenic in it, because he would not want to murder his child physically, so we should not give our little ones spiritual food if there were even one false doctrine in it, lest we become murderers of their souls. He, the good shepherd, graciously takes care of his lambs himself and governs the hearts of all those to whom he has entrusted them for pasture, only to water them with the pure milk of the sweet beatific gospel (1 Pet. 2,2.), and then crowns their laborious work with the glorious success that a believing generation grows up again in this glorious land of ecclesiastical freedom.

"A public lie is not worthy of a response," Luther writes in the Great Confession.

"What concerns all (in the Church) must be done with the consent of all." Leo.

### **How necessary it is to fight against those who falsify the doctrine of the holy sacraments or any other article of the faith.**

(From Luther's sermon on the Christian armor on Ephes. 6, 10. ff.: "We do not have to fight with flesh and blood" 2c. From the year 1532. works. Hall.

Ed. IX, 454. ff.)

We do not fight against them (the false teachers) as against flesh and blood, but against the wicked devil, who fights against us through them, and attacks us not in a fleshly or bodily way, but our faith, the dear Word, baptism, sacrament, and all articles of faith, which are neither given nor founded by flesh and blood, nor do

they belong to this earthly regime. Therefore we do not fight against them to take away their body, goods or anything else, or to save ours against them; but to keep our doctrine and faith, Christ and God, and for this purpose to cut them off from the devil and win them, and to conquer eternal life, of which the world knows nothing. The good is so great that no man's heart can comprehend it, and is not to be regarded as so small, as the world does, and some unintelligent spirits suppose, deceived by the devil, above the Sacrament or

Another error: "Let us not quarrel so hard over one article, 2c. and break up Christian love over it, nor give one another over it to the devil: but, though we err in one small thing, as we are otherwise one in others, let us give way and let go a little, and yet keep brotherly and Christian unity or fellowship. No, dear man, I do not want peace and unity, for that would mean losing God's word, for that would mean losing eternal life and everything. Here it is not a matter of giving way, nor of conceding anything, for your sake or for the sake of some people, but all things must give way to the word, whether it be enemy or friend. For it is not given for the sake of outward or worldly unity and peace, but for the sake of eternal life. The word or the doctrine is to make Christian unity or fellowship; where the one is equal and united, the other will well follow; where not, there remains no unity. Therefore tell me of no love nor friendship, where one wants to break off from the word or faith; for it is not said that love, but the word brings eternal life, God's grace and all heavenly treasures.

This we will gladly do, that we may keep outward peace with them, as we must do in the world with everyone, even with the worst enemies; that go their way in this life and worldly being, about which we have nothing to fight; but for the sake of doctrine and Christian fellowship we will have nothing to do with them, nor consider them brethren, but enemies, because they knowingly persist in their error; and fight against them by our spiritual warfare. Therefore, it is only a devilish and deceitful cunning attempt, which proclaims such things, and demands that one should give way a little and hold an error too good for the sake of unity, so that he seeks to lead us thus cunningly away from the Word. For if we accept this and become one, he has already gained space and has soon taken a whole cubit where a finger's breadth would have given way, and so soon he has even torn it down.

It does not seem that there is such great danger and power in it, but St. Paul makes it truly great, that it does not count for money, nor goods, nor men's love and favor, nor worldly peace and comfort, nor what flesh and blood is and is able to give and take, or what the world can give and take, but the loss of God and eternal life. Therefore let that remain or go, where it remains or leads, for he has not yet gained anything with it; but if you understand that he takes this piece from you, namely the word, then you have lost everything and there is no more counsel or help. For the main thing is gone, without which no good life, nor what you are able to do, is valid nor exists before God, and yet the devil, with such beautiful pretenses and appearances, stands and seeks how he may bring you to it; for he has it in mind that he wants to take everything from you. Therefore do not jest nor be sure. If you were to fight for your house and farm, wife and child, and finally for your own life and limb, you would not be lazy, but would seek your enemy and not leave him peace, nor accept anything from him, nor give in to him, but see how you could get ahead of him and become powerful. Now you have other enemies here, who mean you differently and have sworn eternal death to you and will not stop until they overcome you, and yet attack you with such cunning, as said above, as if they seek love and friendship with you 2c.

Behold, this is the reason why St. Paul so highly exhorts above that we should be strong in the Lord and in His mighty strength, that is, that we should not be moved to depart a hair's breadth from the Word, but confidently resist such cunning attempts of the devil.

### **Support of the German Lutheran Seminaries for Preachers at Fort Wayne, Ind. and of the time at Altenburg, Mo. and the high school at the latter place.**

We take the liberty of calling the attention of the preachers of our synodal association in particular to the decision which our synod took during its last year's meetings here "to organize a collection through its preachers in the congregations, so that everyone may have the opportunity to contribute to the preservation and expansion of the above-mentioned institutions to the best of his ability.

May every preacher lay this matter rightly on the heart of his congregation in its importance and urgency, so that many willing givers will open their hearts and hands and most vigorously promote the most important work of our united forces for Christ's honor and the salvation of His Church.

Should such Lutheran Christians and preachers, who do not belong to the association of our Synod, feel moved to support our educational institutions, the undersigned editorial staff thanks them most sincerely in advance and declares itself ready to receive the gifts of love, to hand them over to the treasurers of one or the other institution according to the determination of the donors, and to acknowledge them publicly in the "Lutheraner".

The editorial staff of the "Lutheran."

### **"Watch and beware of avarice!" (Luc. 12, 15.)**

In a village in Lower Saxony lived a few poor people who had an only son. He became a wheelwright and then went on the road. About 12 years passed and the parents did not hear from him and did not know whether he was still alive or dead. But he lived, and because he was skilful and industrious, and held his own together, he earned a good living abroad. After 12 years he set out for home to share his money with his poor parents as a grateful son, and to help feed them from his fortune. He had a comrade with him who accompanied him to the village where his parents lived. When they arrived in the village in the evening, he said to him: "Listen, I want to give my parents a rather unexpected pleasure. Tonight I will stop at their house and not tell them who I am. Tomorrow morning, when I am still in bed, you come and ask my parents if their son is here. And if they say, "No," you just say that he should certainly be here, that he would certainly have arrived here. Then my parents will run quickly to my bed, and halfway to my bed they will say, "No!

totd freuen." - As I said, this is what happened. The son came to his parents that evening, pretending to be a stranger. He asked his parents,

They would like to give him a night's lodging for money and good words, because he would not like to be in the tavern. He pulled out quite a bag of money and immediately gave them a guilder. The people took him in, but thought of nothing less than that this was their son.

would be. He had also changed so much in the 12 years that they could no longer easily know him. - But because he had so much money with him, they had the ungodly idea of beating him to death. They thought that because he was a stranger who belonged to no one, and because he had arrived late that evening alone, it would be impossible to betray them if they killed him. They carried out this wicked plot in the most terrible way. After the son had gone to sleep, and was lying in a deep slumber because of fatigue, they opened the door quietly, and gave him such a blow with a kind of wood that he was immediately killed. They then took his money and buried him in the night behind the barn in a pit. - The next morning the comrade came and asked if their son had not arrived last night. How frightened the unhappy parents were at this question! But they answered: No! The other, on the other hand, remained adamant that he must be here, because the stranger who had arrived yesterday was their son, whom they had not seen in such a long time, and who wanted to give them a rather unexpected joy. Now both parents raised a miserable cry; terror and fear overcame them, for now they realized that they had slain their own son. The stranger, frightened by this heinous act of these wicked people, immediately hurried to report what had happened to the courts. The two parents were taken to prison and soon received the deserved reward for their heinous deed.

(Story Almanac.)

(Submitted.)

### **Hie sword of the Lord and Gideon.**

O calls it with trumpet sound: Hie sword of the LORD and Gideon, Hie God, the ancient hoard!  
Here baptism and holy communion, And heavenly goods without number;;  
Here God's pure word!

Here the dome of heaven arches;  
Here the eternal stream of life flows in Word and Sacrament....  
The soul, weary to the point of death, drinks of it and is filled; because it has known the Lord.

O hasten to the blessed heavenly dew, And drink the fresh dew of grace: So shall the company be strong.  
Forsoke the vain rapture; ye weary souls, hasten hither, Eat eternal marrow of life.

You proud enemies, leave the threat; Humble yourselves, kiss God the son. Who will not be mocked.

Give glory to God the Lord alone!  
You are never going to win;  
Because Zion is still standing.

O Lord God, how rich and great You are! You lift us into Your bosom and press us to Your heart.  
You lead us through the field of thrones To You in the beautiful firmament: Therefore praise Him all around.

Therefore it cries out with the sound of a trumpet: Hie sword of the Lord and Gideon, Hie God's pure word!  
Here baptism and holy communion, And heavenly goods without number;  
Hie God the old hoard!

**Hermann Fick.**

### **Independence.**

A king of France once asked a stranger he met in his castle to whom he belonged? The latter answered with "No one but myself," he said, with a self-satisfied air. - "My friend," the king replied, "you are serving a very silly master."

---

### **Explanation.**

The dear readers of the "Lutheraner" do not want to be alienated by the fact that in this and the next, as well as the previous number of the "Lutheraner", resolutions are published concerning changes in the Constitution of the State of Missouri. According to a law of our state we were obliged to take up the same three times.

### **After-the-fact reminder.**

In the absence of the editor, it was omitted to state that the story reported in the previous number, "How it once was with the Lutheran mission" 2c., was taken from the "Volksblatt" of Tippelskirch.

### **Evangelical - Lutheran Missionary Journal.**

Published by Karl Graul for the Evangelical Lutheran Mission in Dresden (now in Leipzig).

For years Blochmann in Dresden has been publishing a magazine under this title, in which, in addition to historical accounts of missions, continuous reports are given on the state and progress of the mission to the Gentiles throughout the world in condensed overviews. This journal has the essential advantage over all other missionary journals that it does not take part in the religious missionary efforts of our time and therefore awakens and cultivates the zeal for the important work of Hebrew conversion, without thereby killing the zeal for the pure doctrine of our church and entangling the readers in the net of a false union. The prenumeration price for a whole volume of 24 sheets is 12 Neugr. above 44 Kr. rhein. (elegantly stitched, with 4 pictures well colored in watercolor manner 20 Neugroschen). Missionary Baierlein (Saginaw, Mich.) offers to order the sheet on request.

For the good of the mission, Seminary Director K. Graul has also published:

1. the Gospel of St. John, in reflections for home devotions (reprinted from the Württemberg Summaries). Printed with large type, gr. 8th, stapled for the price of 6 Ngr.

2. the differentiating doctrines of the various Christian confessions in the light of the divine word. With proof of the importance of pure doctrine for the Christian life and an outline of the main unhealthy directions. 8. Stapled 14 Ngr.

The latter booklets can also be obtained by the above-mentioned means.

---

In the expedition of the Lutheran are now available:

Dr. Luther's House Postilion, New York Edition, bound in leather \$2.00.

Kirchen-Gesangbuch für ev.-luth. Gemeinden, welchem in der 4ten Auflage auch die Sonn- und Festtäglichen Perikopen nebst der Beschreibung der Zerstörung Jerusalems beigefügt sind, verlegt von der hiesigen ev.-luth. Gemeinde U. A. C. In gepresstem Kalbleder geb. d. Stück 75 Cts.

1 dozen H8.00 - against Baar 100 pieces H62.50 ) Payment.



A B C book, New York edition, the piece 10 Cts, by the dozen \$1.00.  
vr. Luther's Small Catechism, at the same prices.

**The German Evangelical Lutheran Synod of Missouri, Ohio and other states** will hold its meetings this year at Fort Wayne, Ind. from June 6, as the second Wednesday after Pentecost, to June 16 incl. - The brethren arriving want to dispose of themselves to the residence of the Rev. Dr. W. Sihler, - if necessary inquire for the same at the German Laven of Messrs. Orff and Schwegmann, Columbia Slr, on Canal. F.W. Husmann,

d. Z. Secr. d. S.

The pressure from the

Spruchbuch zum kleinen Katechismus Lutheri. Commissioned by the Missouri Synod 2c. compiled by Bro. Wyneken, pastor at the Second German Lutheran Church in Baltimore, 112 pp. in 12, is finished and available from the author for \$1.80 a dozen.

Zn next num. we givenea to give a closer indication of this booklet. D. R.

#### Receive

for the Trinity Lutheran congregation in Buffalo to pay off their church debt:  
P32.25 by Mr. D. Wyneken from its Baltimore parish, \$12.00 by Mr. D. Ernst in Marion, Ohio, neml. Q1.30 by its city congregation, Q6.25 by its Werleins congregation, H3.15 by its Jacobi congregation, LL30 by Mr. D. Ernst, P13.62 by the Lutheran congregation of Mr. D. Keyl in Milwaukee, P17.06 by Mr. D. Hattstadt by its congregations, ErO.25 by Mr. D. Cramer from the Lutheran congregation in Frankenmuth and P1.75 from the Lutheran congregation in Frankentrost, Mich., G2.W by Mr. D. Streckfuß, namely: \$1.00 from its Zions congregation, P1.00 from its "t. Paulus congregation, K40.00 from the Lutheran congregation in St. Louis, Mo. 810.00 by Mr. D. Seidel in Neudettelsau, Union Co., O., namely: P5.00 from Mr. Matthias Spindler, member of the Lutheran St. Jacob's congregation.luth. St. Jakobs-Gemeinde zu Wittenberg, Franklin Co., O., 50 Cts. from G. Michel, member of the said congregation, 5 Cts. from a stranger, \*4.45 from several members of the St. Johannis-Gemeinde ungeänd. A. C. in Neudettelsau.

Praise be to the Lord who helps us. May he remember our dear brothers in faith in their distress, as they remembered us in ours.  
E. M. Citizen, Pastor.

#### Get

for the construction of a church for the "First German Ev.-Luth. St. Paulus-Gemeinde" in Chicago, Ill.  
By some parishioners in St. Louis H4.50. By Mr. R. Jäbker of his parish in Adams Co., Ind. 6.00. By Mr. D. Schürmann of his parish in Franklin Co., Ind. H5.00. By Mr. D. Husmann of St. Peter's parish in Adams Co., Ind. 2.81. By Mr. D. Husmann of Wilhelm Griebel P1.00. By Mr. D. Husmann from Bro. Schröder 50 Cts. From himself 69 Cts. By Mr. D. Heib, Wapakonetta, O., \$2.00. A. >sell e, Rev.

#### Get

to the MissionS cash register:  
95 Cts. from a local parishioner by Mr. 1?. Bürger.  
for the Mission on the River Lass in Me.:  
P4.00 from the Lutheran congregation in CoUnsville, ZU. \$2.10 from St. Zohannis congregation in Minden, Washington Co. ZU.  
\$1.00 from a member of the local Lutheran congregation.  
Further:  
P1.15 for the college in Altenburg. P1.00 for Fort Wayne Seminary from Si. Zohannis congregation in Minden, Washington Co, Ill.

#### Paid.

The 4th year Mr. Heinrich Helfrich.  
Den 5. Jahrg. Die HH. Heinrich Ackermann, Christian Alt, D. Bacher, P. Ernst, D. Flessa, Heinr. Flock, Firnup, Gerh. Jburg, Martin Krüger, Conrad Michel, Gottfr. Müller, Georg Netterer, Joh. Heinr. Succop, D. Spiels.

### **Constitutional Amendments.**

Resolved by the General Assembly of the State of Missouri, (two-thirds of each House concurring therein:)

Sec. 1. That hereafter the Judges of the Supreme court shall be elected by the qualified electors of the State, and each shall hold his office for the term of six years only, but may continue in office until his successor shall be elected and qualified; and if any vacancy shall happen in the office of any Judge of the Supreme court, by death, resignation, removal out of the State, or by any other disqualification, the Governor shall, upon being satisfied that a vacancy exists, issue a writ of election to fill such a vacancy, but every election to fill a vacancy shall be for the residue of the term only. The General Assembly shall provide by law for the election of said Judges by the qualified voters in the State, and in case of a tie, or a contested election between the candidates, the same shall be determined in the manner to be prescribed by law; and the General Assembly shall also provide for an election to fill any vacancy which shall occur at any time within twelve months preceding a general election for said Judges. The first general election for Supreme court Judges shall be on the first Monday in August, A. D. 1851, and on the first Monday in August every six years thereafter. If a vacancy shall occur in the office of a Supreme court Judge, less than twelve months before a general election for said Judges, such vacancy shall be filled by an appointment by the Governor, and the Judge so appointed shall hold his office only until the next general election for said Judges.

Sec. 2. The offices of the several Supreme court Judges shall be vacated on the first Monday in August, A. D. 1851, and all parts of the original constitution or of any amendment thereto, inconsistent with, or repugnant to this amendment, are hereby abolished.

A. M. ROBINSON, Speaker of the House of Representatives.

THOS. L. PRICE, President of the Senate....

Resolved by the General Assembly of the State of Missouri, (two-thirds of each House concurring therein,) that the following be proposed as an amendment to the Constitution of this State:

Sec. 1. That so much of the thirteenth section of the fifth article of the constitution of this State, ratified at the present session of the General Assembly, as provides that the Governor shall nominate, and by and with the advice and consent of the Senate, appoint the Judges of the Circuit courts, and that each Judge of the circuit courts shall be appointed for the term of eight years, and that every appointment to fill a vacancy of such Judge, shall be for the residue of the term only, is hereby abolished; and hereafter each Judge of the Circuit courts shall be elected by the qualified electors of their respective circuits, and shall be elected for the term of six years, but may continue in office until his successor shall be elected and qualified; and if any vacancy shall happen in the office of any circuit Judge, by death, resignation, removal out of his circuit, or by any other disqualification, the Governor shall, upon being satisfied that a vacancy exists, issue a writ of election to fill such vacancy, provided that said vacancy shall happen at least six months before the next general election for said Judge; but if such vacancy shall happen within six months of the general election aforesaid, the Governor shall appoint a Judge for such circuit, but every such election or appointment to fill a vacancy shall be for the residue of the term only; and the General Assembly shall provide by law, for the election of said Judges, in their respective circuits, and in case of tie, or a contested election between the candidates, the same shall be determined in the manner to be prescribed by law; and the General Assembly shall provide by law for the election of said Judges in their respective circuits, to fill any vacancy which shall occur at any time, at least six months before a general election for said Judges. The first general election for circuit Judges shall be on the first Monday in August A. D. 1851, and on the first Monday in August every six

years thereafter. No Judicial circuit shall be altered or changed at any session of the General Assembly next preceding the general election for said Judges. The offices of the several circuit Judges shall be vacated on the first Monday in August, A. D. 1851-  
A. M. ROBINSON, Speaker of the House of Representatives.

THOS. L. PRICE, President of the Senate.

Resolution to amend the Constitution in relation to the offices of Secretary of State, Attorney General, Auditor of Public Accounts, State Treasurer and Register of Lands.

Resolved by the two Houses of the General Assembly as follows:

Sec. 1. That the twenty-first section of the fourth article of the constitution of the State of Missouri be and the same is hereby abolished.

Sec. 2. There shall be a Secretary of State, who shall be elected by the qualified voters of this State, at such time, and in such manner as shall be provided by law. He shall hold his office for four years, unless sooner removed by an impeachment. He shall keep a register of the official acts of the Governor, and when necessary shall attest them, and he shall lay the same, together with all papers relating thereto, before either House of the General Assembly, whenever required so to do, and shall perform such other duties as may be enjoined on him by law.

Sec. 3- The eighteenth section of the 5th article of the constitution of the State of Missouri is hereby abolished.

Sec. 4. There shall be an Attorney General, who shall be elected by the qualified voters of this State at such times, and in such manner, as shall be provided by law. He shall remain in office four years, and shall perform such duties as shall be required of him by law.

Sec. 5- The twelfth section of the 4th article of the constitution of this State is hereby abolished.

Sec. 6- There shall be an Auditor of Public Accounts, who shall be elected by the qualified voters of this State, at such times, and in such manner, as shall be provided by law. He shall remain in office four years, and shall perform such duties, as shall be required of him by law. His office shall be kept at the seat of Government.

Sec. 7. The thirty-first section of the third article of the constitution of this State is hereby abolished.

Sec. 8- A State Treasurer shall be elected by the qualified voters of this State, at such times, and in such manner as shall be provided for by law, who shall continue in office for four years, and who shall keep his office at the seat of Government. No money shall be drawn from the Treasury but in consequence of appropriations made by law, and an accurate account of the receipts and expenditures of the public money shall annually be published.

Sec. 9. There shall be a Register of Lands, elected by the qualified voters of this State, at such time, and in such manner as shall be provided by law. He shall hold his office for four years, shall keep his office at the seat of Government, and shall perform such duties as shall be required of him by law.

A. M. ROBINSON, Speaker of the House of Representatives.

THOS. L. PRICE, President of the Senate.

Resolved by the General Assembly of the State of Missouri, (two-thirds of each House concurring therein) that the following be proposed as an amendment to the constitution of this State.

Article 1. That the boundary of this State be so altered and extended as to include all that tract of country lying west of the present boundary of this State, so that the same shall be bounded as follows, viz: beginning at the south-west corner of the State; thence west to the middle of the main channel of Grand river; thence up the same to the mouth of the Neosho river; thence up in the middle of the main channel of the same, to the northern boundary of the Quapaw land; thence east along said boundary to the present State line, or to include so much of said boundary as Congress may assent to.

A. M. ROBINSON, Speaker of the House of Representatives.

THOS. L. PRICE, President of the Senate.

MISSOURI:

OFFICE OF SECRETARY OF STATE.

I, Falkland H. Martin, Secretary of State of the State of Missouri, do certify that the foregoing proposed amendments to the Constitution of the State of Missouri, passed by the fifteenth General Assembly of the State of Missouri, are true copies of the original rolls now on file in this office.

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the seal of said office. Done at the City of Jefferson, this twentyfourth day of March, A. D. 1849.

FALKLAND H. MARTIN,

Secretary of State.

## **Volume 5, St. Louis, Monday, May 15, 1849, No. 19.**

(Submitted by Dr. Sihler.)

### **Second sermon of holy baptism.**

We have, my dears, dealt the last time with the nature and effect of holy baptism, and have not done so as, for example, the unirreligious preachers and catechisms are wont to do; for they are wont to leave aside, here and at Holy Communion, what the holy sacraments actually are, so that in such silence they may offend neither Lutherans nor Reformed, but be just to both. On the other hand, they immediately fall upon the use of the sacraments and the necessary condition of the hearts of those who use them. We, on the other hand, have not chosen such a path, but have gone honestly to work and have first explained what holy baptism is and what it does. And this is of great need; for although in earthly things it is not necessary to know the nature of a thing in order to use it rightly-as, for example, everyone uses common natural water for drinking, cooking, and washing, without knowing what the water actually is-this is absolutely impossible in spiritual things; and no man can make right use of his baptism and avoid abuse who does not know what it is and what it does. Or is it possible, for example, that a man in temptation should take comfort in his baptism as the covenant of grace which the faithful God made with him in it, if he does not know at all that in holy baptism the majestic and glorious God so paternally condescended to the poor sinner and adopted him in the place of a child? Does such a man not rather run the risk of seeking rest and consolation, though in vain, in the fragmentary work of his conversion and sanctification?

But as the knowledge of the nature and work of holy baptism must necessarily precede before one learns to use it salutary and blessedly, so must necessarily also the knowledge of the nature and work of holy baptism. This knowledge must be followed by the right use of holy baptism and the right avoidance of abuse, because Christianity in general is more about doing than about knowing.

Let us therefore deal with one another under the gracious protection of God the Holy Spirit according to Marcus 16:16, and also with regard to the attacks and abuses of the baptismal reprobates:

- I. On the benefits of the right faithful use of holy baptism.
- II. the damage caused by the misuse or non-use of the same.

1.) The first part of this right use is that the believing baptized person, through holy baptism, has at the same time the duty and receives the power to drown and kill the old Adam, as our catechism says, through daily repentance and penance with all sins and evil lusts, and in this and through this at the same time to bring more and more to light and to life the new man, who is created according to God in righteous justice and holiness.

But both are accomplished by the power and virtue of the Holy Spirit, whom the believer obtains through holy baptism for permanent indwelling, in the following manner:

First of all, the Holy Spirit impels the baptized to repentantly recognize daily and hourly sin and to sincerely confess it before the Lord, and then to take grace for grace, forgiveness for forgiveness, from the fullness of Christ's merit in faith.

Then the same Spirit, through and with the liberated and sanctified will of man, helps to fight and put down the flesh more and more, and to bring forth righteous fruits of repentance, especially to cultivate faith through love and to proclaim more and more, in a holy godly walk, the virtues of Him who called us from darkness to His marvelous light. And through the cultivation of grace of the Holy Spirit it happens that the

The believer and the baptized are more and more able to do the opposite of the will of the flesh and to transform its evil lusts and desires into the opposite virtues. For thus it happens that the longer the more the miser becomes a benefactor, the angry a meek one, the arrogant a humble one, the lustful a chaste one 2c. And in this work of increasing sanctification in the heart and life of the believer and baptized, it happens at the same time that the Holy Spirit also awakens and sustains right earnest and persevering prayer through holy baptism.

But if a person perseveres in this way, pursues sanctification with all earnestness, fights the good fight of faith to the end, kills business through the spirit of the flesh, patiently endures even under the cross and holds fast the hope of eternal life without ceasing - then it happens again through the power and virtue of holy baptism, When the hour of death comes, the original sin will be completely killed in death, and holy baptism will first do its work on the soul, so that it will pass from the fragmentary work of sanctification to perfect holiness and will be carried by the angels into the heavenly paradise. Afterwards, however, at the resurrection of the dead, at the completion of the new birth, holy baptism is also completed in the bodies of the saints, and then Ephesians 5:29 is completely fulfilled in deed and nature, so that the Lord Christ presents to Himself a church

that does not have a spot or a wrinkle or anything like that, but that it is holy and blameless.

2.) The second part of the right use of holy baptism is that it gives a special comfort at the time of severe external tribulation and even more so at the time of internal spiritual challenge, when faith is being mightily challenged by the devil, the world and the flesh. There are times in the life of a Christian when he cannot stand with his God above the walls of the world.

But when he lies on the ground, without having repented of any sin, and cries piteously, for it seems to him that God has hidden his gracious face and has fixed his eye like flames of fire only on his old and new sins; Then he experiences much and great anguish; he fears that his skin shudders, and is terrified at God's right hand; the arrows of the Almighty are in him, the same wrath is drinking out of his spirit like water, and the terrors of God are directed at him. Satan, the law and conscience all stand up as witnesses against him and hold up to him the immense debt register of his entire life, and the devil does everything in his power to hide the grace of God behind his holiness and righteousness and to present the sin of man as greater than the merit of Christ, so that the challenged man falls into the unbelief of despair and completely falls away from Christ.

How then? What will give the challenged person a firm and certain consolation when such a time comes upon his soul after God's infliction? Will the counsel of the Methodist pastors be of any help then, urging him to pray in order to regain the feeling of grace and the sensations of faith? Not so; for he cannot pray as he would like, his faith is not a flame that blazes vigorously up to heaven, but like a coal smoldering under the ashes, he can hardly give vent to the anguish of his heart with a sigh. Another advice of the Methodist, however, proves to be just as unfruitful, since it refers him to his earlier inwardly experienced repentance and conversion.

For at first the exhorted one recognizes very well that his repentance and conversion are nothing but patchwork, which can punish man but not comfort him, but then the work of God is hidden from him in the anguish of the challenge; And since he no longer feels the kisses of love from the heavenly Father, who used to run to meet him, the repentant prodigal son, and sensitively pressed the sweetness of his merciful love and grace into his heart, but rather the wrath of a judge and avenger, it seems to him, when he thinks of his earlier experiences of grace, as if he had now fallen away and the Lord had turned his mercy away from him.

However, it is no longer of any help to the challenged person when he is presented with the comforting and gracious words of power and core from the holy scriptures, because in his despondent, fainthearted state he does not dare to appropriate this comfort; rather, he is usually forced to listen to the frightening words of threat and judgment, such as Heb 6, 4-8, 10, 26, 27, Jn 15, 6. Hebr. 6, 4-8, 10, 26, 27, Joh. 15, 6, because in the fear of his soul he considers himself to be one who has really fallen away.

There is nothing more comforting than to remind the desolate man of his baptism and to assure him of the firm covenant of grace that God had made with him in it and had accepted him as a child for the sake of Christ; And since he does not wantonly and deliberately despise such grace, and since his every longing and desire is to be sure of this grace even now, he should, by virtue of his baptism, only go straight ahead, break through the thick fog of temptation, and hold fast to the eternally faithful and true God only in childlike and simple faith, however weak it may be, in His promise of grace, which He spoke through the mouth of His servant once for all at his baptism.

It is well known how Dr. M. Luther raised Hieronymus Weller, who was also in a severe affliction and received thorough consolation from nothing, from his misery by a few questions and dispersed the dark storm clouds all at once: "Are you not baptized?"

3.) The third part of the right use of holy baptism is that even in the case of real and even greater and longer apostasy, and after he has turned away from God for a good time and toward the devil and his nature and works, man still finds the door of grace and the Father's heart of God open, if, like the prodigal son, he sincerely and righteously returns to the Father's house and firmly takes comfort in the unchanging, faithful God, who in holy baptism established a covenant of grace with him personally and by name and for Christ's sake adopted him once and for all as his dear child and heir.

No matter how long he may have wandered in the world, unfaithful and in breach of covenant, following strange gods and coming as far as the sows and the bulls, the merciful Father's eye of the God of his baptism has followed him everywhere, and precisely for the sake of the holy baptismal covenant, he allows his apostate and lost child to fall into all kinds of salutary tribulations and always strikes his heart anew through his Holy Spirit in his Word, so that he may at last strike within himself and seek his faithful covenant God again, confess his sin humbly and repentantly, and then find the Father's arms open again and all the goods and rights of the Father's house, i.e., the holy church. i.e. the holy church.

II. Before we go into more detail about the abuse of holy baptism, it will not be out of place to say in general

that the abuse of a good thing in itself does not cancel out the essence of it and the blessing of its right use; the state of worldly authority, e.g. marriage and the household, are and remain divine orders, even if there are unfortunately many unjust judges and godless spouses; gold, pearls and precious stones lose nothing of their value, even if they are not used in the same way.

a whore adorns herself with it. The same applies to the abuse of holy baptism, for it does nothing at all to its essence and value, even if there are unfortunately still so many Lutherans,

1) Those who rely on them in self-made and worksaint! 1. Those who rely on them in self-made and worksaintly deeds, without having the right repentance towards God and the true living faith in our Lord Jesus Christ. These are the Christians of name and pretense, who may appear to be godly, but deny His power, and who are in the church like the chaff in the wheat, like the rotten fish in the net. In the face of such people, the fanatics quite unjustly accuse Holy Baptism and our pure doctrine of it and the right use of it; for what can it do if unrepentant and self-righteous people rely on it as carnally as the Jews rely on their descent from Abraham and on circumcision? But what does John the Baptist preach to these dead people who had circumcision but not the faith of Abraham, and were descended from him only carnally but not spiritually? "Watch, do righteous fruits of the bosom; only do not think that you will say among yourselves, we have Abraham for a father; I tell you, God is able to raise up children for Abraham from these stones. The way is already laid to the trees at the root. Therefore whatever tree does not bear good fruit is cut down and thrown into the fire." Matth. 3, 8- 10. The same salutary sermon is preached by every faithful Lutheran preacher to the dead Lutherans of his congregation, without needing the brotherly cooperation of the dear Methodists. There it also says: "Do not say to yourselves, who have the name that you are alive, and are dead - do not say to yourselves: "We have Christ for our Savior, we have been baptized and are God's children!" I tell you, God can raise up children from rock-hard heathens, but take you away by swift judgments, if you do not repent.

O wretched Pharisees, seduced by the devil of hope, self-righteous, sanctimonious of works, do you want to make the intercession of the Son of God for you unfruitful fig trees, which he does for you just for the sake of baptism, in vain by your malicious impenitence and unbelief, and finally turn it into a curse for you? For if you persevere in this way, will you not be like the fig tree at Jerusalem, which was an image of the Jewish people, and which the Lord cursed, because he found only leaves and no fruit on it? Will you not also be struck dumb with terror when the king, with eyes like flames of fire searching hearts and kidneys, recognizes you in the shame of your nakedness and says to you, "How did you come in and yet have no wedding garment on? Bind their hands and feet, and cast them out into the outer darkness, where there is weeping and gnashing of teeth.

But no less abuse of holy baptism:

2.) who have grossly and obviously fallen away from the faith in the triune God and have turned back to the devil and his nature and work, even though they were baptized; this is the unvirtuous and perverse generation, these are the carnal people and the children of Esau according to their attitude; For as he sold his firstborn for a lentil dish, so they sell their sonship with God, which they received by holy baptism, for money and goods, power and honor, lust of the eyes and lust of the flesh; such do not hate the stained garment of the flesh, but rather the garments of salvation and the garment of Christ's righteousness, which they had put on before by holy baptism; to such has happened the true saying: The dog eats again what he has eaten, and the sow rolls again in the dung after the flood. Against such, if they persist, the blood of Christ in their hour of death will no longer cry mercy, but vengeance, and precisely because of their abuse and contempt of holy baptism, the children of the flood will suffer more at the last day than such Christians.

But also for the sake of such Edomites they accuse the dear holy baptism and our scriptural doctrine of it with great injustice; for what can both of them do if the baptized, instead of weakening original sin more and more through the baptismal grace and pursuing sanctification, weakens the baptismal grace more and more with lust and love through the growing original and actual sin and pursues worldliness? Do not many children born into natural life fall ill and die without their parents and caretakers being to blame? And if the servant of a prince, at his behest, puts on a splendid robe of honor for a miserable naked beggar, is he to blame if the recipient later rolls around in the cesspool of the street wearing this robe? In the same way, holy baptism and the church, if they have otherwise motherly nourished their newborn children with the milk and solid food of the divine word, are innocent if they later leave their father's house, seek their home in the foreign lands of this evil world and become prodigal sons.

Public and unrepentant sinners, after the first two degrees of brotherly admonition have been fruitless for them, should be publicly and solemnly excluded from the church and banned, according to the order of the Lord Christ in Matth. 18, 15-17. And this is indeed a cancerous damage of the Lutheran church in Germany and even of many Lutheran congregations here, that this church discipline commanded by the Lord is not duly applied, so that, for example, open and unrepentant adulterers, drunkards, usurers, unforgiven people, and those who are not in the church, are not punished.

And here the enthusiasts are quite right when they sharply attack the Lutheran congregations in question for the sake of such lax church discipline.

3.) On the other hand, we must also seriously attack them for their contempt and non-use of holy baptism, when they, although baptized as infants, but then left their baptismal covenant and later seduced by false doctrine, fall into the delusion as if the establishment of human inventions, institutions, exercises and customs, e.g. the Methodist penitential bench, prayers of repentance, etc., were necessary in order, as they think, to attain rebirth.

All this law-breaking activity, and all this work, stems from the secret hope of the heart that man, of his own ability, might be able to contribute something, in order to attain, as they think, to regeneration and the forgiveness of sins; and that is why such activity is done to the shame and dishonor of holy baptism; For this presupposes that man, born of Adam, is through and through a poor sinner, cursed and damned by the law, spiritually dead, who cannot contribute the least to his spiritual revival, but needs the full grace of God and the sole merit of Christ and the whole effect of the Holy Spirit in the Gospel and holy baptism in order to be born again and declared righteous before God.

If, however, a person has lost this righteousness through sin after baptism, he has left the covenant that the faithful God made with him in holy baptism, and for the sake of this faithfulness to God's grace in the holy baptismal covenant, the Holy Spirit follows him with the word of God, so that he turns back to the gracious and merciful God from the heart: - The repentant sinner does not need any of those Methodist means of coercion and urgency and those artificial means of conversion; it is sufficient that he does as the prodigal son, returns to the God of his baptism, sincerely and thoroughly confesses his sin before Him, and then also accepts the gracious promise of the faithful Father, which He promised him once and for all in Holy Baptism (Ma2c. 16,16.), and then believingly accepting and comforting it, and thus through renewal of repentance and faith regaining the lost childship.

Only in this way does the returning sinner properly use and honor Holy Baptism and trust the never-faltering word of God's grace in it; and only in this way can he attain to a thorough conversion and to a firm and healthy state of grace, in which he relies not, as the Methodist convert does, on his feelings at the penitential bench, but on the gracious promise of his God in His Word.

So we now have, as far as the brevity of the  
The main parts of this article are about the benefit of the right use and the harm of the misuse and non-use of holy baptism. May the gracious and merciful God bless the heard word in all our hearts for the sake of Jesus Christ, His dear Son, our Lord. Amen.

"Where Christ receives what is His, we will gladly let ours go for His sake," Luther wrote after he had been asked to make a comparison in religion. (Works. Hall. A. XIX, 2154.) '

"The Gospel, according to its proper function, does not say who and what sin is, but indicates that there must be a great pity that so great a remedy belongs to it, but does not say what sin is called or what it is. The law must do this." Luther. (H. A. XX, 2071.)

(Submitted by Pastor Keyl) **The original order of worship in the German churches of the Lutheran confession.**

(Continued.)

5) The individual components of the main service.

The introit or entrance consisted in the old church in the singing of a whole psalm at the beginning of the service; the Roman church shortened these psalms in time to individual verses, to which it added other words, mostly borrowed from Scripture; thus arose the introites, which express the meaning of the individual Sundays and feast days. From them, especially the Sundays in Lent and after Easter have received their names, e.g. *Invocavit* (he calls me) from the introit Psalm 91,15. These introits, because they were scriptural and considered the voices of a forerunner or herald, passed from the Roman to the Lutheran Church; they were sung by the choir according to the melodies still extant, as once the heavenly hosts proclaimed the joyful birth of Christ to the shepherds; hence each Sunday and feast day has its own introit, which in the former is in exact relation to the Gospel, in the latter to the Word of God which proclaims the feast. As proof of how much these introits are distinguished by their content-rich brevity as well as by their scriptural conception, here is the introit for the feast of Christmas:

"A child is born to us, and this Son is given to us, who carries his authority on his shoulders and is called the messenger of the mouth of a great council. Therefore I proclaim to you great joy, which shall be to all the people, because to you is born this day a Savior, who is the Lord Christ. Sing to the Lord a new song, for he has done great things."

The little Gloria (*Gloria Patri*), or proclamation of divine praise (*Doxologia*) reads in its most complete form thus: "Glory be to



to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, and is now, and ever shall be." It is an imitation of similar praises in the New Testament, and in the first centuries consisted of the first words: "Glory be to the Father," but about the year 325, in opposition to the Arians, the words were added: "And to the Son and to the Holy Spirit," to which was later added, for greater certainty, the addition, "As it was in the beginning, and is now, and ever shall be." This eulogy was also taken up in the Lutheran Church and used many times, especially after the Introit, where choir and congregation sang this little Gloria.

The Kyrie eleison, or Lord, have mercy on us, echoes biblical prayer sighs, e.g. Ps. 123:3: Have mercy on us, Lord, have mercy on us. Matth. 20, 30: Lord, Son of David, have mercy on us! It is found already in the earliest Greek Church, where after the church prayer said by the deacon, the whole congregation responded with Kyrie eleison; the Roman Church added the "Christe eleison" so that it now became three-lined: "Kyrie eleison, Christe eleison, Kyrie eleison," and thus it acquired a relation to the Holy Trinity. The Lutheran Church almost universally adopted the Kyrie, leaving it in its former place after the little Gloria. On the other hand, it let the people participate in singing it and divided the existing Kyrie's into the different Sundays and feast days in such a way that it only took the pure ones, first in Latin, but soon also in German translation; thus, the Wittenberg hymnal of 1573 contains eight different Kyrie's. The Kyrie, which is common in our country, is also used in the German hymnal of 1573. The Kyrie commonly sung here, God the Father, is called the *summum* or the highest and is to be sung especially from Trinity to Christmas.

The great Gloria or praise of God is originally the hymn of the holy angels: "Glory to God in the highest, and on earth peace, and goodwill toward men," Luc. 2:14. Already in the third century, there is an expansion of this Gloria, and its position, which it had in the Greek and then in the Roman Church at the beginning of the main service, it also originally retained in the Lutheran Church; it had the preacher intoning the "Glory to God in the highest" and the choir responding with the words "and peace on earth, and both in Latin. An almost literal translation of the *"Hymnus angelicus"* (praise song of the angels), which the Greek and Latin churches used as a response to the intonation just mentioned. contains the excellent, but little known hymn: "All' Ehr' und Lob soll Gottes sein" (All' honor and praise shall be to God), from which the well-known, but now often horribly mutilated hymn: "Allein Gott in der Höh' sei Ehr'" (Only God in the High be honor) originated, whose author cannot be Dr. Selnecker, as is often claimed, since the hymn was already composed in 1535.

The preacher had been sung when he was only three years old. Thus, the oldest Lutheran church ordinances stipulate that the preacher should intone: "Glory to God in the highest," and the congregation should answer: "Glory to God alone.

The salutation or "the Lord be with you" developed early on from the biblical greeting "peace be with you". In the old church orders, this acclamation is found not only before the opening collect, but also before the preface, as well as mostly before the closing collect, sometimes also before the reading of the Gospel. This greeting, "the Lord be with you," is to be returned by the congregation with the counter-greeting "and with your (namely the preacher's) spirit," as was already done in earliest antiquity.

The versicul or short biblical verses, also called antiphonies or alternating chants, because the preacher sings one part of a biblical verse and the congregation answers with the other part. Such a versicul or antiphony is never found in the old Lutheran agendas before the opening, but only before the closing collect; the "Alleluia" (praise the Lord) is often added to the intonations as well as the responsories, following the example of the Roman Church, except during Lent.

The collects or short prayers, which the minister of the church sings before the altar in his and the congregation's name, beginning with the words: "let us pray" - and which the congregation should pray silently and confirm at the end with the singing of the "Amen" as their prayer. The origin of these collects can be traced back to the apostolic age, as Tertullian and Justin already mention them. The now usual collects, especially those for the feasts, as well as those for each day of the week, are said to originate mostly from Gregory the Great (6th century). If one compares with this the many collections written in more recent times for the individual gospels and epistles, one will soon recognize their great distance from the earlier ones, both in content and form. With full justification and despite the opposition of the Reformed, the Lutheran Church has not read the Collects until recent times, but has them sung, because, as has already been noted above, the well-sung word can not only be heard more clearly, but also prayed along with more devotion. However, Dr.

Luther restored the manner of singing, as prescribed by all older agendas, from Gregorian chant, which he purified from its artificial corruption, and how much he himself thought of such altar chant is evident from his well-known crude saying: "I will not even look at a preacher who cannot sing."

The reading of the Epistle and the Gospel corresponds to the arrangement of the Old Testament service in the synagogues, wherein first a passage from the Law and then a passage from the prophetic books was read; this manner occurs very early in the church, which is why it is also prescribed in all Lutheran church ordinances and in such a way that both were not read before the altar, like the Collecte and for similar reasons, but sung, for which the melodies are also prescribed in most of the old agendas. However, there is no trace in the oldest agendas of the use of reading another biblical passage or a so-called lection instead of the Gospel.

The *Credo* and *Patrem*, which appear in public services only from the fifth century onward, were taken up by the Lutheran church from the Roman language, initially in Latin, and then translated by having the preacher, after reading the Gospel, intone the *Credo* or "I believe in One God alone" and having the choir respond with the or "Almighty Father" etc.; in place of the latter, the hymn "We all believe in One God" was later composed. The latter was later replaced by the hymn composed by Dr. Luther: "Wir gläuben all' an Einen Gott" ("We all believe in One God"), but it was always preceded by the aforementioned intonation of the preacher.

The hymns, which were not sung on all Sundays and feast days (such as the Curia, Alone God, the Faith), but only at certain times, must be mentioned here in particular. The Lutheran Church found in the Roman a multitude of hymns, which, however, were composed only in the Latin language and were intended for the sole use of the choir; of these it incorporated especially the sequences, so called because they followed the Alleluia after the Epistle, into its service, and at first in such a way that first a Latin sequence was sung by the choir and then a German hymn by the congregation, until gradually the Latin sequences were transformed into German hymns; such are the songs: "Komm, Heil'ger Geist" and "Es ist gewißlich an der Zeit" are adaptations of the sequences "*Veni, sancte spiritus*," and "*Dies irae, dies illa*." However, so that a certain uniformity would take place in the choice of the songs to be sung, and so that all abuses would be prevented as far as possible, the old church ordinances also gave regulations for this reason and named the songs "*De tempore*" or which should be sung at a certain time in the church year. Instead of the introit, which almost all church orders allow to be exchanged with a German song, at Christmas, for example, the following should be sung: "Gelobet seist du, JEsu Christ" or "Ein Kind ist uns geboren heute." The so-called morning songs are not mentioned in any of the older church orders and are not suitable for the beginning of the public service. In place of the later so-called main hymn, we find songs of petition and thanksgiving, e.g. for the Easter season: "Christ is risen from the dead," for the Easter season: "Praise be to the Most High God," for the usual Sundays: "God the Father is with us," and so on.

There is seldom a trace of a Kanzelliede in the older church ordinances, only some prescribe songs at this point, especially for the feast days, such as: "Nun bitten wir den Heiligen Geist", "Es woll' uns Gott genädig sein".

The song after the sermon is found in most church ordinances, and when communion was held, only as the conclusion of the action of the word, hence the consistent stipulation that this song "is sent on to the sermon", consequently it should not already form a preparation for communion, for which a special beginning was prescribed.

At the end of the entire service, and especially after Communion, only half of the church orders have the hymn "Verleih uns Friede gnädiglich" (the Germanized *Da pacem*) or "Erhalt' uns, HErr, bei deinem Wort" ("Keep us, Lord, by your word") sung; the other half of the church orders conclude only with the benediction.

Among the other, more frequently used hymns, with the exclusion of those that occur during communion, is the litany, which, according to its origin, means a humble and imploring petition; it contains individual petitions in short sentences, which the sacristan recited and which the congregation answered with the Kyrie eleison. It has its basis in 1 Tim. 2, 1. ff.: "I therefore exhort that one first of all do petition, prayer, intercession," and so on. Already in the second century, the litany, as the general church prayer, had its place between the sermon and the celebration of the Lord's Supper in the Greek and Roman churches. In content, but not in words, the Greek litany agrees with the Roman and Lutheran litanies, and the form it still takes dates from the sixth or seventh century; **it** begins with the Kyrie eleison and closes with it; it also includes the "Der" or the "Christe, du Lamm Gottes" at the end, strings together a certain number of related petitions, and adds an appropriate call to prayer, such as: "HErr, erbarme dich," or: "Bewüten uns," and so on. etc. In this form, Dr. Luther translated the Litany from Latin into German, naturally omitting everything that related to the service of the saints and the like; thus it first appeared in 1529 and from then on was used in all Lutheran churches, following the example of the ancient church, as the church prayer for the whole of Christendom. Therefore, according to Dr. Luther (X, 1758.), the litany was sung by two choirs, or 1-2 choirboys intoned the petitions and the congregation answered, and in this latter manner it was originally sung in most places, to which the use that the preacher intoned and the choir answered formed only a transition and never became permanent; nowhere, however, does it occur in the Lutheran church that the preacher read the litany. With regard to the ecclesiastical use of the litany, the church ordinances determine that the litany is to be read.

The general rules of the sermons are as follows: They are to be sung by the congregation as the general church prayer on all Sundays and feast days in the main service, if there are no communicants, after the sermon, and also at least once a week, either in the Sunday or Sunday vespers, or after a weekly sermon, as well as in the specific supplements; each time, this is followed by an intonation with a prescribed petition and the amen; incidentally, several church ordinances, e.g., the Pomeranian ordinance, permit the preachers to "shorten or add some verses in the litany according to the occasion and need"; from this, several church ordinances, e.g., the Pomeranian ordinance, permit the preachers to "shorten or add some verses in the litany according to the occasion and need. Incidentally, several church ordinances, e.g., the Pomeranian, allow the preachers to "shorten or add and change some verses in the litany according to the occasion of time and necessity"; from this, the various deviations in the form of the litany can be explained.

(To be continued.)

### **Description of a plague.**

Friedrich Schatz, former deacon of Schweidnitz, has provided a vivid description of the terrible plague that raged there in 1633 in his "Noth und Trauerstand der Stadt Schweidnitz". - At that time, the united Swedish-Saxon-Brandenburg and imperial armies under Wallenstein surrounded the city of Schweidnitz, which was in the center of both enemy armies and in the hands of the Swedes. An enormous number of country people had taken refuge in the city, which only increased the misery. Schatz now tells about this:

"On the ring road and all the alleys of the city, by day and night, a pitiful howling and whimpering was heard. One was crying for bread, the other for a drink of beer or water, and what more such wailing had been. Many of them, whose heads had been taken over by the heat, ran around the city in bare shirts, howling in such an ungrateful manner that it would have pitied a stone in the earth. There were heaps of dead people and people

struggling with death lying among themselves in the streets. Especially around the Striegau Gate in front of the castle, there was such a mass and quantity of dead bodies, as if a great skirmish had taken place there several days ago. Not to mention the other narrow streets, so on the Ringe, also the most distinguished streets of the city, the corpses had to lie unburied for 3, 4, 6, 8, even 14 days, because of the lack of graves for the dead. On the ring near the guardhouse stood a coffin with a corpse for a whole fortnight, until finally the poison of the swollen corpse blew out the coffin, not without particular horror and abomination. Otherwise, there were many dead bodies lying everywhere, so that at the end of the day there was almost no room to walk next to them, but one had to step over them. Every sensible person will easily see how frightened one can be. The cloister lay full of the sick, the dead, and with

The deaths of those struggling with each other were frightening to behold, and several hundred people died in them. Because the herring and baker's stalls around the town hall were full of the dead, they were cleared away so that no more sick people could lie down in them. Because the plague and the death plague finally got out of hand, so that 150 to 200 people died in the city some days, and especially on August 25, more than 200 people died in the city, it was proclaimed by the beat of the drum that all soldiers should go out to camp and avoid the city because of the great death and stench.

Almost nothing was available in the pharmacy, and what was still available could not be prepared, since the fierce plague did not spare even those who daily handled the medicines that otherwise served against the poison. Without a doubt, to speak in human terms, many hundreds of people would have been kept alive if they had had necessary and convenient medicines at hand. But there was a lack of medicis, of medicines, of laboratory technicians in the pharmacy, indeed of almost everything that one needed and should have. From morning to evening, there was such a rush for the officers that some things had to wait half a day or more and often had to go back without medicine. Sometimes, within two days, 3 or even 400 prescription slips accumulated; since there was hardly a person in the pharmacy for whom it would have been impossible to prepare everything. Thus it happened that many of them had their hearts taken in by the swift poison, and were even repelled before the prescription slips could be handed over to the dispensary, let alone prepared. That was a pity that cannot be forgotten. - —

Nine people were taken away from the town council and the magistrate's office by the plague. The organ in the parish church could not be played for several weeks in a row due to the deaths, departures and lack of these experienced musicians. At the school, all the colleagues died, so that at the end of the day, almost no one was able to have his or her own buried with the usual funeral ceremonies: all in all, it looked as if the whole city of Schweidnitz had been destroyed, and the merciless human strangler should not spare anyone. Just as everyone was going away from his life, and every hour and every moment he was facing death, so everything looked very lonely, sad and distressed. - —

One has not been able to have a certain number of those who were killed by famine and plague. Although 14,000 have been found, of those who have been noted and indicated by the graves of the dead, at least as many corpses have been buried secretly by their own in the gardens in front of and in the city, as well as in the entrenchments. Since there could not be enough graves for the dead in the city, each one of them has

The parents must be buried by the children, the children by the parents, a spouse and a good friend by the other. It is known that several of them have taken 20, 30, 40 or more ducats, as their remaining food, and have shown them to the grave diggers, or even one good friend to another, and promised them the grave digger's wages, so that after their death they would only be buried in fresh earth, and their bodies would not be dragged off and eaten by the dogs. Otherwise, the dead bodies were dragged out of the city daily with two carts, dumped outside the city, and thrown into the redoubt or moat, including many noble bodies. And ten times more people died in one day than the graves of the dead and others could bury or the carts could carry out. Almost not a single garden in the city could be found in which the dead had not been laid.

Since there were neither carpenters nor boards in the city, and the soldiers in the Saxon camp noted this, they were forced by famine to see where they could get boards and made coffins, sold them in the city, even took the corpses out themselves, but often dumped them again, brought the coffins back several times and sold them again. When the fraud was discovered, they took the dead bodies out of the coffins, made firewood out of them, brought them to market in the city, and made money.

Not only the empty houses and narrow streets were full of dead bodies, also otherwise from the floors of the houses, in the stables, cellars, gardens, but also heads and hands, arms and thighs were found from time to time, which gave a miserable spectacle: so it is also noted that the dogs have already begun to eat the bodies lying on the dung heaps in the city. - What a cruel stench was given by the unburied dead bodies lying in and in front of the city, partly torn by the dogs, is best known by those who were in distress at that time. When walking in the alleys, one had to cover one's mouth and nose, and yet could not escape the foul odor. - Flies were seen in unspeakable numbers in the city of Schweidnitz, so that it was almost impossible to avoid them in any room. And it was especially disgusting that, because they were frequently measured on the dead, even then they looked brown and yellow from the absorbed poison, contrary to custom, one was always frightened in eating and drinking, and had to think whether the flies, which were sitting on the bread and other food, had not just before sat on a dead stinking corpse and absorbed the poison.

let alone how much of the same one swallowed, that no wonder no man would have remained alive. - —

In the camps, however, there was such famine due to the fact that almost all the passes were closed that some, especially the common servants, often did not see a morsel of bread for several days; therefore, they ate heaps of unripe fruit, finally fell down, pined away and perished. The hungry soldiers often asked for only a morsel of bread in the city, for God's sake. Even those who had not been able to be fed with sufficient food by the townspeople shortly before. One in particular, for whom the host had not been able to provide enough food, asked for a piece of bread: when he received it out of compassion and wanted to bring it to his mouth, he could not enjoy it, but sank down and died.

(Submitted.)

### **"Master, with words you also revile us." (Luc. 11, 45.)**

The honored reader will remember having read a story in No. 7 of this paper, which shows where Methodism, as such, leads. This publication, as was seen earlier, also came to the attention of the Methodists here. Their indignation about this "defamatory article," as they like to call the matter, was great, and in order to save the reputation of their holiness, at least among those who do not know them closely, they set about giving a "reply" to it in No. 10 of the "Christian Apologist," after they had previously stated the "main points" of the story in question "as briefly as possible.

The editor of the mentioned paper, who is firmly convinced that a Methodist cannot lie, is also very angry about the "impudent" attack and calls it a "pagan" one; but because I believe that the honored gentleman wanted to write heroic instead of "pagan", I will say nothing more about it. \*)

The holy Methodists begin their "Reply" thus: "We know well that one is not finished when one wants to begin to be right with the world, and we are also mindful of the saying: 'Blessed are you when men revile you for my sake'". 2c.

It is as if they wanted to say: We have now told you in advance who and what we are, therefore do not dare to doubt the truth of the following words. Nevertheless, we deign to show that he who lets himself be deceived by the entrance must also put up with deception in the continuation:

\*) We believe that Mr. Nast wanted to use the same weapons in the fight with Mr. Pastor Heid as the work-driving papists, who are so related in spirit to the Methodists, did in order to attach a stain to Luther, and who took revenge on his innocent name

and dubbed him instead of Luther - Luder. The Editorial.  
"Let no man shift your aim." (Col. 2:18 and 19.)

1. says the little bunch: "The Methodist preachers have not come to us under the name Lutheran, but in the name of JEsu." They should know, of course, that no church bows more reverently to the name of Jesus than the Lutheran church, and if they do not want to know it, they should never profess it with their mouths, which they do so gladly, if they can ensnare the unsuspecting with it. This is how, and not otherwise, Mr. Peters has done it here. Only his "I am also Lutheran" gained him access to the sickbed, and caused the local Evangelical Lutheran congregation to look at him, which, of course, was no longer willing to open its church when he could not show its letter and seal at its request. As he was Lutheran with the Lutherans, so he was Reformed with the Reformed.

"With great blessing," the subjects continue, "they have labored among us, and we are their letter and seal before God." A neat "letter and seal." If I am to describe the Methodist congregation here, I must do so thus: It is a haughty people who look down contemptuously on everything that is not called Methodist. A drunkenness, which they sipped from the goblet of their feelings, seems to have shattered their senses; but at the same time they are rich and full, and seem to want to ask: What do we still lack? If one now answers them: Give up your old Adam, then they puff themselves up, and wonder in the best case that one can only look for an all Adam with them.

2) Say: "That Br. Peters spent the time when the husband was not at home to wait with the wives, we know nothing about it. It may be that they do not know about this on their own. Mr. Peters will not have told them anything about how a man seriously threatened him not to disturb his wife any more with his proselytizing zeal; and how another, in his admittedly sinful carnal zeal, promised him the kind on his head if he should dare to enter his house again when he was outside of it. But even if Mr. Peters concealed such a thing, should not what filled everyone's mouth also have reached the ears of the local Methodists?"

They also don't want to know that Herbst said that his room was illuminated by a miraculous light and that he no longer sinned. I regret that people have such a weak memory. But the "leader of the assembly", who at the same time represents the position of an "exhorter", who does not yet know the text when he enters the assembly, and yet holds an exhortation "through the spirit", should also have noticed this. That was what Herbst often remembered in his last sorrowful hours, but of course deeply regretting.

4. the Methodists deny that Autumn was drawn to the Lord's Table. They have

They did not pull him by the hair, of course, but only by pushing, urging and pulling did they bring him into the barn where communion was celebrated.

(5) That Herbst ran away from the meeting before it was over is well founded; but in this I confess an error on my part, that I said he was sought and found only on the third day; this happened on the first, as it is written in the Apologist. The cause of the error is that we considered his two escapes and absences, which amount to just three days, to be one. As for the "heartfelt sympathy" of his "blood friends and other brothers," human eyes and human ears could not perceive any. Indifferently they answered to the question: Why they had not guarded the deceased: "We could not hold him."

Finally they say: "That Br. Peters was supposed to give a funeral speech is untrue. As everyone can see in the above-mentioned number of this newspaper, I did not claim that he was to come, but only said: it was said, as it was in fact. How much they are struggling in order not to be disgraced with their Mr. Peters. They believe they can help themselves out of everything by twisting a few words from my eulogy. The thing is not so pretty, but if one can put oneself in a nice light with it, one does not have to take it so exactly with the conscience. But since, nevertheless, there is still a rather thick darkness, it is necessary to illuminate the subject more closely. As little as the beginning of my speech was the same as the Methodists state, so little did I "scold" the congregation in it.

The content of the same was no different than what I communicated in No. 7; however, the fact that they have taken a different meaning from it is further proof to me that they willfully do not want to hear and understand. The pure has become impure to them; how will it still become with them! The assertion that I said: If they returned to the "all-soul Lutheran church," they could still be helped, is, to speak with permission, a gross untruth. Although I know and believe that he who walks by day does not stumble, I also believe that it is possible for the Lord to save a soul from eternal darkness, even in other Christian communities, through the individual rays of light that show themselves more or less now and then.

The conclusion of the "Reply" is an admonition addressed to me by the well-informed "Ermähnet". It is too full of meaning that I should not mention at least half of it, and in some points too secretive that it does not need explanation at the same time. The "Admonisher" (Geyer the Elder) begins as follows: "You call yourself a called servant of Christ. Why do you not do your duty? Have I not invited you several times to come to my house? But you did not come; or should the sheep seek the shepherd? You say. You do not love sneaking into corners. Why then do you hide yourself like a wolf in a small log house along the way, in order to "lie in wait" for the passing pilgrim in the valley? Who could not see from this that the "admonisher" knows how to carry out his office well, and recognizes the duty of a shepherd in the most precise way? He has not been in office long, but I believe that if he continues in this way, he will soon saddle his horse and

to ride out to convert. Before he leaves, I will only say quickly why I did not visit him. Firstly, because he has his own shepherd and was never a sheep of my flock, and therefore I could not have paid him an official visit without at the same time reaching into another's office. Secondly, it was not necessary to visit him, because he gave me more than once or twice the opportunity to admonish him by his intrusive behavior outside his house. But since he always showed himself to be an obstinate heretic, I avoided meeting him more often. His heresy consists in the fact that he denies the essentials of the holy sacraments, in addition to adhering to other heresies. With great diligence he has spread a tract on holy baptism and regeneration that is completely contrary to the holy Scriptures. To visit such a person would not be tempting God? The apostle Paul says Titus 3:10: "Avoid a heretical man, if he is once and again admonished."

What Mr. Geyer meant by "hiding in the blockhouse" I could not imagine, so I had to ask him occasionally for clarification. I received this clarification; he said that he had once seen me leave a log cabin. In the same way, I could not know how he justified or understood the words: "and you are threatened with the secular court". When I asked him about it, he answered after a long time of reflection: he would have to think about it longer, he could not think of what he meant by it for now; but that he will think of something in time, I have no doubt, because he is rich in ideas. As for the "quarrel and strife" in which I am, or rather have been, engaged with my "own church members," it is due to the fact that those who do not obey the truth when I preach peace start a war. But that the local Methodists did not see this is a proof that they do not have the spirit from God, otherwise they would judge the matter quite differently. It is a mean spirit that pervades them. When it is a matter of pushing the bright light out of its place, they become friends with those who rage against the Lord, and approve of their cause, but "before" they "were one to another. (Luc. 23,12.) Paul Herd.

We, the undersigned, members of the Evangelical Lutheran congregation here, testify that the matter is as our pastor Heid has stated.

Michael Groß, Michael Reinhardt, jun.

Ludwig Helmlinger, Philipp Munsch, Philip Leininger.

Clay Township, AuglaizeCo.,O., May 1, 1849.

### **Ecclesiastical message.**

On April 15, Dom. Quasimod', the ordained vicar of Windsbach in Bavaria, Mr. Gottlieb Schaller, who immediately after his arrival in America was duly called by the German Evangelical Lutheran congregation of

the unaltered Augsburg Confession in Philadelphia, Pa. to be their pastor, was publicly and solemnly installed in his office by Pastors Brohm, Wyneken and Hoyer on behalf of the Synod of Missouri, Ohio and other states. It is with great joy that we welcome this new efficient worker to such an important point of the ecclesiastical territory of America as Philadelphia is, and we pray to God that he may now also here be the voice of his pure Word. Let the Word of God resound to a great people, not only as a testimony against them, but for their salvation, for the sake of Jesus Christ, His dear Son, our Lord. Amen.

---

### **Just through!**

As soon as we step onto the path to heaven, a beautiful woman, the sweet world, appears on the right and entices us with the popular apple; on the left, an ugly woman, the bitter world, frightens us with the detestable cross. If the sweet world can make us laugh and the bitter world weep, the inheritance is forfeited. Here the counsel of the Holy Spirit applies: Straight through, neither to the right nor to the left. H. Müller.

---

### **Original Sin.**

The further one gets in sanctification, the more painfully one feels what original sin is about, and the further one moves away from the proud and Pharisaic conceit that one is now completely free of it.

J.J. Rambach.

### **"The fool's mouth is near terror." Proverbs 10:14.**

A farmer from D ... had taken up the habit of cursing in such a way that he exclaimed at every opportunity: the devil take me! A hunter admonished him to refrain from this shameful habit; but the farmer made a mockery of what the hunter said. On the following day, the two were together again in the tavern, and since the farmer exclaimed every moment: the devil take me, the hunter said he could cite him, and if he did not refrain from his naughtiness, he would show him Mr. Urian face to face. The farmer laughed at this, but what happened? The hunter met a food sweeper in the village, with whom he arranged the matter. Next to the tavern lived a butcher, from whom he borrowed a buckskin, and when in the evening the hunter and the farmer were together again in the tavern, and the farmer continued in his usual tone, the hunter told him that he had warned him often enough, but since all his efforts had been in vain, he now wanted to prove to him that he could cite the devil and that he would have to deal with him. The farmer laughed at this. Then the hunter made a circle around himself with chalk, struck the table, and at that moment the food sweeper entered the room. - As soon as the farmer saw him, he fell down dead; the fright had robbed him of his life. - In vain they tried to bring him back to life. This incident took place in January 1811. Thus the one with his buffoonery became a murderer and the other a prey of him whom he had so often invoked. (Story Almanac.)

---

The pressure from the

Spruchbuch zum kleinen Katechismus Lutheri. Commissioned by the Missouri Synod 2c. compiled by Bro. Wyneken, pastor at the Second German Lutheran Church in Baltimore, 112 pp. in 12, is finished and available from the author for \$1.80 a dozen.

In the next issue we intend to give a more detailed description of this booklet. D. R.

---

**The German Evangelical Lutheran Synod of Missouri, Ohio and other states will** hold its sessions this year at Fort Wayne, Ind. from June 6, being the second Wednesday after Pentecost, to June 16, incl. - The



## 152

The arriving brothers will go to the apartment of the pastor Dr. W. Sihler, - if necessary, ask for it at the German store of Mr. Orff and Mr. Schwegmann, Columbia Str., at the Canal. F. W. Husmann,

d. Z. L>ecr. d. S.

### Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

Dr. Martin Luther's Small Catechism, unaltered reprint --40 .10  
The dozen 41.00. Hundred pieces 47.00. Strange letter of a lady, who in 1703 for the sake of the Lutheran religion with six mostly uneducated children chr Bäterland and all' her belongings has left... 0.05  
The dozen 50 Cts. 25 pieces 41.00.  
Dr. Luther's Lermom of "Preparedness to Die" 0:05  
The Lerrassuug of the German Lutheran Synod of Missouri, Ohio and other states together with an introduction and explanatory notes- 0.05  
The dozen 50 Cts. 25 pieces 41.00.  
First Synodal Report of the German Lutheran Synod of Missouri, Ohio and other States v. l. 1847 0.10  
Second synodal report of the same synod v. l. 1848 0.10  
Third volume of the Lutheran v. 1846 -1847. no. 8-26 0.50  
Fourth do- v. 1847-1848 (full) 0.50  
(The 1st and 2nd volumes are out of print).  
Christian Concordia Book, d. l. Symbol. 1.25  
Books of the Lutheran Church, New York Edition, bound in pressed leather 0.05  
Conversations "between two Lutherans about Methodism, (in pamphlet form) 2 pieces 0.05  
Dr. M. Luther's Tractate von der wahren Kirche (from No. 9. of the Lutheran specially reprinted), 2 pieces. 0.05  
Dr. Luther's Hauspostille, or Sermons on the Gospels on the ^vnn and Feast Days of the Whole Year, New York Edition, bound in calblder 2 .00  
Kirchengesangbuch für ev.-luth. Gemeinden, verlegt v. d. hies. ev.-luth. Gemeinde U- A. E., gebunden das ^tück 0.75  
The dozen 48.00 (cash payment) 100 pieces 462.50 Z ^en Lmuczcckcuag  
New York edition, the piece... 0.10 By the dozen... 1.00  
The letter of the pastor Grabau at Buffalo (u, No. 17. of the Lutheran shown in more detail) 0.25

### Receipt.

My request for support to build a church in New York has not been in vain. The following donations have already been received, for which I sincerely thank the dear donors on behalf of my congregation:  
U.00 by Mr. Ist Löber. 45.00 by the same. 41.00 from Messrs. Palisch and Hclwegc. 43.00 from Mr. Wscho- wa. 457.00 from the Lutheran congregation in Fort Wayne.  
New Aock, May 1, 1849.

Th. I. Brohm.

### Get

for the Synobal - Missions - Cassc:  
81.00 from Mr. Heimsnth in St. Louis. 49.42H from parishioner":! in St. Louis. 1.00 from L. W. by Mr. U. Brohm- 50 ice. from Lch. by Mr. Ist Brohm.

,for the mission on the river Lass in Me...:  
46.00 from a local community member. 43.77s Yield of a Collecte at Hru. Tirneusteu here. 46.00 by Mr. Ist Franke of s. Gemcndc.

for the Seminar on FortWayne:  
410.00 from the municipality of Mr. Ist Franke.

### Paid.

The 1st half of the 5th yr. HH. Evcrs. Ehlers, Warmbruch.  
The 2nd half of 5th yr. HH. D. Duchardt, L. Stünkel, H. Stünkel, Lchamhorst.  
The 5th year HH. Is Böhm, Brokmann, Bruns, I. Dcdickc, F. Frerking, W. Frerking, Fine, Hübler, Meierhubcr, 4-. Lcholz, A. Wagner, Wollner  
The 6th year Mr. O. Becker

### Further received:

41.00 by Mr. D. Streckfuß for 1 Ex. Epistel-Predig- trn (HerzcnSpiegel) by D. H. Müller. "Dämmtl. Ex. are out of stock.

## Constitutional Amendments.

Resolved by the General Assembly of the State of Missouri, (two-thirds of each House concurring therein:)

Sec. 1. That hereafter the Judges of the Supreme court shall be elected by the qualified electors of the State, and each shall hold his office for the term of six years only, but may continue in office until his successor shall be elected and qualified; and if any vacancy shall happen in the office of any Judge of the Supreme court, by death, resignation, removal out of the State, or by any other disqualification, the Governor shall, upon being satisfied that a vacancy exists, issue a writ of election to fill such a vacancy, but every election to fill a vacancy shall be for the residue of the term only. The General Assembly shall provide by law for the election of said Judges by the qualified voters in the State, and in case of a tie, or a contested election between the candidates, the same shall be determined in the manner to be prescribed by law; and the General Assembly shall also provide for an election to fill any vacancy which shall occur at any time within twelve months preceding a general election for said Judges. The first general election for Supreme court Judges shall be on the first Mcdmay in August, A. D. 1851, and on the first Monday in August every six years thereafter. If a vacancy shall occur in the office of a Supreme court Judge, less than twelve months oefore a general election for said Judges, such vacancy shall be filled by an appointment by the Governor, and the Judge so appointed shall hold his office only until the next general election for said Judges.

Sec. 2- The offices of the several Supreme court Judges shall be vacated on the first Monday in August, A. D. 1851, and all parts of the original constitution or of any amendment thereto, inconsistent with, or repugnant to this amendment, are hereby abolished.

A. M. ROBINSON, Speaker of the House of Representatives.

THOS. L. PRICE, President of the Senate.

Resolved by the General Assembly of the State of Missouri, (two-thirds of each House concurring therein,) that the following be proposed as an amendment to the Constitution of this State:

Sec. 1. That so much of the thirteenth section of the fifth article of the constitution of this State, rati lied at the present session of the General Assembly, as provides that the Governor shall nominate, and by and with the advice and consent of the Senate, appoint the Judges of the Circuit courts, and that each Judge of the circuit courts shall be appointed for the term of eight years, and that every appointment to fill a vacancy of such Judge, shall be for the residue of the term only, is hereby abolished; and hereafter each Judge of the Circuit courts shall be elected by the qualified electors of their respective circuits, and shall be elected for the term of six years, but may continue in office until his successor shall be elected and qualified; and if any vacancy shall happen in the office of any circuit Judge, by death, resignation, removal out of his circuit, or by any other disqualification, the Governor shall, upon being satisfied that a vacancy exists, issue a writ of election to fill such vacancy, provided that said vacancy shall happen at least six months before the next general election for said Judge; but if such vacancy shall happen within six months of the " general election aforesaid, the Governor shall appoint a Judge for such circuit, but every such election or appointment to fill a vacancy shall be for the residue of the term only; and the General Assembly shall provide by law, for the election of said Judges, in their respective circuits, and in case of tie, or a contested election between the candidates, the same shall be determined in the manner to be prescribed by law; and the General Assembly shall provide by law for the election of said Judges in their respective circuits, to fill any vacancy which shall occur at anytime, at least six months before a general election for said Judges. The first general election for circuit Judges shall be on the first Monday in August A. D. 1851, and on the first Monday in August every six years thereafter No Judicial circuit shall be altered or changed at any session of the General Assembly next preceding the general election for said Judges. The offices of the several circuit Judges shall be vacated on the first Monday in August, A. 1). 1851.

A. M. ROBINSON,

Speaker of the House of Representatives.

THOS. L. PRICE, President of the Senate...

Resolution to amend the Constitution in relation to the offices of Secretary of State, Attorney General, Auditor of Public Accounts, State Treasurer and Register of Lands.

Resolved by the two Houses of the General Assembly as follows:

Sec. 1. That the twenty-first section of the fourth article of the constitution of the State of Missouri be and the same is hereby abolished.

Sec. 2- There shall be a Secretary of State, who shall be elected by the qualified voters of this State, at such time, and in such manner as shall be provided by law. He shall hold his office for four years, unless sooner removed by an impeachment. He shall keep a register of the official acts of the Governor, and when necessary shall attest them, and he shall lay the same, together with all papers relating thereto, before either House of the General Assembly, whenever required so to do, and shall perform such other duties as may be enjoined on him by law.

Sec. 3- The eighteenth section of the 5th article of the constitution of the State of Missouri is hereby abolished.

Sec. 4- There shall be an Attorney General, who shall be elected by the qualified voters of this State at such times, and in such manner, as shall be provided by law. He shall remain in office four years, and shall perform such duties as shall be required of him by law.

Sec. 5- The twelfth section of the 4th article of the constitution of this State is hereby abolished.

Sec. 6- There shall be an Auditor of Public Accounts, who shall be elected by the qualified voters of this State, at such times, and in such manner, as shall be provided by law. He shall remain in office four years, and shall perform such duties, as shall be required of him by law. His office shall be kept at the seat of Government.

Sec. 7- The thirty-first section of the third article of the constitution of this State is hereby abolished.

Sec. 8- A State Treasurer shall be elected by the qualified voters of this State, at such times, and in such manner as shall be provided by law, who shall continue in office for four years, and who shall keep his office at the seat of Government. No money shall be drawn from the Treasury but in consequence of appropriations made by law, and an accurate account of the receipts and expenditures of the public money shall annually be published.

Sec. 9- There shall be a Register of Lands, elected by the qualified voters of this State, at such time, and in such manner as shall be provided by law. He shall hold his office for four years, shall keep his office at the seat of Government, and shall perform such duties as shall be required of him by law.

A. M. ROBINSON, Speaker of the House of Representatives.

THOS. L. PRICE, President of the Senate.

Resolved by the General Assembly of the State of Missouri, (two-thirds of each House concurring therein) that the following be proposed as an amendment to the constitution of this State.

Sec. 1. That the boundary of this State be so altered and extended as to include all that tract of country lying west of the present boundary of this State, so that the same shall be bounded as follows, viz: beginning at the south west corner of the State; thence west to the middle of the main channel of Grand river; thence up the same to the mouth of the Neosho river; thence up in the middle of the main channel of the same, to the northern boundary of the Quapaw land; thence east along said boundary to the present State line, or to include so much of said boundary as Congress may assent to.

A. M. ROBINSON, Speaker of the House of Representatives.

THOS. L. PRICE, President of the Senate.

MISSOURI:

OFFICE OF SECRETARY OF STATE.

I, Falkland H. Martin, Secretary of State of the State of Missouri, do certify that the foregoing proposed amendments to the Constitution of the State of Missouri, passed by the fifteenth General Assembly of the State of Missouri, are true copies of the original rolls now on file in this office.

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the seal of said office. Done at the City of Jefferson, this twentyfourth day of March, A. D. 1849-

FALKLAND H. MARTIN,

Printed by Arthur Olshausen, publisher of the Anzeiger des Westens.

Secretary of State.

**Volume 5, St. Louis, Mon. 29 May 1849, No. 20.**

(Submitted by Dr. Sihler.)

**Heartfelt exhortation to Lutheran Bavarians of God-fearing and gifted young boys and boys not to withdraw them from the service of the church and school.**

Unfortunately, it is a fact that is as well known as it is saddening that, especially here in the West, so few young people who have the spirit and gifts for the future assumption of the sacred office of preacher or schoolmaster apply to the seminaries in question and seek admission and instruction there.

Here in our seminary at Fort Wayne, for example, only one native Lutheran German-American has registered since the time of its founding, in October 1846; the other 26, some of whom have already entered the service of the church, some of whom are still with us, are all, with the exception of one, sent over to us from Germany by their fellow believers; only this one is the son of a farmer who immigrated 12 years ago and has since died.

If we now ask why it is that, for example, in Ohio, Indiana and other states here in the West, there are not more young men (whose fathers have already lived here for ten or more years or were even born here and remained German) who place themselves at the service of the church and can be trained for it, we can give several answers.

One, for example, reads as follows: Here in our still sparsely populated and sparsely cultivated regions, there is still too much space and opportunity to build on the land or to establish mills, tanneries, stores, etc., whereby, without excessive effort and with reasonable skill and luck, in not so long a time, many a good sum can be acquired, with which one can then expand one's business even more and "make money" even more and become a man who is "worth" a lot. What tender father, then, who serves the great god Mammon with all his heart, to whom almost all of America and

What tender father should not direct all his efforts to make all his sons "well off" as soon as possible and also become worshippers and worshipers of the same God.

Another answer is this: The dear office of preaching here in the country yields too little honor and reward; there - says this and that father to himself and others - every day laborer has more income than such a miserable bush pastor, and with all his work and poverty he also has to put all kinds of coarseness and blasphemy into his pocket from many an unteachable and troublesome head, and has stink for thanksgiving as a reward. If he does not want to hang his cloak to the wind and not be a hireling and servant of men, he is abundantly fed with tears and soaked in gall and is, like Moses, "a very afflicted man above all men on earth. But I would like to spare my son such a sorrowful and troublesome life.

In addition, however, such a father continues, the so-called old Lutheran pastors have a double burden on their necks; for they want, as is only fair, that their church conduct be in accordance with the church confession, they bring after previous green instruction, e.g., on proper calling, on proper registration for the holy supper, they do not want to give this, e.g., to reformed people, as such, to keep the church discipline according to the Scriptures, etc., etc. They have friends and enemies equally on their necks and are called out as the most narrow-minded and obstinate people, then they have friends and enemies alike on their necks and are called out as the most narrow-minded, obstinate and unloving people, however patient and humble, however self-denying and self-sacrificing they may be, however diligently they may provide for church and school, however faithfully they may think of young and old. - —

Now, my dear father, you who may have a God-fearing and gifted son, and so talk to yourself or others about the holy office of preaching, what you say is certainly true, but still you have only carnally and not according to the heart of God and out of the spirit and words.

of God. For, behold! the kingdom of our Lord Christ, and not only the triumphant church in heaven, but also the fighting one on earth, is not of this world, although the latter is certainly in this world, and therefore the true servants of the Lord Christ should and will not have much honor and reward from this world; It is fully and abundantly sufficient for them that they have honor with God, who calls them his "co-workers" and "fellow helpers" in the blessed work of converting poor sinners to the Savior, of making blessed ones out of the cursed, citizens with the saints and God's household members out of exiles and rejects, blessed children of God and fellow heirs of Christ out of damned slaves of the devil. This honor from and before God bows them deeply into the dust, that they, who are by nature also filthy stinking sinners, who of themselves can do nothing but sin - that they, that after they have been converted by grace through the ministry of holy preaching to the shepherd

and bishop of their souls, they themselves should be ambassadors in the place of Christ, the mouth and hand of God to men, angels of the LORD of hosts, stewards of God's mysteries, successors of the prophets, of the LORD Christ and of the holy apostles. So they consider it a great honor to God when they are honored to suffer shame from the world for the sake of Christ, and they fear to receive praise and reward from it rather than hatred and contempt, because the world is in trouble and loves only its own. But as the faithful servants of Christ seek their honor only from and before God, and not from the false, unfaithful world, so they seek no reward from it either, but only from the pious and faithful God, who has promised them such a glorious twofold reward of grace. This is first on earth for every soul that has been thoroughly and righteously converted from Satan's power to the Lord through its service and ministry, and then in heaven for a special glory, as it is written: "The teachers will shine like the heavens.

Splendor and those as many point to righteousness as the stars forever and ever."

But against such a twofold reward of grace of the whole world, what is gold, silver, pearls, evel stone, power, splendor and pleasure but foam, chaff, dust, dung and ashes? But I will pause here and let another man speak of the worthiness and majesty of the holy office of preaching in God's kingdom and before His face - a man full of faith and the Holy Spirit, against whose living thoughts and words mine are only dead letters. Our dear father and teacher Dr. Martin Luther writes in the sermon: "that children should be kept in school" as follows:

"You may rejoice and be glad in your heart when you find yourself chosen by God to raise up a son with your goods and labor, who will become a devout Christian pastor, preacher or schoolmaster, and thus God Himself has raised up a special servant; yes, as was said above, an angel of God, a right bishop before God, a savior of many people, a king and prince in Christ's kingdom, and among God's people a teacher, a light of the world. And who will or can tell all the honor and virtue of a true faithful pastor, which he has before God? There is no more precious treasure, nor noble thing on earth and in this life, than a right, faithful pastor or preacher.

"For count thou thyself what profit the good ministry of preaching and the good care of souls bringeth; the same is certainly brought about by thy Son, who faithfully carries on such a ministry: So that as many souls as are daily taught by him, converted, baptized, brought to Christ, and saved, and redeemed from sins, death, hell, and the devil, come to everlasting righteousness, life, and heaven through him, that Daniel says in the 12th verse 3, "that they which teach others shall shine as the heaven, and they which teach righteousness shall be as the stars for ever.""" For since the word and ministry of God, where it is right, must without ceasing do great things, and wondrous works, so must your Son also without ceasing do great and wondrous miracles in the sight of God, such as raising the dead, casting out devils, giving sight to the blind, hearing to the deaf, cleansing lepers, speaking to the mute. Making the lame walk: though it is not done bodily, it is done spiritually in the soul, which is much greater, as Christ says John 14:12: ""He that believeth on me, the works that I do shall he do, and greater works also."" Can a believer do such things against individuals; how much more will a public preacher do such things against and in a whole crowd? Not that he does it as a man, but his office, ordained of GOD, does it, and the word of GOD he teaches; for he is the instrument of it.

"If he does such great works and miracles spiritually, it follows that he will also do them bodily. or is ever a beginner and cause of it. For whence is it that Christians shall rise from the dead at the last day, that all the deaf, blind, lame, and whatsoever afflictions there have been in the body shall be put away, and that their dead bodies shall shine not only fair and healthy, but also as bright and fair as the sun, as Christ saith? Is it not because they are converted by the word of God here on earth, believing, baptized, and living unto Christ? As Paul says in Romans 8:11, "that God will raise up our mortal bodies for the sake of his Spirit that dwelleth in us. Who then helps men to such faith and the beginning of the bodily resurrection, without the preaching ministry and word of God, which your Son leads? Is this not an immeasurably greater and more glorious work and miracle than when he raised the bodily or temporally dead to life again, or helped the blind, the deaf, the dumb, the lepers in the world and in a perishable state?

"If you were sure that your son should do one of these works in a certain man, namely, that he should only make a blind man see, raise a dead man, take a soul from the devil, save a man from hell; or which one of these would be: should you not justly risk your good with all joy, that he might be educated to such a ministry and work, and leap for great joy, that you had endowed such a great thing before God with your money? For what are all the monasteries and convents, as they are now and in use, with their own works, compared with such a pastor, preacher or schoolmaster? Although they were founded in the past and in the beginning by pious kings and lords for this noble work, that such preachers and pastors should be educated in them; but now, unfortunately, through the devil they have fallen into misery, that they have become pits of murder and vain foothills of hell, to the ruin and harm of Christendom.

"Now behold, thy son doth such works, not one alone, but many, yea, all of them, daily; and the very best of all, in the sight of God he doth them; and he esteemeth them worthy and high, as it is said, though men neither know nor esteem them; yea, though the world call him a heretic, a seducer, a liar, a rebel, so much the better, and a good sign that he is a righteous man, and like unto his Lord Christ. Christ Himself must also be a rebel, murderer, deceiver, and thus be judged and crucified with the murderers. What would I care if I were a preacher, if the world called me a devil when I know that God calls me his angel? The world calls me a

deceiver as long as it wants, but God calls me his faithful servant and houseboy, the angels call me their journeyman, the saints call me their brother, the faithful call me their father, the wretched souls call me their father, and the devils call me their father.

call me their savior, the ignorant call me their light, and God says yes, so be it; the angels also, together with all creatures. How beautifully has the world and the devil deceived me with their blasphemy and reviling? How great a gain has it made on me? How great harm has it done to me? the dear Lady.

"This is what has been said about the works and miracles that your Son does for souls, to help them from sins, death and the devil. He also does great and mighty works against the world, namely, he tells and instructs all classes how they should conduct themselves outwardly and in their offices and positions, so that they may do right before God; he can comfort the afflicted, give counsel, settle evil matters, settle wrongful consciences, help keep peace, make atonement, reconcile, and do many and daily works without number. For a preacher confirms, strengthens and helps to maintain all authority, all temporal peace, controls the rebellious, teaches obedience, manners, discipline and honor, teaches fatherhood, motherhood, children's ministry, servant's ministry, and summa, all secular offices and statuses. These are the least of the good works of a priest, nor are they so high and noble that no wise man among all the pagans has ever known or understood them, much less been able to do them, nor has any jurist, high school, monastery or convent known such works, and they are not taught in either spiritual or secular law. For there is no one who calls such secular offices God's great gifts or gracious order, but the Word of God and the ministry of preaching alone praise and honor them so highly."

But how much the establishment of the holy gospel and the ministry of preaching had cost and was therefore to be esteemed high and dear, Dr. M. Luther writes about it in the same writing:

"That we have the gospel and the ministry, what is it but the blood and sweat of our Lord? He acquired it by his fearful bloody sweat, earned it by his blood and cross, and gave it to us. Oh Lord God, how bitter and sour it has become for him? How kindly and gladly did he do it? How much have the dear apostles and all the saints suffered over it, so that it might come down to us? How many have been killed by it in our time?

"And that I also boast, how sometimes I have had to suffer death because of it, and has also become so heartily sour to me, and still is, that I served my Germans here. But all this is nothing compared to that which Christ, the Son of God, our dear heart, has put on it; and shall have earned nothing else with it among us, except that some persecute, condemn, blaspheme, under all devils. The others, however, pull off the hand, neither pastor nor preacher feed, nor

to give something to it, so that it would be preserved; about which, the children also turn away from it, so that such an office would soon fall to the ground, and Christ's blood and torture would be in vain, and yet go there safely, having no conscience, no remorse nor sorrow for such infernal and more than infernal ingratitude, and many unspeakable sins and vices, showing no fear nor awe of God's Zorn, no desire nor love for the dear Savior for his sour heavy torture, but wanting to be evangelical and Christians with such terrible abominations to boot."

Now, you dear fathers in our Lutheran church, who by God's grace have God-fearing and gifted sons, but still consider giving them up for the service of the church because so much disgrace and poverty are connected with it - are you not perhaps now of a different mind after you have read what the man of God has spoken to you? Is not your mind now rather to see your sons "become great in the sight of the Lord" than to gain riches and honor in the sight of the world? For the nature of this world is passing away, but that "being great in the sight of the Lord," when your sons should be kings and priests especially in the sight of God, and live and reign with Christ, - that remains forever.

So you can do nothing more noble for the glory of God and for the benefit and piety of your neighbor than to return your gifts to the giver, than to give your sons to the triune God, who created, redeemed and sanctified you together with your children, for the most holy and glorious service, for an offering and sacrifice and for a sweet savor before the Lord. And if these and those of you in our old fatherland had to place all your sons in the army for a time, in order to wage wars for an earthly prince, where it was necessary - should you not place at least one of your sons in the army of the Lord Christ with joy and love, in order to be closely united with others? to fight the wars of the Lord of all lords, closely united with other faithful warriors around the banner of the pure confession of your church, and by the sword of the spirit, which is the word of God, to victoriously put down the most terrible and powerful enemies, such as sin, the world, the flesh, death, the devil and hell? - —

So then, dear fathers, those glorious promises which the Lord has promised to his faithful servants, should entice you to willingly give your sons to the service of the church, so that one day, if they persevere faithfully, those promises will be fulfilled in them. But on the other hand, you should also be frightened by the seriousness of God if, in spite of all admonition and pleading, and perhaps in spite of all the requests and desires of your sons, you withdraw them from the service of the church or school out of avarice, worldly concern, carnal softness, and so on. For to what end and purpose do you think God has given your sons such gifts and also the desire and inclination for the holy ministry? Is it to keep them from using these abilities and powers according to the giver's will?

Do you not rather instruct them, and perhaps drive them by doctrine and example, to serve the great god Mammon, and through him the devil, but not the triune God, the Lord of our property? Is this not the most shameful theft of the church and murder of the soul at the same time, and is it not enough that you go to hell yourselves through such terrible unbelief? Must you not also drag down your flesh and blood with you, if God's grace does not miraculously intervene, and thereby make the eternal hellstone and fiery heat two times hotter and more terrible for you?

Oh woe to you so-called Christians who go beyond the abominations of the heathen; for while they sacrificed their children bodily to Moloch and let them go through the fire, in the delusion that thereby they would appease the wrath of God, the burning of which they felt in their conscience as sinners, you sacrifice the souls of your children to the devil with love and lust and throw yourselves with them wantonly into the wake of the infernal cloud.

But even you fathers, who are not so completely anti-Lutheran, i.e. mammonically minded, but who live idly and casually without caring for the best of the church in your part, do you not know that your sons, who are well equipped by God in heart and head, are also pounds, which the Lord has entrusted to you, so that you may advertise them in diligence and zeal and gain other pounds with them? But of course not in the above-mentioned carnal way, like the sons of the mammon servants, who should only help their fathers to fill their pockets, but in a spiritual way, namely that your sons, after you have dared to pay them and put them to the service of the church, will then also save many souls from the power of Satan as instruments of the Holy Spirit and convert them to the Lord Christ?

But if you fail to do this and bury your pounds, what do you think the Lord God will do to you when the hour

of your death comes and the day of account comes, and you too will have to give an answer to the righteous and strict judge about the use of these pounds? Will you not then be revealed in the shame of your nakedness? Will you not then be struck dumb with terror, and will not the sentence be executed upon you: "Cast out the worthless servant into the outer darkness, and there will be his weeping and gnashing of teeth. (Matth. 25, 30.)

But you also, you scrupulous fathers, who are so uselessly concerned about the physical well-being of your sons, in case they should become poor bush pastors one day, you should be ashamed of your unbelief; for do you not know or do you not believe in your hearts that he is still alive and that all authority has been given to him in heaven and on earth, who once said to his disciples, when he walked on earth in lowliness and the form of a servant, "Have

Have you ever had any lack?" and they had to answer, according to the truth, "No, Lord, never none." Yea, know ye not that the Father which is in heaven maketh his sun to rise and rain even upon the wicked and unrighteous, that he is kind even unto the ungrateful and malicious? - How then should he forsake and neglect such as are his dear children by right faith in the Lord Christ, to whom he has given his only and beloved Son for his own, who are temples of the Holy Spirit, yea, in whom the Triune God himself dwells and walks, and to whom, moreover, he has commanded the holy office of inviting men to Christ in his stead, and exhorting and beseeching them, "Be ye reconciled to God"? It would be better for ravens to bring flesh again, or for manna to rain down from heaven, or for this and that handful of flour not to be eaten, before your sons, if they are faithful servants of the Lord, should suffer want. But what goes beyond the remedy of the lack, beyond the satisfaction of food and need, no believing Christian, and least of all a preacher, should provide in any way. For no one lives by having many goods; the rich can only feed and clothe themselves, and, if they are carnally minded, have nothing more in advance of the poor than that they have many worries, troubles and troubles, have more difficulty passing through the narrow gate and go more easily to hell. Therefore, we poor bush pastors in the West rather want to praise and glorify God that we live pretty much from hand to mouth and are worthy to be like the Lord Christ even in our outward appearance and to follow him with desire and love, who did not have where to lay his head. Yes, we want to thank God from the bottom of our hearts that we, in our humble way, are free from so many temptations and snares of Satan, in which perhaps many a rich pastor in the East is caught, who, in increasing worldliness, suffers terrible damage to his soul and is in such great danger of being eternally lost with the majority of his church children, whose mammon service he strengthens and confirms by his example. - —

So then, you miserly, or careless, or thoughtful fathers, who have faithful and gifted sons, I would heartily exhort you to give them willingly and cheerfully to the service of the church. Imitate Hannah, who gave even her only Samuel to the Lord for his service in the temple; follow in the footsteps of David, who sanctified the captured gold and silver to the Lord. In this way also give thanks to God, who also gave his only Son for you, and whose grace it is that you are not redeemed with perishable silver or gold, but by the precious blood of Christ.



### **Divine protection from the plague.**

When Dr. Justus Jonas, the well-known friend of Luther, was still a child, his father, then mayor of Nordhausen, once lay dead of the plague. The sick man puts a fried onion on his plague sore, and after it has done its work, he puts it next to him on a bench. What happens? A few moments later, the little son comes to the bench, takes the onion, and before the father can fight him off, he has swallowed it. Zedermann now thinks that the child will surely become a victim of the plague, which is contagious even by touch. But behold, the boy remains healthy and later becomes an important tool for the spreading of the pure doctrine. Here the word of God was fulfilled: "He that sitteth under the shelter of the Most High, and abideth under the shadow of the Almighty, saith unto the Lord, My confidence and my fortress, my God, in whom I trust; for he delivereth me from the snare of the fowler, and from the noisome pestilence" 2c. Psalm 91.

(Submitted by Pastor Keyl) **The original order of worship in the German churches of the Lutheran confession.**

(Continued.)

The *Te Deum* or "Lord God, we praise you" is the counterpart of the Litany, for as the latter is the great general prayer of petition of the Church, so the latter is the great general prayer of thanksgiving of the same. From time immemorial it has been attributed to St. Ambrose and is therefore called the Ambrosian Canticle. It probably originated in the Greek Church and was adopted by the Roman Church, where it appears as early as around the year 550. Dr. Luther translated it from Latin as it appears in his works (X, 1756.). In this form, it is an alternating chant, which either two choirs or the two halves of the congregation, or choir and preacher on the one hand and the congregation on the other, perform, so that one of the former intones and the latter responds. Further it is proceeded in such a way that both choirs sing line by line; thus the first choir intones: "Lord God, we praise you", and the second choir responds: "Lord God, we thank you", and so on, until on the line: "Holy is our God" both choirs coincide; then it goes on again line by line, until at the end on the lines: "In you we hope, dear Lord, in shame let us nevermore, Amen!" both choirs coincide again. The *Te Deum* is always followed by the Versicul and Danicollecte.

Dr. Luther says of the *Te Deum*: "It is a fine symbolum or confession (whoever is the master) made in song, not only to confess the right faith, but also to praise and thank God in it". (X, 1199 ) Therefore, likewise the Lutheran

Church ordinances expressly admonish that it should be sung often so that it remains in the memory of the congregations; so the use of it is found throughout and over 200 years not only at all high festivals, but also on Sundays, in addition still in the weekly services, at Thanksgiving, at the Reformation Festival, at church consecration, at ordination and introduction of preachers, yes also at weddings and child! baptisms. I

The *Benedictus* or the hymn of praise of Zachariah, Luc. 1, 68 79, was already used by the Greek, and then, since the sixth century, by the Roman church, and after the model of both also in the Lutheran and especially in the Sunday mass. From it arose later the hymn: "Praise be to the Lord, the God of Israel."

The *Magnificat* or the Canticle of Mary, Luc. 1, 46. ff, also passed from the Greek into the Roman and from this into the Lutheran! Church, where it was used throughout Vespers on Sundays and Saturdays. An arrangement of this *Magnificat* is the song: "My soul exalts the Lord."

The *Nunc Dimittis* or the song of praise of Simeon, Luc. 2, 29 - 32, which according to its origin and earlier use is equal to the two hymns mentioned, was edited by Dr. Luther in the hymn: "Mit Fried und Freud ich fahr dahin" for the use of the congregation, who, according to the church ordinances, sang it at the end of Sunday Vespers after the Magnificat.

The sermon at the main service was always given only on the Gospels. Originally, and especially in Dr. Luther's time, there was neither a special entrance nor an opening prayer, but the preacher began immediately with the repeated reading of the Gospel. Kliefoth says, "the Lutheran church did not give much to this general confession and absolution; what was necessary of it was in the Kyrie and Gloria; also it conceived the sermon

itself, the proclamation of the Word, essentially as the general confession and' absolution; and moreover, among the secondary services preceding the main service, it had its own confession service, namely, the Saturday vespers." - In place of the church prayer, Dr. Luther wanted to have "a common form read, how the people should be reminded to pray in general at the end of the sermon", which can be found at the end of his house postilla of 1559; in it, the special intercessions are assigned their place at the same time; it closes with the words: "to acquire all this, pray with devotion and faith an Our Father"; this prayer was followed by the apostolic blessing "the grace of our Lord", etc., with which the action of the word is set, with which the action of the word was concluded. Probably this exhortation was used when Communion took place.

This arrangement was based on the genuine Lutheran principle that the congregation must necessarily pray the general prayers themselves, and only the increasing disregard for this principle can explain the emergence of more and more forms for such prayers, which the congregation often could not even read in their hymnal, let alone pray along with. A very laudable practice, however, which almost all Lutheran church ordinances prescribe, was that each time after the sermon all the main passages of the catechism were read aloud without the interpretation, so that they might become and remain known to the congregation. \*)

Communion as Eucharist or thanksgiving originally began with the Preface, which, according to its name and purpose, is a preface or preparation for the celebration of the Lord's Supper, and as such occurs as early as the second century; it was followed by the Sanctus or three times Holy. The arrangement of these prefaces, as they occur throughout the ancient as well as consistently in the older Lutheran Church, is this: After the salutation or greeting (the Lord be with you-and with your spirit), which does not actually belong to the preface, the preacher invites the congregation to devotion with the words, "Lift up your hearts," and the congregation shows its willingness in the answer, "Let us lift up to the Lord"; then the preacher exhorts, "Let us give thanks to the Lord our God," and the congregation answers, "This is worthy and right"; and now the preacher continues: "It is truly worthy and right, it is cheap and wholesome, that we give thanks to you, Lord, almighty Father, eternal God, always and everywhere," at the beginning of which a longer prayer of thanksgiving follows, which always ends with the words "with whom (the angels) we sing without end," and then the choir and congregation sing: "Holy, holy, holy is the Lord of hosts, all the earth is full of his glory," from Isaiah 6:3. 3. The Lutheran church went back to the old church in that it did not have the choir alone respond, but also the congregation; of the large number of prefaces, however, it kept only one for all Sundays and some for certain feasts, for the sake of which the sanctus was usually expanded by certain additions. Soon the text of the prefaces was translated into the German language and included in the agendas with the corresponding melodies. Dr. Luther also gave the church the "German Sanctus" by adapting Is. 6, 1-4. to the church hymn "Jesaia dem Propheten das geschah". However, it was seldom used immediately after

\*) Dr. Kliefoth very often mentions his treatise "on preaching and catechesis in the past and in the present of the Lutheran Church", (Mecklenburger Kirchenblatt, Heft 1. 2. 3.); should any of the readers possess these booklets, they are kindly requested to send them to me as soon as possible. The sender.

of the preface, because the end of the preface is not connected with the beginning of the hymn. - —

The exhortation to the communicants, for which there are forms in all the older agendas, later, but quite against the sense of the Lutheran Church, replaced the preface, since this exhortation was assigned its proper place after the Holy.

The Consecration, or blessing of the bread and wine in the Lord's Supper, was performed by singing the Lord's Prayer and the words of the Sacrament. The former was usually sung by the preacher, following the example of the entire old church, without the so-called resolution "for thine is the kingdom" etc., and the congregation responded only with the Amen. After the Consecration followed the Distribution of the Holy Sacrament, during which the choir and congregation sang, in addition to the shorter Agnus or "Christe, du Lamm Gottes" and "Jesaia dem Propheten", especially the two songs translated by Dr. Luther, "JESus Christus unser Heiland" or "Gott sei gelobet und gebenedeiet", and finally, but before the Collecte, the larger "Agnus" or the song composed by Nic. Decius around the year 1525 "O Lamb of God innocent", whose three verses are completely similar in content, except that the end of the third reads: "give us your frieren, o JEsu, o JEsu!"

(To be continued.)

(Submitted.)

### **Old Lutheran wax candles.**

Are "wooden crosses, crucifixes and lights on the altars" a sign of "so-called Lutheran churches," as Pastor Weyl asserts in No. 22 of the "Lutherischer Kirchenbote" on October 20, 1848? Are such things "ceremonies belonging to the papal church alone," as the same pastor asserts?

Testimonies about this "from the Prussian church come" to Pastor Weyl "quite inconsistent". Accordingly, we are allowed to cite the old Valerius Herberger, from the former Greater Poland, about similar things. This one says in his evangelical "Herz-Postille" about the Sunday and feast day gospels, in the edition of J. T. L. Lauscher, Sorau, 1840. p. 31, of a faithful preacher: "He must mean that he is an angel and emissary of God, as often as he puts on his white, Easter evangelical choir shirt, and therefore does not presume anything for his person in God's matters." In the note below it says: "In former times the Lutheran preachers in Silesia and Wielkopolska wore over their black official clothes a white choir shirt, called the Alba, which is still in use in some places (1840)." - p. 216 in

of the same "Herz-Postille" Valerius Herberger says of himself: "When I stand on the pulpit, I am

I resemble no one in the world more than a sower; my white choir shirt is my proper sower's cloth. My seeds are the comforting words, the glorious miracles, and the beautiful mysteries of Jesus Christ. My bushel, in which these grains are gathered, is the holy Bible, which is always at my right hand, where I take out all things and new. Matth. 13, 52."

Valerius Herberger, Lutheran pastor at Fraustadt in former Wielkopolska, was born on April 21, 1562, old style, and baptized April 23 of the same year. Among other things that he says about Holy Baptism, and which also for certain "Lutheran Christians in our free America" contains some Bcherzigenswerthe, he speaks page 110: "The Kindleins chest and forehead is marked with the form of the holy cross. Thereby we mean that the heart of all Christians must be the tomb of the cross of Jesus Christ. - Schreiber this saw still in the year 1836 in the Kripplein Christi, to Fraustadt, at which Val. Herberger used to be preacher, a crucifix and burning wax candles on the altar, still heard the alternating singing (see page 291) between the clergyman -the then Superintendent Gerlach-and the choir or congregation; still heard in the same year the words of institution at Holy Communion sung by one of the clergymen. - But no example is known to the writer of this that the wax candles and other ceremonies in use there from time immemorial have been used by even one for the Roman church would have shone. Even in Herberger's time, no one in the Lutheran church was illuminated to Rome with wax candles. For he could say (page 813): "Up to this hour not a single person has fallen away from the Gospel."

The reason why especially in "our free America" individual members of the "American Protestant Church" bow under the \*) new-law yoke of the Roman Church seems to him to lie rather in the lack of Christian education, the unfamiliarity with God's word and the lack of faith, which our fathers won under so many struggles, with so many sacrifices and sealed with their blood. Furthermore, in "our free America," a not insignificant share of the blame for this must be attributed to the spirit of the sect. Certainly, this discord is more likely to drive many a soul into the so-called "Protestant churches" than the "old Lutheran wax candles", for

they are more impressed by the apparent unity and power of the Roman church. C. A. Sr.

### **"Do not be deceived; God is not mocked."**

Since cholera has been rampant here in our St. Louis for quite some time, several ge-

See the Protestant and Roman church doctrine, according to the principles and documents, by Dr. H. Richter. Barmen, 1844. p. 26.

The German political communities of our city decided to observe a common day of penance and prayer on May 17, the day of the Ascension of our Lord and Savior Jesus Christ, and to implore the angry God for mercy and for a speedy and merciful averting of the great judgment that has come upon us. The editors of the German political newspapers of our city, as they always cannot refrain from mocking in their papers every manifestation of humiliation before the Almighty, did not hesitate to publicly welcome the intended church celebration with the most bitter mockery. The local "German Tribune", which in particular does not know how to spice up its blandness for the local Germans other than by blasphemous jokes, made among other things in its number of May 17 the derisive remark: "Tomorrow - general day of rest, also fire day, but no holiday. Laughing one read this in the morning; laughing of the limited people, who on this day hurried to the church to fall at the feet of the Lord of all lords. But what happened? God, who will not be mocked, turned the blasphemous joke into terrible seriousness. The Ascension Day, which the Christians had celebrated, was not yet over, so the holiday really turned into a day of fire; but not as the mockers had meant. A devastating conflagration broke out, and in a few hours no less than 418 houses (not counting the back buildings) in the busiest and richest part of our city and 23 boats in our harbor were reduced to ashes. The resulting loss of property amounts to more than five and a half million dollars, the loss of human life has not yet been fully determined. Would that our German compatriots could be warned by this not to make blasphemers ever more impudent in their blasphemy by applauding and thus not to incur the judgment which blasphemers bring upon themselves! \_\_\_\_\_

### **A submission against Pastor Selle regarding.**

In No. 8 of the "Christlicher Hausfreund", a paper of unchurched faith published in Cincinnati, Pastor Selle was harshly attacked in Chicago. Pastor Selle therefore defended himself against it in No. 10 of the "Lutheraner", Volume 5. Thereupon the gentlemen who had made the first attack fabricated a new most rude outburst full of mean invective, without providing any evidence for their cause, only with the magnanimous promise, where it should be demanded (!), to still provide the evidence. They sent us the clean product and made the ridiculous request to us to make it a common good of our readers by including it in our "Lutheraner". Of course, we refused to publish it.

The authors left it up to the authors to publish their response to Pastor Selle's defense in the same paper in which they had first attacked him. Thus, since the "Christliche Hausfreund" had died in the meantime, the rebuttal appeared in the main edition of a so-called "Evangelische Kirchenzeitung" (Protestant Church Newspaper), which is published by the reformed Pastor S. Miller at Lawrenceburg in Indiana. The most remarkable thing about it is that the sender, presumably the Protestant pastor in Chicago, remarks in his introduction to it that the "Lutheran" had only wanted to help himself out of a fix by refusing to accept that reply. To this we have only to recall that in the "Kirchenzeitung" itself the most convincing proof has been given whether it was really we or rather our opponents who got into the fix with the more mentioned rebuttal. Not only did the authors of it quietly omit several vile invectives from the present publication, but also the clever editor of the "Kirchenzeitung" himself shied away from including in the revised text some invectives that had been left standing. We think that since the authors themselves are obviously ashamed of their own product and even their patrons do not want to let their paper be soiled with it, we are completely justified in not following the request to include it in our paper; indeed, the authors should feel obligated to thank us to some extent that our conduct in the matter has spared them a greater embarrassment; Quite apart from the fact that it is impertinent to attack a Lutheran in the organ of a non-denominational party, and, if he now defends himself in an organ of the Lutheran church, to demand that the refutation of this defense, which is supposed to be, be included in the Lutheran paper.

By the way, we also note that our written reply to the senders is printed so incorrectly in the "Kirchenzeitung" that we have the honor of appearing in the paper as a man who is capable of writing nonsense; however, we would like to put this misfortune and house cross of many an editor on the account of the typesetter. Fortunately, we have taken a copy of our letter as well as of the reply and put it on file, as we do with such important matters.

documents are used to do.

We would not have lost so many words about this matter if we did not hope to give some people a hint that might be useful in similar cases and save many unnecessary and annoying letters for the future.

**Of the blessedness without baptism of dying Christian children,**  
a testimony against Methodist blasphemy of Lutheran doctrine and  
Church.

Since the Methodists see that when they attack real doctrines of our church, they are running against a rock which, far from being able to shake them, rather shatters them, they have now taken another path, on which they hope to strike a blow at our church with better luck. With better luck, they hope to be able to give our church a blow. They attribute certain unbiblical doctrines, which the Lutheran Church has always rejected, to it, take the field against such false doctrines, and then raise a great cry that they have violently beaten our Church. Such things the Methodist paper, the "Christian Apologist," is full of; it is therefore impossible to reject all that he lies in charging the Lutheran Church with.

In the latest issue of the "Apologete" of May 10, a certain Mr. Köneke, whose acquaintance our readers have already made in similar cases, again takes the same Jesuitical measure of knighting our church before his boundlessly ignorant Methodists. He writes, namely, "The so-called Old Lutherans maintain that little children who die unbaptized are lost." He then tries to refute this doctrine, which is attributed to us, but in such a silly way that one can only pity the poor man; among other things he says: "Christ died for original sin as well as for real sins. Everyone understands that according to this conclusion all men without faith and without baptism would have to be saved. But what does a Methodist ask whether his conclusion is conclusive; it is enough for him if he has made only one conclusion; if he proves too much, he thinks that is all the better.

We cannot refrain from sharing with our dear readers on this occasion the testimony of an old orthodox Lutheran, Blessed John Gerhard, about the blessedness of Christian children who die without baptism. After Gerhard, in his *Locis theologicis*, in the article on Holy Baptism, refuted the papists who teach that Christian children who die without baptism do not go to hell, but also not to heaven, but to a third place where they are neither well nor unwell; and after refuting the Calvinist Reformers, who teach that all children of the faithful, whether baptized or not, are already holy and in the covenant of God from their mother's womb through the

inheritance of the promise: Thus the highly enlightened divine scholar continues:

"We (Lutherans) take the middle road here by teaching that baptism is indeed the sacrament of entrance into the kingdom of God and the means of regeneration, which is available to all, including

The baptism is necessary for the children of believers for their rebirth and salvation, but in case of deprivation and impossibility, the children of Christians are saved by an extraordinary and special dispensation (indulgence). For the necessity of baptism is not absolute (unconditional), but ordered (by God). We human beings are bound on our part to accept baptism, but God's extraordinary effect in children cannot be denied, who are brought to Christ by pious parents and by the church in general through their prayers and then die before they could receive baptism, since God has not bound his grace and salvific efficacy to baptism in such a way that he should not want to and be able to act outside the usual order in the case of deprivation. We therefore make a distinction between a necessity on God's part, and on ours; between the case of deprivation, and the ordinary way; also between the children which are born to the church, and those which are born outside the church; of the children which are born outside the church, we say with the apostle 1 Cor. 5:12, 13: ""What business have I of those without, that I should judge them?"" Therefore, since we have no promise for these, we leave them to the judgment of God; but we do not assume a middle place between hell and heaven, about which there is profound silence in the sacred Scriptures. But from the children born in the church we have a better hope. To be sure, pious parents should bring their children to baptism, as the proper means of regeneration, as soon as they can, and offer them to Christ through baptism; but those who are found negligent in this, so that they deprive their children of baptism through carelessness or damnable contempt of the sacrament, these will be called to the strictest account by God one day, because they "despise the counsel of God", Luc. 7, 30. However, we cannot and must not imprudently condemn those children who die either in their mother's womb or by a sudden accident before receiving baptism. Rather, we believe that the prayer of pious parents, or, if the parents have been negligent in this, the prayer of the church to God for these children will be graciously heard and that they will be accepted by God for grace and life, about which one may read further in Luther's letters of consolation and writings. (Doo. eit. tz 237.)

---

(Submitted.)

### **Laying of the foundation stone.**

To the dear friends of the "First German Evangelical Lutheran St. Paul's Parish in Chicago, Ill," who have so truly shown us their Christian love, herewith serve notice that on Wednesday after Quasimodogeniti, April 18 last, the cornerstone to the

"Trinity Church" of this congregation was laid. The support funds received, as well as those still in prospect, encouraged the dear members to do their utmost to be able to celebrate the beautiful services of the Lord in their own building as soon as possible. With great joy and heartfelt thanks that the great Archpastor has so faithfully taken care of us so far, and now hopefully a very hard emergency in many respects will soon be eliminated, the celebration of the laying of the cornerstone took place, to which the neighboring Pastors Klein, Brauer and Hoffmann had also joined. After the song: "I have now found the foundation" 2c. was sung, Pastor Klein preached according to Zech. 3, 9. 10. the Lord Christ as the right united cornerstone of His holy church, and exhorted to remain with this foundation, as He gives Himself in His, in our holy Evangelical Lutheran Church alone pure and loudly proclaimed words. After the congregation had sung the hymn "A Mighty Fortress is Our God," the undersigned pastor placed in the cornerstone 1. the Small Catechism of Dr. Luther, 2. the Augsburg Confession, 3. the constitution of the congregation, and 4. the historical news of the origin and present existence of the congregation, which had previously been publicly read. Then the actual act of laying the cornerstone took place, which was followed by a suitable large choir singing. Prayer, blessing and a three-part choral song, performed by the dear school youth, closed the celebration, which will remain in the blessed memory of many for a long time.

The preliminary work on the building has, thank God! The preparatory work for the building has already progressed so far that it will be completed in a few weeks so that we will be able to hold services in it in the summer, which is all the more gratifying because our previous location in the courthouse often barely held the congregation and would have become increasingly inadequate with the immigration that will soon begin again. How and when the building will be completed, we cannot say, but the Lord knows, and may well open the hearts and hands of many dear brothers in faith, in order to bless them so much more abundantly!  
Aug. Selle, Rev.

### **How can a person overcome death -**

The monks have written a lot about the preparation for death, but it has all come down to this: one should leave the world, that is, go into a desert or into a monastery and there, I don't know what for, make contemplations. But these are all vain antics. For the true preparation for death is the practice of faith, that one knows that death, sin, hell and Satan have been overcome and thrown to the ground by Christ, the crucified. That we do not look at death as it is in and of itself or as it appears to us, but as it is in Christ. This looking at the serpent of brass is preserved for us. And there can be no other hope or way of salvation than to look to Christ, the overcomer, in whom death is trodden to the ground, sin is conquered, Satan is defeated. On the cross of Christ hang the signs of victory of our conquered

enemies and tyrants. Thus, the heart can safely look at death and is not frightened by the spectre. Otherwise, except for Christ, to look at death and argue with it is like swimming in the middle of the sea. So rather get into the ship and stay on the mast on which the signs of victory are hung. And do not look either to yourself or to your merits, or you will be drowned; but go out from yourself and go to Christ, who is the Lamb of God and the sacrifice for our sins, having taken upon himself the sins of us all and having overcome them in his body, in whom the devil and death are crucified. This is the true and only way to despise death. For those who comfort the dying (only) in this way, that death puts an end to all the tribulations and dangers of this life, this comfort is not strong and cannot lift up the heart in the struggle, because it seems to them that there are still greater evils left after death.

(Luther on Isa. 38:10. Opp. Hai. VI, 736.)

### **The ignominious servitude.**

I know someone who has lived intimately with you for many years, who has eaten from your table, received food from your hand, slept at your bosom, talked to you as often as he wanted; according to the right, he is your servant. But because you have kept him so tenderly from his youth and spared him with the rod, he has become unruly and outgrown you; he has made you a servant and himself a cruel master. But, will you speak, whom do you mean? -Your old man I mean, who tramples your spirit underfoot, finds pleasure in earthly things alone and asks nothing about heaven. This man is blind from youth, deaf and dumb, grayed in wickedness, resisting virtue and truth, an enemy of the cross of Christ. He laughs at innocence and simple morality, shuns no one, arrogantly exalts himself, says in his heart: There is no God! He feeds on impure thoughts, squanders his property like the profligate, takes trade for himself like the miser. He is born and grown in sin, a friend of unrighteousness, a child of death, a vessel of destruction. What do you think now? If you were wise, you would say with me: He is guilty of death, to the cross with him! - *Meditationes* o. 17.

**"When ye therefore shall see the abominations of desolation, then let him that is in the land of Judah flee unto the mountains." Matth. 24,15.16.**

Of these words Chrysostom makes the following beautiful application, similar to faith:

"When you see an ungodly series, which is a force of the Antichrist, in the holy place of the church, then let

him who is in Judea flee to the mountains, that is, let him who is in Christendom turn to the holy Scriptures; for true Judea is Christendom, but the mountains are the writings of the prophets and apostles. Knowing full well that in the last days there will be such great confusion, the Lord therefore commands Christians who are in Christendom and want to attain firmness of faith to have recourse to nothing but the Scriptures. Otherwise, if they looked at anything else, they would be angry and lost, because they would not recognize, which is the church, and thereby fall into the abomination of desolation that stands in the holy place of the church."

(OIrre^808t. in oap. XXIV. IVIattli.)

**Which are the cousins of the end Christians? The old Lutherans, who retain many an innocent ceremony from the Roman church, or the new Lutherans who ban them?**

"Note which of the cousins of the end Christians are we or Dr. Carlstadt. We do like the 'Papists (in some ceremonies), without suffering the teaching, commandment and compulsion; we also leave like the Carlstadtians, but we do not suffer the prohibition. So now the Pope and Dr. Carlstadt are real cousins in teaching; for they both teach, one the doing, the other the letting. But we teach neither, and do both."

Luther in the *Büchlein wider die himmlischen Propheten* from pictures 2c.

**The teaching of the Christian faith is not a philosophy.**

"And Jesus answered and said unto him, Blessed art thou, Simon the son of Jonas: for flesh and blood hath not revealed this unto thee, but my Father which is in heaven. Matth. 16,17. Here we find the statement that the doctrine of faith is not a philosophy or wisdom of human reason, from which it cannot be invented, therefore it cannot be retained or judged, but it is a heavenly doctrine, which was revealed by God the Father Himself. Just as a light shines in the night or a torch in the darkness (when the sun is not present), but when the sun shines in its power, the torch neither shines nor glows, but is obscured by the majesty of the sunlight: so faith is an entirely different light, from which the light of reason is obscured and extinguished.

Luther.

A severe famine has occurred on earth; we have become like the unreasonable animals, eat porridges and do not become full. He who loves money will not be satisfied, he who loves indulgence will not be satisfied, he who seeks glory will not be satisfied. You foolish children of Adam, by eating the fodder of this world, you do not strengthen the hungry soul, but the hunger itself. And that I have shown you by example by naming one of the things that vanity seeks: As little can human hearts be satisfied by gold as human bodies can be satisfied by it. He who desires to be satisfied must hunger for righteousness, must desire that bread of which there is an abundance in the Father's house. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Bernhard, *De conversione* ack Olerieog, o. 14.

**Divine glory of Christ.**

How beautiful you are in the sight of all the angels, O Lord Jesus, born from eternity before the morning star, the radiance and image of the Father! But how glorious you are to me, when you cast off this adornment of yours! For when you emptied yourself, when you dimmed the rays of your inexhaustible light, goodness shone brighter, love shone brighter, grace shone brighter.



tiger. How beautiful a star you have risen for me from Jacob, how lovely a blossom you have sprouted from the root of Jesse, how pleasant a light you have visited me, O origin from on high! How astonished one must be when one remembers your heavenly attributes, how they are manifested in the conception of the Holy Spirit, in the birth of the Virgin, in the purity of your life, in the streams of your teaching, in the flashes of your miracles! And how brilliantly, O Sun of Righteousness, do you rise from the heart of the earth after your setting, how gloriously do you return, O King, to the heights of heaven in your resurrection garment! All my bones say: O Lord, who art thou?

Bernhard, Lsrm 47 in Oautio.

---

### **The great danger.**

"The devil walks about like a roaring lion, seeking whom he may devour. We may sleep or wake, eat or drink, do as we please; day and night he lies in wait for us with cunning and treachery, aiming his arrows at us, sometimes openly, sometimes hidden. Countless snares he has thrown before our feet, filling our paths with snares of all kinds. He has set snares in wealth as well as in poverty, snares in words as well as in works. And smelled men play and jest, as if they were safe and secure. The evil enemy watches without sleeping and sparing; men sleep without watching and praying. Kolilo<sup>u</sup>ia o. 16.

### **Communication of world trade.**

The long-cherished fears of a general European war are becoming ever more probable. Already the fires of war are burning in the north, south and east of Europe. Denmark, encouraged by its powerful ally, Russia, has renewed the war, and many a human life has already been sacrificed at sea and on land. Victory was now almost always on the side of the Germans. All German ports of the Baltic and North Seas are blocked by Danish ships, causing incalculable damage to German trade.

The King of Sardinia, forced by his belligerent Piedmontese, went back into the field against the Easterners, was defeated, abdicated, fled to Spain, and is said to intend to visit America. The pope is still in exile and the young republic in Rome still stands, though on weak feet. The French have decided to send an army of 14,000 men to install the Pope in his temporal rule. Unexpected are the victorious advances of the Hungarians against the imperial arms, which are said to have suffered several significant defeats at the hands of the former. On both sides, the war is being waged with great ferocity and desire.

Important events seem to be preparing in Constantinople. The Sultan, tired of the Russians' overweening encroachments on his empire, is arming himself most actively and has refused the Russians the requested passage of their war fleet through the Dardanelles.

As far as the German Empire is concerned, the King of Prussia has been elected German Emperor by the Imperial Assembly, albeit with a very insignificant majority of votes. The King then declared himself willing to take over the provisional leadership of German imperial affairs; he only wants to wear the imperial crown in the German government will accept the constitution if it is also proposed to it by the high heads of the governments concerned. According to the latest news, on April 14, the plenipotentiaries of the 28 German governments signed a document in a conference held with the Reich Ministry at Frankfurt a. M., in which those governments declare their consent to the Imperial Constitution and to the assumption of the imperial dignity by the King of Prussia, with the exception of Austria, Luxembourg, Prussia, Bavaria and Saxony, which reserve their declarations.

### **Lübner's biblical histories reprinted unchanged.**

We have just received the news that in 4-6 weeks the above-mentioned delicious textbook will leave the press at Mr. Ludwig's in New York in an unchanged print. The name of Mr. Ludwig, who has already given our church several treasures from the old good times by God's help, guarantees us that we will not be deceived in our hopes this time. The price cannot yet be exactly determined by the honored publisher, but it should be as cheap as possible. As soon as the book is ready for dispatch, the "Lutheran" will announce it to the dear readers, in the confident hope that many preachers, teachers and fathers of families will seize the opportunity presented to them, to be able to put into the hands of the dear young souls entrusted to them a treasure for their whole life, with great joy and heartfelt thanks to God.

### **Church News.**

After the Lutheran congregation near Waterloo, Monroe Co., Ill, served by Pastor A. Schieferdecker for eight years, dismissed him at his request and appointed Pastor Carl Schliepsiek from Westphalia as their future pastor, he was installed by the President of our Synod, Rev. Exaudi, in the presence of the president of our synod, Pastor Schieferdecker solemnly installed him in his office. The latter, on the other hand, in addition to his former congregation in and near Columbia, has accepted the call of the newly formed Evangelical Lutheran congregation in Centreville, St. Clair Co. and took office in the latter place on Ascension Day. May God now give his grace that the purpose for which this change of office was made may be achieved, namely that more

fruit and benefit may grow from it for the care and pasture of the Latvians, and especially for the Christian instruction of the youth, and thus the kingdom of our Lord Jesus Christ may be furthered all the more here as well.

of. Rogate, the 13th of March, the candidate of theology from Prussia, Mr. C. H. Siegmund Buttermann, after he had received a regular appointment from the German Evangelical Lutheran congregation at Chester, Randolph County, Illinois, was ordained by order of the President of our Synod by Pastor Löber with the assistance of Pastor Grüber before his congregation and solemnly inducted into his office. This for the joyful news for all who let Jerusalem be their highest joy. Psalm 137.

### ***"The Evangelical Review."***

In issue no. 25 of the 4th year of our journal, we have already published the prospectus of a quarterly publication under the above title.

English journal. From the "*Lutheran Observer*" we learn that Professor Reynolds, the editor, is determined to begin publication of this quarterly next July 1. We therefore repeatedly draw the attention of our readers, especially our brethren in office, to this important event in the field of our local theological literature, referring to the Prospectus already sent to us. Since advance payment is a necessary condition, it is high time that those who wish to have the journal send the subscription amount (H3.00 for one and H5.00 for two copies) to the editor, all the more so since he reports that his subscriber list is only very small, as a result of which the remuneration intended for the staff for their work cannot be granted at hand. Submissions of literary contributions, subscription money and the like are to be made to the following address: Wm. M. Reynolds,,

Editor Evangelical Review, Gettysburgh, Pa.

#### **Books and pamphlets to have in the expedition of the Lutheran around the buried prices.**

Dr. Martin Luther's Small Catechism, unmodified imprint	40	.10
The dozen	41.00.	Hundred pieces 47.00.
Strange letter of a lady who in 1703 left her fatherland and all her belongings with six mostly uneducated children for the sake of the Lutheran religion....	0.05	
The dozen 50 Cts. 25 pieces	41.00.	
Dr. Luther's Sermon of "Preparation for Dying"	0:	05
The Constitution of the German Lutheran Synod of Missouri, Ohio, and Other States, Together with an Introduction and Explanatory Notes.		"0 05
The dozen 50 Cts. 25 pieces	41.00.	
First Synodal Report of the German Lutheran Church. Synod of Missouri, Ohio & other states v. I. 1817	0.10	
Second synodal report of the same synod v. I. 1848	0.10	
Third year of the Lutheran v. 1846		
-1847. no. 8-26.	0.50	
Fourth do- v. 1847-1848 (full)	0.50	
(The 1st and 2nd volumes are out of print).		
Christian Concordia Book, i.e. Symbol. Books of the Lutheran Church, New York edition, bound in pressed leather	1.25	
Conversations between two Lutherans about Methodism, (in pamphlet form) 2 pieces	0.05	
Dr. M. Luther's Tractate von der wahren Kirche (from No. 9. of the Lutheran specially reprinted), 2 pieces.	0.05	
Dr. Luther's Home Postil, or Sermons on the Gospels from the ^onn and Feast Days of the Whole Year, New Horker Edition, bound in calf leather	2.00	
Kirchengesangbuch für ev.-luth. Gemeinden, verlegt v. d. hies. ev.-luth. Gemeinde U- A. E., gebunden das ^tück	0.75	
1 dozen 48.00?		
Baarrah luna- 100 pieces H62.50 ZL-aarzaiung		
A B C book, New York edition, the -piece...	0.10	
		By the dozen... 1.00

The pastoral letter of Pastor Grabau at Buffalo (shown in more detail in No. 17 of The Lutheran) -0.25

**The German Evangelical Lutheran Synod of Missouri, Ohio and other states** will hold its meetings this year at Fort Wayne, Ind. from June 6, as the second Wednesday after Pentecost, to June 16 incl. - The brethren arriving want to dispose of themselves to the residence of the Rev. Dr. W. Sihler, - if necessary inquire for the same at the German store of Messrs. Orff and Schwegmann, Columbia St., on Canal. F. W. Husmann, d. Z. Secr. d. S.

**Satan against Christ in Germany.**

There is a great war on earth, which will not cease until the end of time, so that not even a truce, let alone a peace treaty, will be reached; this is the war between the old serpent and the blessed seed of the woman, between the liar and murderer from the beginning and the one who is called: Faithful and True, between the prince of this world and the one whose kingdom is not of this world, summa: between Satan and Christ.

The serpent's head has already been crushed and the prince of this world has been cast out, because the prince of life gave himself to death for the slaves of the devil, paid the ransom with his holy and precious blood to God, the master of guilt, and thus at the same time presented the torn handwriting to the jailer, i.e. the devil; because he rose as the Lord of glory, executed the prisoners and released the children of death. But still the old serpent raises its tail until the setting of the sun; still Satan, now as a roaring lion, now as a glittering serpent, under God's decree, uses all his power and cunning to fight Christ.

But this does not happen directly, but in such a way that he incites the children of wickedness, his seed, to the children of the kingdom, to the small group of believing Christians, the one holy Christian church, and seeks to destroy them by all means. For this reason, God has imposed these attacks, so that Satan's strength in the wise and mighty of this world would be put to shame in Christ, if he were to stand weak in the foolish and lowly before this world, perhaps also letting his own die as slaughter sheep.

Satan, however, seeks in many ways to corrupt the Church and to disturb the saints of the Most High. Once through open

Attacks and brute force, as for example in the bloody persecutions of the first three centuries by the Romans and of the 16th and 17th centuries by the papists, then also by false teachers, who besides introduce pernicious sects and deny the Lord who bought them; and as the devil proves to be a murderer there and desires to kill the bodies of the faithful, so he shows himself to be a liar here and seeks to kill souls by false teaching.

Apart from these two ways of attack, in which he directly attacks the church by force or lift, he also works in a disguised way, even taking the form of an angel of light now and then, as if he had nothing in mind but to make people happy; and yet here, too, his courage and mind is directed to nothing else than to hinder the preservation and increase of the church and to overcome Christ in his members.

To these disguised attacks undeniably also belong the rebellious movements which for more than a year have shaken a part of Europe and especially our old fatherland; For behind his dazzling figurehead of "liberty, fraternity and equality," the devil had nothing in mind but first of all, by violent means of the armed masses of the people, to put down the sovereign power of the princes as "by the grace of God," and to set up a regiment by the grace of the people, under which, in a short time, all Christian discipline, manners and order would have fallen to the ground and carnal liberty and equality would have arisen, that the excellent libertarians would have had wives, goods, etc. in common, and that, in the end, the people would have had the same things. The good libertarians would have had wives, goods, etc. in common, and Germany would have become a great den of thieves, a den of murderers, and a house of whores.

But since our dear Lord is fortunately still in the regiment, even though the "red republicans" have long since dethroned him in their hearts and minds, he has said to the clean fellows for this time: "Resolve a counsel, and come to nothing of it; reason together, and it shall not stand: for here is Immanuel." For the LORD of hosts has blessed the weapons of the princes and forced the rebellious nations under them.

When Satan saw that he had not succeeded in his coup de grâce to establish his "red republic" by fire and sword as quickly as possible and to make some of the noblest sons of liberty grand dignitaries of His infernal majesty, he again resorted to trickery and immediately sent out some of his most zealous apostles to fill as many souls as possible with the poison of blasphemous unbelief and to murder them miserably.

One of these devil's apostles, Wilhelm Marr, for example, is reported by German newspapers to have been living in a part of northern Germany and to have found great approval and followers among the working classes, especially in the hostels of the craftsmen in Hamburg and Lübeck. In his book "Das junge Deutschland" (Young Germany), the following passages appear, among others:

"I maintain that the belief in a personal deity is the main reason and the generating plague of our present worm-eaten social system, and that as long as men cling to the thought of a heaven with only the smallest fiber, there is no hope of true happiness on earth." "Christianity" - he says in another place - "and the existing

order of things, which is built upon it, are the essential cancers of human society. Man by himself is the religion of the coming age. God has need of man, but man has no need of God."

Shouldn't every person who has even a trace of fear of God and respect for God's word, who has even a spark of the natural light that e.g. the apostle Paul ascribes to the Gentiles - shouldn't every such person turn away with disgust and horror from such senseless blasphemies that this satanic blasphemer produces-.

ausspeiet? But although their individuals are certainly present, his mob falls to him with heaps like water and probably marvels at him like the magician Simon, as if he and those of his Gelichters were the power of God, which is great there. But, what is even more, this worthy representative of German democracy from the extreme left, this open enemy of Christ and despiser of God, has been elected by the citizens of Hamburg as a member of the new "legislative assembly". There one sees clearly how deep and far apostasy and unbelief have penetrated the mass of the people, since they were not ashamed to make such a shameless blasphemer and Satan's servant their co-legislator, hopefully so that he might help to promote a grossly carnal Epicurean sow's life in favor of those of his constituents who have nothing to lose in the overthrow of the existing order, in the falling away of wholesome discipline and custom, but only hope to gain.

With such a turning away and alienation from the god of our fathers, we may justly hear God complain through Isaiah: "I have brought up and exalted children, and they are fallen from me: an ox knoweth his master, and an ass his master's crib; but Israel knoweth it not, and my people hearken not. O woe to the sinful people, to the people of great iniquity, to the wicked seed, to the hurtful children, who forsake the LORD, blaspheming the Holy One in Israel, draw back!"

But even more. In Germany, unbelief and democracy go hand in hand in such an atrocious and disgraceful way that anyone who wants to become a member of a democratic club is presented with the question: "Do you believe in a god?" Whoever says, "No," is immediately admitted; but whoever hesitates even with this answer is regarded with suspicion, but not immediately let go, but handed over to a devil's advocate, who is skilled and experienced in clearing away the impulses of conscience.

The spokesmen and tone-setters of these demonized democrats, by the way, form within these clubs, together with their confidants, a higher and secret committee, which, in spite of all the talk of "equality, brotherhood and commonality of interests" with which it lures its victims, exercises a most tyrannical regiment over the democratic association. From this committee are established smaller clubs under the name of "families", which recognize each other by secret signs, and which together form a chain of terrible violence and almost infinite extension, especially to make proselytes. The young and ignorant people, especially those of a fiery vigorous disposition, are the foremost objects of their attacks, and in the pursuit of their ends they openly profess the Jesuit rule that all means are just. "Be all things to all men!" says Wilhelm Marr with a blasphemous displeasure.

interpretation of the apostle's words. "Join yourselves to men of all parties and of the most opposite minds," he says, "and though the going be hard, yet you will win some to your views."

Be wise as serpents, but false as cats! So this is the instruction of this democratic Jesuit general, who has the honor before the papist one that he serves directly Sr. Satanic Majesty without the intermediary authority of the Most Holy Father at Rome, and who, together with the other vocal leaders, is perhaps the animal of whom Rev. 13:12 ff. is written. For the fact that the secret of wickedness is now no longer stirring secretly, but is coming out into the light of day, is quite palpable; that in Germany the most decided antichristianity is peeping out with its eyes through the democratic larva can no longer be doubted.

And it has already penetrated so terribly that, for example, in Hamburg, the verse is sung back and forth in the hostels of the journeymen craftsmen:

"Curse the Gölte, the blind and deaf!  
we have prayed long in faith; we have hoped, and we have persevered; he hath teased us, he hath saved us."

Should it be considered possible that, without any special delusion and impulse of the devil, baptized Christians, who were still in the realm of the divine word, could utter such insolent blasphemy against the true and living God, who created them, preserved them, redeemed them and sanctified them through holy baptism? Would it be conceivable that the impotent child of man, the maggot, could thus let himself out against the almighty majestic God, who could in a moment push these children of wickedness down alive into the abyss of the hells, like the children of Korah, if it were not their hour and the power of darkness? But these wicked people, seducers and deceived, are just intoxicated by the goblet of Satan; they are led captive by him like cattle on thick ropes according to his will, until their hour has come and he pulls them down to hell by the noose; And especially these democratic heads, these are the wells without water, the clouds driven by the

whirlwind, bare barren trees, twice dead and rooted out, wild waves of the sea foaming their own shame, erroneous stars, to whom the darkness of darkness is kept for eternity.

In Germany, the abomination of desolation in a sacred place is no less prevalent in other respects. In Leipzig, for example, the funeral service of the so-called democratic martyr, Robert Blum, was held in St. Thomas Church. As is well known, he was shot by Prince Windischgrätz in Vienna in accordance with a martial law verdict, and he was first a Jesuit, then a German Catholic, and finally a great democrat and insolent denier of God. It stood with this

On this occasion, instead of the crucifix, Blum's bust was placed on the altar, and from the pulpit, which was used as a speaker's platform, instead of the praise of the crucified one, that of his obvious denier and despiser resounded, although many of his admirers smoked their cigars in the church during this funeral celebration.

May God in mercy see to it that, if after his imposition the princes and these "red republicans" should meet again by force, the latter do not get the upper hand; for in such a case, according to human foresight, not only the horror of the French Revolution of the last century, but at the same time the bloodiest persecution of the faithful from all churches would certainly be to be expected; For the living confessors of the Lord Jesus Christ would necessarily have to testify against the prevalence of unbelief and ungodliness with and according to God's Word and suffer what God pleases for this testimony. "Here is patience and faith of the saints."

The believers of Hamburg, by the way, try to prevent the pernicious activities of the opponents as far as possible; for as the latter send their devil missionaries with books and drudges among the people in order to spread the poison of unbelief and the fleshly swindle of freedom under the name of democracy with all zeal: So they are about to send pious, intelligent and zealous people as inner missionaries with suitable books and writings among the people, in order to, according to the profession of love, spread germs of true faith in the Lord Christ through instruction and admonition of the individual and to snatch as many as possible of the poor deceived sheep from the wolf.

By the way, may God especially give the believing preachers of all places mouth and wisdom, grace and power to raise their voice as a trumpet against this antichristic evil and the abominable idolatry with the spirit of man and the people and to strike the blasphemers and idolaters with the sword of the spirit, which is the word of God; He will make them a strong city, a pillar of iron and a wall of brass in every place, so that even though their opponents fight against them, they will not prevail against them. In particular, may the faithful God grant the believing Lutheran preachers the grace and anointing to stand boldly as witnesses of the church against her destroyers and to tread all fear of man thoroughly underfoot, but at the same time also to instruct the ignorant, to warn the foolhardy, to fortify the wavering, to strengthen the weak, to comfort those who are also challenged for the sake of those enemies; For though the sea raged and rolled, and the mountains fell from its tempest (and the earthly thrones of princes sank): nevertheless the city of God shall be glad with her fountains, where the holy dwellings of the Most High are; for God is within her, therefore she shall be

And according to his promise, the gates of hell shall not prevail against it, nor shall all the devils be turned out at once. For the word of the Lord, which abideth forever, hath established the church; and the same word shall preserve it, though it have no worldly princes for ministers and outward patrons. And the more she, stripped of worldly protection and favor, is exposed to the attacks of enemies, the more glorious will be revealed her divine unconquerable life and her holy beauty in the likeness of the cross. - —

But what do we have to do, who are sitting here in the harbor of rest and our fellow believers outside in the little ship of the church are struggling with wind and waves, since it seems as if the Lord Christ is asleep?

First of all, according to love, where one member suffers, all the members suffer with him, taking their present and future tribulations to heart as our own, and above all, humbling ourselves with them under the mighty hand of God, who uses his enemies as a shovel to sweep his threshing floor once again, sifting the church and separating the chaff from the wheat, the unbelievers and sham believers from the true Christians; for it is time for judgment to begin on the house of God.

On the other hand, we should also lift up our prayers and supplications publicly and especially to the Lord our God, that He may strengthen and comfort our brothers in faith, the poor little group, the small army, through the Holy Spirit and His precious Word, so that they may joyfully confess the crucified Lord Christ against his enemies and punish apostasy, and so that they may gladly endure shame, scorn, mockery and persecution for his name's sake, even risking their possessions, wives and children, lives and limb.

Thirdly, it would be appropriate for us, especially when the struggle becomes even more intense, to send them, partly together and partly individually, faith-strengthening letters as testimonies of our compassionate love, so that they recognize that we, too, share in their struggle and endure their tribulations on the basis of our most sacred faith and in the unity of the Spirit, which unites us all into one body under one head.

Fourthly, it is no less a matter of our brotherly love to open our hearts, hands and possessions to them with joy, if it would please God to assign a mountain and refuge to such and such here, without them having just become fugitives and having denied Christ before His enemies.

Finally, as at first, we are to learn to fear God here on this side of the water and "kiss the Son", so that we may be kept from wrath and save our souls; "for his wrath will soon burn". But we should also call upon the Lord with faith, so that he will save us,

in the face of such an increase of apostasy and unbelief, hasten to his dear last day, put an end to all abominations and aversions, cast Satan and the children of wickedness into the lake of fire to eternal damnation, but deliver his own from all struggle and tribulation and complete them into the triumphant church.

"For the Spirit and the Bride say: Yes, come, Lord Jesus, amen."

### **Born with joys, looked at with pains.**

Rathe, what is this? Sin. Sin is sweet in the beginning, bitter in the end. Sin with pleasure, atonement with pain.

### **A Troftbrief written by Dr. Nicolaus Selnecker to a good friend at the time of the plague. \*)**

God's grace, peace and blessing, through Jesus Christ, His dear Son, our Lord, be with us all! Amen. - I am heartily sorry for your cross, and I faithfully pray God to graciously spare you and all of us, and to forgive our sin for the sake of His Son, and to relieve the punishment. But I can neither advise you nor help you, except through prayer and the Word of God. Therefore, in addition to my Lord's Prayer, I will tell you and share with you a little from the Word of God, which I hope will be pleasant to you and give you comfort, strength and help through God's grace. May the dear, merciful God grant this.

We must and should all confess that the death runs are certainly punishments and sermons of repentance of God over the unrepentant world, which otherwise does not want to be instructed, taught, admonished and punished.

God gives his word to guide us and keep us on the right path and lead us. And always deal with us as a pious householder with his children and servants, or a gentle housemother with her maids. First, he commands us by his word and preaching how we are to conduct ourselves, what we are to do and what we are not to do, what we are to believe and how we are to live, and gives each one his lesson, his office, profession and work

which we are to carry out. But if we do not follow him, and do not obey his voice, his teaching, and his admonition, then he begins to rebuke us, and to become unwilling, and threatens, saying, "My dear, I have commanded you to do this or that; if you want to do it, you may do it, and I will watch you a little while longer; if you do not want to do it, you shall see, and I will not give it to you. Do you mean that I should talk to you in vain forever, and yet you will not follow me? After such a rebuke, if one will not follow him yet-

\*) This letter of consolation can be found in Dr. Nicolaus Selnecker's interpretation of the whole Psalter as an appendix to the explanation of the 91st Psalm-

In his anger he says, "Have a good year, you desperate boy, if I teach you morality and bring you here by the hair, you shall know it, you shall be severely punished, you shall not confess it to anyone else, I will certainly push you out of the house, and I will not allow you to be stubborn and disobedient any longer. In such a rebuke, God sometimes gives a product, and sends the disobedient children over, sends them a cross, a fever, or some other disease, poverty, or other accident. If one still does not want to do right, then he finally scolds us and takes the rod in his hand and beats us up honestly, beats us with blows and does not let us eat with him at his table anymore, that is, he beats us with war, so that the blood runs down; he beats us with pestilence, so that the bumps and ulcers run out. He spoils his table for us, so that we have to be hungry and have a hard time, and while we are sitting on the earth, like bad children, we have to fast or eat very little, and he drives us to obedience, as he can and as he likes. If one then still wants to be stiff-necked and stubborn, he does not take long after that, but says, "Come here, I will settle with you; you are not fit for me as a servant or a maidservant; go out of my house and do as you like; you shall not be my child or servant from now on. I will disinherit you and cast you out to where you belong. If it now comes to pass that God thus speaks or causes to be spoken, who then will repent and say: Oh Father, have mercy on me! Oh, be merciful, forgive the sin! and falls at the feet and around the neck of God, and kisses and embraces his fatherly face and heart with weeping eyes, he stands well and comes to great grace, which shall last forever, that God says: Well then, my child, if thou knowest that thou hast disobeyed me, and art heartily sorry, and desirest my mercy and pity, arise, be of good cheer, all thy sins are forgiven thee, thou art my son, my daughter, my servant, I repent that I have smitten thee; only follow me, thou shalt have a faithful father in me, and thou shalt be provided with all good things. 2c.

But God speaks to us in such a way, as now reported, not only in his word through faithful teachers, who are to admonish us daily to repentance, but also in his signs, which he lets us see from the sky, and clouds, and in all the elements, as now all the elements, besides the pestilence, which we see before our eyes, and besides the great danger of the Turk, are our preachers of repentance, and all cry out: Awe! Awe! Oh God! Oh God! You who do not want to convert, as we have heard cruel, terrible winds on October 7, and have seen bloody rivers and fiery spears shooting against each other in the sky, for which we have all been terrified and have begged for mercy and pity.



But he that despiseth these words of God, and thinketh that if it be but now and then, now is gone, he must at last drink up the yeast, that God saith, Come hither, and drink ye all the last drink, that is, the yeast and all the slime and mud, go and roll thee to the devil into utter darkness, there shall be his weeping and gnashing of teeth in everlasting fire and in everlasting frost.

In this way, God deals with us in a fatherly and merciful way, until he can no longer keep his Rome, and becomes our preacher of repentance himself. For if one does not want to suffer his word, and we do not want to be punished and instructed by faithful teachers, then God himself must come and preach repentance. He does this with signs in the sky and other signs, and with pestilence, disease, war and other plagues, saying: "If you do not want to hear my word, which I will tell you through your brother and fellow believer, then I will preach from heaven and let my signs be seen in the air, in the clouds, in the winds, in the waters, on the earth, and I will also send pestilence and disease, disease and war among you. Let us see if you still want to improve. Do yours, well and good; if you do not, go, I will find you well, you are where you want. You cannot escape me and my wrath.

If then God himself preaches repentance, and lets the pestilence rumble around us, in and among us, how should Christians keep themselves right and send themselves into it? The first thing is to help the conscience to know how it should behave and show itself to God, what it should do and how it should be comforted. For this is most important.

If the conscience is not well guarded with God's word, we may easily be frightened by a rushing leaf, so that we are frightened, afraid, shy and do not know what we should do, and only cling badly to natural means and human advice and help. When these cease or are lacking, our comfort also ceases, and we think that all is now over and lost. Then we fear the skin and the old maggot sack, flee, and let others perish and die beside us before we have shown them a work of love. But when the conscience is finely instructed, comforted, strengthened and guarded with God's word, then it is said: in the name of God, what God wills, let it be done; whoever fears, let him put on armor and armor, namely the word of God and right faith. Then the pestilence cannot hurt, but a Christian knows that he has God as his Father, who forgives all his sins, and is a God of life. Therefore he says: What is it to me, it falls here, it falls there, one after the other, it must be, we deserve it daily and every moment. But I am sure that I am a child of God and shall live forever, and that death is my gain. Must I live my life here

I know a better life for myself, my life is already in heaven. I desire to be dissolved and to be with my Lord Christ.

But it is a sour and difficult thing. For he who is healthy, strong, rich and full of appetite, and has no cross and misery, does not desire such comfort, but thinks only of good long days and worldly honor and joy, as Sirach says, Cap. 41: O death, how bitter art thou when a man remembers thee, who hath good days and plenty, and liveth without sorrow, and is well in all things!

Although it is natural for us to be afraid of death, especially in the ordinary course of dying, it is certain that a true Christian, as weak in faith as he may be, will be comforted and encouraged as often as he looks up to his Lord Christ, and can say: "I have been baptized and am a child and heir of God, and God is my Father, a God of life, with whom and by whom I will live forever. Christ is my life, what will death do to me? Death is my gain, why then should I fear? Have mercy on me, O merciful God, for the sake of Jesus Christ your Son, and strengthen my faith.

We all experience it for real, and must bear witness to it, if we remain alone down here, and think of earthly, transitory things, and seek all human means, advice and help, and look to our health, wife, child, honor, goods and this life, then we become longer and longer the more timid and stingy in dying runs, and always think that we already have the pestilence on our necks, if we only hear about it, and do not know how we can protect ourselves sufficiently, And if it attacks us and comes to our house, we think that God is angry with us, that it should not happen to us, we grumble or even keep quiet, like senseless people, and know how to comfort ourselves with nothing right, and if we escape the plague, we attribute it to our prudence and care and human means, and do not thank God for his protection, and pretend that God has done nothing with us that would be worthy of thanks.

But when we lift ourselves up and lift ourselves up to him who is called the Most High and Almighty, to God the Father, and to our Savior Christ our Lord, who has annihilated and overcome death and all pestilence, the devil, hell and sin, is it not true? Then think as if all heaven were laughing at you, and as if you heard the voice of God in your heart, Isa. 41: "I am the Lord your God, who strengthens your right hand and says to you, 'Do not be afraid; I will help you. Item: Be of good cheer, my son, your sins are forgiven. Item: Be of good cheer, I have overcome the world. Item: This is life everlasting, that they may know thee, that thou alone art true God, and whom you have sent, Jesus Christ.

Thereby the conscience becomes lively, even defiant against all enemies, sin, death, hell, devil and against all pestilence that creeps in the darkness. And since before man hid himself for fear, and did not know where in or out, now he comes forward like a lion, and says: Potz Pestilenz, willst du mich fressen? Potz death, are you there too? Eat away, you have a cute little bite, what do I ask for you? Your defiance gives and takes nothing from me, yes, it gives me more than it takes from me, because it brings me to my Lord Christ in eternal life. To this Lord I commend myself body and soul, and do not regard what you can do or accomplish. I know where I am to go and where I am to stay for eternity, why should I be afraid? I commend myself to God and say: I commend my ways unto thee, O Lord, and thou wilt do it well. Into your hands I commend my spirit; you have redeemed me, O faithful God. Your goodness, O Lord, be upon us, as we hope in you. In you I hope and trust; let me never again be put to shame. Deal with thy servant according to thy lovingkindness, and teach me thy statutes.

If then the conscience is guarded in this way, and adheres to the Word of God and the holy sacraments, and is certain that, as the 91st Psalm says, God's truth is its shield and screen, then it can go through all devils and pestilence, and await its calling, and go about it as the good Lord wills.

The other thing is not to despise the proper remedies God has provided, but to use them in the fear of God, as Sirach says: "Honor the physician with due reverence, that you may have him in your need; but seek first of all counsel and help from God, who says to you, Exodus 15: I am the LORD your physician. For one must not start from behind and prefer the bodily medicine to the right medicine of the soul, otherwise God will be angry with him, as we read in 2 Chron. 17: Assa the king fell sick, and his sickness increased greatly, and in his sickness he did not seek the Lord, but the physicians, and died 2c.

If one seeks God first and repents, calls upon him and commands himself to him, then there may easily be a remedy that has the blessing of God that it must help. Yes, a roasted onion and a dry fig must do the most good if one first seeks counsel and help from God, as we see in the case of King Ezekia, when he was 39 years old, he fell into a deadly disease (which is thought to have been pestilence) and prayed to God with a weeping heart, saying: Remember now, O Lord, how I have walked for thee in the truth, (that is, have labored faithfully in my office which thou hast commanded me to do) with a perfect heart (without hypocrisy and neglect), and have done that which was pleasing in thy sight, (that I have followed thy right doctrine, and have been faithful to thee).

and worship, and kept him as a ruler over them.) Behold, when Ezekiel prayed thus, Esaias the prophet came and took away God's grace from him, and promised him to live fifteen years more, and made a plaster of figs, and put it upon his gland, that the king might be healed. Esa. 038 Thus speaketh Sirach also, saying, My child, when thou art sick, despise not this, that thou pray unto the LORD, and he shall heal thee. Forsake sin, and make thine heart blameless, and cleanse thine heart from all iniquity 2c. Then let the physician come to thee, for the LORD hath created him; and let him not depart from thee, because thou hast need of him. The hour may come that the sick may be helped by this alone (prayer and conversion), if they pray to the Lord that it may be better with him and get health to live longer. Item Psalm 107: Fools are afflicted and become deathly ill. But if they cry unto the Lord in their trouble, he helpeth them out of their distress; he sendeth his word, and healeth them, and delivereth them that they die not.

In this way we are to send ourselves into the world, remembering God's help and our faith, as often as we say in the Ten Commandments, "I am the Lord your God. God is not a God of the dead, but of the living. Therefore I will live, for the Lord is my God. What should the pestilence do to me? I want and must live; if it is not here, it is there in eternal life. I believe in God Almighty, who gives me life and keeps me alive, which neither pestilence, death nor the devil can take from me. For I believe in Jesus Christ my Lord, who sits at the right hand of God, and is my Savior. If I believe in him and am saved, what harm can death do me? I also pray daily, Lord, deliver me from all evil, and I say a good strong Amen. Well, then, I am now satisfied; God will do with me according to his gracious pleasure! I am his, and I live forever. I live on it, I die on it, I am dead and alive to God.

This is what I wanted to write to you as briefly as I could in this half hour, as a Christian to a Christian, a brother to his brother, and as a teacher and servant of Jesus Christ. For this reason, let us be undaunted, and say with David: "Even if my body and soul languish, you, God, are still my heart's comfort and my portion. May the eternal, gracious God turn away his wrath from us, and comfort, strengthen and preserve you with your dear wife and little children and all your friendship, for the sake of Jesus Christ, his dear Son, amen.

Dresden, October 8, 1564.

With pleasure the advised son went out of his Baker's house, with pain he came back. Consider the end. The greater the pleasure at the beginning, the greater the pain at the end.

(Sent in by Pastor Keyl)

### **The original order of worship in the German churches of the Lutheran confession.**

(Continued.)

#### **6. the arrangement of individual services.**

For an easier overview, let us consider the main service as divided into two halves, the first of which comprises the action of the Word and the other that of the Sacrament; while according to the old church orders everything is different in the first half and, apart from the sermon, only the "Glory to God in the highest" and faith are found throughout, in the second half, according to all the old agendas, there is a complete uniformity throughout the entire church year and only in the preface, for example, is there a hint of a festival time.

In the first half of the main service, the Introit, Kyrie, and Great Gloria come first. With the Introit, the choir announces to the congregation the special significance of the Sunday or feast day, much as the angel once did to the shepherds. Then, in the Kyrie, the congregation makes known its request for forgiveness of sin before the triune God, whereupon the preacher, with the intonation "Glory to God in the highest", encourages the congregation to give God his glory by believing that the Father, for the sake of Christ his Son, forgives sin by grace through the power of the Holy Spirit, and now the congregation praises the triune God and his great deeds in the hymn "Allein Gott in der Höh sei Ehr". These three pieces, for the latter two, as is well known, make up only one, namely the great Gloria, are prescribed in all purely Lutheran church ordinances, and indeed in the sequence indicated; accordingly, the main service almost universally begins with the Introit. However, since the singing of the introits, because they were written in Latin and required the participation of a choir, could not be carried out in many places, most church orders expressly permit that a German hymn be sung instead of the introit. Only in a few church orders do pieces from the Sunday Mass precede the Introit, e.g.: "Come Holy Spirit," the Lection, the Benedictus, or the Tedeum; some others, following the example of the Roman Church, place the Confiteor or the reading of the general Confession and Absolution before the Introit;

most church orders, however, have omitted this because the Confession is in the Kyrie. In the Kyrie, only one church order prescribes kneeling. In two church orders the great Gloria is missing and about six related ones allow to omit it in case of lack of time.

The Gloria is usually followed by the Salutation (the Lord be with you), Collecte, (but without the preceding intonation and Responation), and the Salutation.

sorium), reading of the epistle, interlude and reading of the gospel; with regard to what falls between the epistle and the gospel, where strong deviations occur, I refer to what was said above about the hymns. Otherwise, the church orders of genuine Lutheran character show little difference. This includes, for example, the interchange of the Collecte as the congregation's prayer of petition with the general church prayer, which some agendas put in its place.

In all purely Lutheran church orders, with few exceptions, the reading of the Gospel is followed by the clergyman intoning: "I believe in One God alone. Then the song sung by the congregation: "We all believe in one God", followed by the sermon and after it a song, which is to follow the sermon. Only a not quite pure Liegnitz order of service from 1534. has the song: "Come Holy Spirit" sung after the Gospel, and then preached, and only assigns the Creed its place before the exhortation to the communicants, as was done in the earliest church for certain reasons that can no longer be applied later; other similar deviations in the position of the Creed can be passed over here just as silently as the explanation of the individual pieces just mentioned, of which we have already spoken above.

The second half of the main service comprises the action of the sacrament, which includes first of all the salutation, preface, sanctus and exhortation to the communicants. The salutation at this point necessarily belongs to the preface and always appears before it, as before the entrance collecte. Otherwise, the church orders differ widely in the arrangement of these pieces, and after deducting insignificant details, they can be easily divided into three main classes. The first, the smallest in number, first has the Lord's Prayer or a paraphrase (paraphrase of it) read and then an exhortation to the communicants, and then proceeds to the Communion itself, but does not have the Lord's Prayer said or sung at the Consecration. The second, the middle in number, precedes the exhortation to the communicants, then salutation, preface and sanctus, followed by consecration and distribution. The third, finally, and most numerous, leaves this division consisting of the succession of salutation, preface, sanctus, and exhortation. If one takes into account that almost all church ordinances allow for the omission of either the exhortation or the preface, although there are also very short forms for the former, then it is easy to explain how the three given sequences could often merge into one another through such different omissions.

What now the following components of the Com

munion - action, namely the Lord's Prayer, words of institution, distribution with congregational singing and "Christe, du Lamm Gottes", the difference in the arrangements of the agendas arises mainly from the fact that some with the entire older church put the Lord's Prayer after the words of institution, while others put it before them, and this for the reason that thanksgiving precedes the actual words of institution. In addition, some older church ordinances, after Luther's procedure in the "Weise christliche Messe zu halten" of 1523, still include some certain pieces here, which the later church ordinances, again after Luther's procedures in the "German Mass" of 1526, omit. - The genuine Lutheran church orders can be divided into three classes. The first are the few church orders that have no Lord's Prayer at all shortly before the words of institution, placing it or a paraphrase of it already before the exhortation. The second class, about a fourth of the total, is made up of those church orders that begin this section with the words of institution and have the Lord's Prayer follow them. These are also the ones that use more pieces, e.g. the Sanctus, after the words of institution. Finally, the third class, which consists of three fourths of the church orders, has the preacher begin with the Lord's Prayer, to which the congregation responds only with Amen, then follow the words of institution, also sung, after which the distribution begins, while the choir and congregation sing the hymns already mentioned above, the last of which is always the "O Lamb of God innocent."

Of all the earlier customs, the Lutheran Church retained only the sign of the cross at Consecration, for good reasons. The elevation or suspension of the blessed bread and wine, which the Lutheran Church retained at first, but without worship, and then performed immediately after the Consecration, offered too many reminders of the erroneous doctrine of the transformation of the bread and wine for it to have lasted long in the Lutheran Church. Finally, the different ways of consecration should be noted. Most church orders first have the words of institution sung in full, then consecrated and followed by the distribution. Others, however, when the first half of the words of institution has been sung and the bread consecrated, have it immediately distributed, whereupon the chalice is proceeded with in the same way, as occurs especially in several forms for the communion of the sick. However, the inconvenience that this method caused for the accompanying chant soon made the former preferable. Incidentally, the blessed bread was presented at the right side of the altar, but the blessed chalice at the left, these two sides being separated by the position of the Preacher when he addressed the congregation, determined.

With regard to the conclusion of the communion, by far most of the church orders have prescribed it in this way: Intonation with responsory, thanksgiving collecte, benediction, closing song, and indeed verse and collecte are always the same for all days of worship. Only the following deviations are to be noted: not very few church orders still have the salutation before the collecte and even before the blessing. In very few, the salutation, versicle, and collecte are omitted, and instead the congregation sings "Now give thanks to God," followed by the benediction. Conversely, few omit the blessing and instead of it the congregation sings, "Let God be gracious to us." Finally, as already noted above, one half of the church orders closes with the benediction, but the other then has a prescribed final song sung.

As far as the case is concerned that there are no communicants, a comparison of the church orders shows the following: Only a few, very early, church ordinances allow changes in the action of the word, which give the main service only the form of a weekly service, in that before the sermon only a German hymn and "Wir gläuben all" is sung, and after it again a German hymn, followed by a collecte and benediction. Obviously, this arrangement was based on the idea that a main service without communion is not a main service; soon, however, this idea was superseded by another, namely, that even then a main service remains such a service, although not a complete one, and that precisely this incompleteness must be emphasized by retaining all the pieces belonging to the main service, with the exception of those belonging to communion. Thus, the church regulations just mentioned are only an exception that will soon disappear, and it may be regarded as a general order that, even if there are no communicants, everything up to the sermon is nevertheless done in the same way as if communion were taking place. At the end of the sermon, in that case, many church orders have an "admonition for contempt of the sacrament" read out.

With regard to what should follow the sermon, a number of church ordinances state that if there are no communicants, the preface, Sanctus, Our Father, German Agnus, Collecte and benediction should not be omitted. However, since these pieces are connected with the Communion in the most precise way and lose their actual meaning without it, at least in this composition, another arrangement for the conclusion of the main service, which exceptionally remains without Communion, was soon formed, which, followed by many and the best church orders, can be regarded as the general rule. It

In this case, the church prayer is omitted at the end of the sermon; instead, the litany is usually sung with the

congregation, omitting the sermon hymn; the litany is followed by the antiphony "Handle not with us", etc., and the collecte "HErr Gott, der du nicht Lust an der armen Sünder Tod hat" 2c.; and then the service ends with the benediction and the usual final hymn. All other regulations of the agendas given here are to be regarded only as details.

(To be continued.)

---

## **Methodism.**

Dear Brother in the Lord!

If you get hold of the so-called Christian Apologist No. 19 of May 10, and read the section under the heading "Monroe Mission, Illinois", you will probably rightly assume that in the last passage: "But where I seek to raise up the banner of the cross with the help of my Master under hot tears" etc. - but I will only write it down in full - "and to gather Spirit-baptized congregations which want to serve God in spirit and in truth, then those come who carry the office of the key with them, and who call upon God with them. etc. - but I will only write it down in its entirety - "and to gather Spirit-baptized congregations who would serve God in spirit and in truth, those who carry the office of the key with them come and call out to the people: 'You have already been born again in baptism, and the other sins we forgive you in Christ's stead'". May the holy God banish all error, and equip His true servants, whom He Himself has sent, with power from on high, so that they bear witness to the holy Savior, who alone has the key of David," etc. - So you will probably not be mistaken if you assume that this refers to my first visit here, where I preached to the local Lutherans, and they appointed me as their pastor. I feel driven to give testimony against these blasphemous tongues, who pretend the law of God with their lips, but trample it underfoot in deed, which you, if it seems good and right to you, will include in your paper. As I have already come to know the German Methodists here in this country, especially from the neat tract "Why did you fall away from the faith?" as those in whose catechism the 8th commandment is probably omitted, since they make all kinds of lying accusations, so this Mr. G. Böshenz, the author of that article, proves himself to be a faithful son of his school. In that article, it is especially a cunning and mean trick that he presents the matter as if he were leading my words. This is a devil's trick and a devil's lie; a lie, because neither on my first visit, nor until today, have I had the opportunity to publicly present the doctrine of baptism and absolution, and privately only to two persons, as far as I am aware, have I dealt with the pure doctrine in a few pieces; but then the devilish lie is that he presents the matter as if we were preaching a carnal and spiritual doctrine.

The same way as that clean tract, which only makes it a little more tangible by ascribing to us the doctrine that one must only be a Lutheran, then he can sin as much as he likes, he would still be blessed. If anywhere, one can see from this slander that the spirit that holds it is not the Holy Spirit of God, but the spirit of stupidity and wickedness. Then, however, the devil's trick in that article is that he wants to make Christians, who are serious about Christianity and for whom their baptism naturally should not and cannot serve as a cover for wickedness, believe that we are such people who preach this as right. Those who believe this will then naturally not know anything about the Lutherans. But this trick is at the same time stupid, for they are often told by the Lutherans who are to be converted: "No, that is not true, our teachers did not tell us that. But the Lord, who is Lord over all that is in heaven and on earth and under the earth, will sooner or later put an end to their handiwork, so that they will be revealed, and they are already grazing obviously.

In that article it also says: "Also four became willing to bear the cross of Jesus; may the Lord convert them alive and keep them faithful until their end." This is probably what Ehester meant; one of these four did not join our church from the beginning, the other three are church members, two of whom reached out to him in response to his sermon and invitation. He may well have preached the gospel of repentance and faith toward God, and I will thank God the Lord if a more serious life and striving for heavenly things is stimulated by his preaching; but I will also praise God the Lord if our dearest is spared the soul-destroying poison that these Methodist preachers secretly and covertly carry with them for poor, inexperienced souls. May God, through the Holy Spirit, protect us for the sake of Christ! Amen.

Your faithful

S. Buttermann, Lutheran pastor.

Later I would like to inform you that Mr. Böshenz has already done it here, as Methodist preachers are wont to do, even in already existing congregations, to apply their conversion skills, i.e. to get others into the ministry. - They have also already lured with the sweet cross of the Methodist name, so that they have asked whether one could possibly bear the name Methodist? O, the poor cross-bearers of Methodism! - —

Chester, Randolph Co, Ill.,  
on Whit Tuesday, May 29, 1849.

**For the devil and the heretics, God's works are too small; they must invent greater ones.**

The devil took great offense at the lowly and foolish works of our Lord God, sending his only begotten Son down from heaven into the world and placing him in the womb of the Virgin Mary. Then the devil thought he would do much better; for the devil is hyperopic, he cannot see below himself; he sees only high things; he goes along and sees above himself, so our Lord God throws a poor little preacher under his feet; at this the devil stumbles and lies on the ground. Then he gets up again and looks up again, so God throws something under his feet again and he falls.

So are all the heretics, they are all hyperopic, because the devil is also hyperopic, he cannot see below himself; I have, thank God, learned the art of believing that our Lord God is wiser and more wise than I am.

Dr. M. Luther's Tischr, Eisl. A. P. 621.

**Unequal challenge.**

In this life there are many and various temptations, according to which the persons are also many and various. If one should have suffered the affliction that I have suffered, he would have been dead for a long time. So I would not have been able to bear the angel who struck St. Paul with his fists, nor would Paul have been able to suffer the most severe temptations of Christ. The highest and greatest sadness is when one must die and depart in a moment. But we are not to argue about this, but rather to order it to God's judgment, and to grieve with that which is revealed to us in the Word. Luther.

(Submitted.)

Dear Editor!

Please do not take it amiss that I, as a reader of your "Lutheran", bother you with a request. I have several letters that my brother wrote to me about the American hymnal. I have benefited so much from these letters that I now wish, like my brother, to see another hymnal in the Lutheran congregations. So I thought that if the "Lutheran" would take up these letters, they could be of use to many others as well. Of course, I doubt a little whether I am not sending them to you in vain, since they are not written by a learned hand; not even for

scholars, but only for me, who am not a scholar either. But since many unlearned people also read your paper, perhaps it was something for them. The scholars, however, for whom all this would be too unlearned, could leave it unread. But I leave it entirely up to you what you want to do, and sign as

Your benevolent

Jacob

### **From the American Lutheran and Reformed Hymnal.**

First letter.

Dear Jacob.

It has been a long time since you moved away from us and you let us hear something from you. That is why I want to write to you once again, and this time about a special subject around which many of our conversations revolve. It is the Lutheran and Reformed hymnal. You know that while you were still here, our pastor spoke of the fact that if we wanted to be a purely Lutheran congregation, we would also have to have a purely Lutheran hymnal. For it is completely contrary to the Word of God and thus also to the Lutheran confession to use such a hymnal. You also know what we and others answered our pastor at that time, namely, that there were beautiful songs in it and that one could be Lutheran for that reason, etc. Recently, our pastor has brought it up again and said that he has now looked into our weakness for a long time and has given us time to think about what we want to do. He would not have been lacking in instruction about this and would really have brought some of us to the point where they realized that he was right; but we still did not want to make an effort to introduce a purely Lutheran hymnal, and thus acted against our own conscience. But he could not do as we did, and therefore had to tell us that if we did not want to exchange this hymnal with a better one, he would have to leave us. This made an impression on some of us and especially on me.

I must confess that I was most opposed to the introduction of another hymnal; but in response to this forceful speech, I resolved to take a good look at the matter, in order to convince myself, if possible, whether it was really as bad as our pastor said, namely, that this hymnal was giving him sighs every Saturday when he was looking for a hymn, and that he was often more embarrassed about it than about his sermon, which he had to preach. I don't know how it came about, but I have to say it, and I will tell you: I have found so much that I no longer want to be against it for a moment, but rather with all seriousness for it, that we get another hymnal. As you wrote to me the last time, you have the same one there, and your pastor has never said anything against it; in fact, he praises it. But I cannot praise it any more and thank God that he has opened my eyes and that I now know what I know.

But what I have now found, I want to tell you everything, for your sake, so that you may also be convinced. Perhaps you could then become an inducement for your congregation to get a better hymnal. Of course, if your pastor has such a special preference for this hymnal, there is little hope. But I think that if you have convinced yourself of the matter, you should tell your pastor in love; perhaps God would give his blessing so that he would change his mind.

You will of course be surprised that I now judge the hymnal so differently than before. But don't be surprised, because it's like this: if you're blind, but don't want to see, you don't see anything. But things have changed now. I have taken the hymnal and have gone through it page by page.



seen and found it quite as our Lord! Pastor said. If I have to tell you in a short! If I have to tell you in a nutshell what kind of hymnal this is, I cannot say it better: it is a book for all kinds of people, but hardly for a true Christian, least of all for a faithful and loyal Lutheran. In the front of the table of contents there is a mass of sections or rubrics, as the scholars say, and each rubric has its own compartments and little compartments, and if you pick them out, i.e. search them out, there is unfortunately nothing of value in them. Yes, sometimes one finds expressions and whole verses that really, as our pastor says, squeeze out sighs. I have never bothered about this table of contents, but this time, when I wanted to examine the entire hymnal carefully, from front to back, I naturally started there first and looked at it. And at the very first moment I noticed our old pastor in Germany who had confirmed us. You will say, how did that happen? Well, when I saw the many subjects about the attributes of God, I thought of how we were taught by our pastor only about the divine attributes, but heard little about Christ and his great salvation.

Now, there are also many fans and little fans of Christ and His work; but if one searches again, everything is so bare, so bare and probably also wrong, that one can notice very little spirit behind it. For the few songs from the old hymnals are so mutilated that one no longer knows them, and all the spirit of the ancients has been driven out with their new wisdom. - It is no better with the songs of the holy sacraments. Where are the songs that speak freshly and freely, like the old ones, e.g. *Jesus Christus, unser Heiland* 2c. and *Gott sei gelobet und gebenedeiet* 2c.?- If one now looks further at the rubric of the "moral doctrines" and sees the number of pigeonholes, one feels completely different. There one encounters not a little holiness, namely Pharisaic holiness; since there is so much talk of one's own merit and virtue and virtue-reward. The word virtue occurs more than sixty times in this hymnal, I have casually noted. Now "virtue" is a beautiful word, and a biblical one at that; but these songwriters take virtue in a quite different sense; they take it, in short, for their own merit, which God must reward. - And as these headings are ordered and filled, so it is with the remaining part of the book, with the songs "for special times and circumstances".

You may answer me for the first moment that this is too badly done, and perhaps even demand proof. Well, I can and will give you that next time; perhaps more than you would like. In the meantime, examine what I have told you in general, and by the time my next letter arrives, you may not need any more proof. In the meantime, God be commanded!

Your  
Andrew.

### **Communication of world trade.**

The disruptions of unhappy Germany have already lasted 14 months and there is still no sign of improvement; on the contrary, another storm has recently arisen that threatens to become more devastating than one of the following

the previous year's. The three kings of Würtemberg, Hanover and Saxony fled from their residences, in Rhenania and Saxony a kind of provisional (of course democratic) government was formed, in Leipzig, but especially in Dresden, a four-day murderous struggle of the people against Saxon and Prussian military broke out, in which the military won and the insurgents had about 300 deaths. Significant uprisings had also broken out in many notable cities in Prussia, especially in the Rhineland. The proximate cause of these was this: The Diet of Frankfort, which, although created by the previous year's revolution, had acquired a kind of legitimacy through the admittedly forced and disguised consent of the princes, had on paper its German imperial constitution ready and, in the name of the sovereign people, demanded unconditional submission of the princes to it. The lesser princes, conscious of their impotence and hoping to find in the King of Prussia, to whom in the meantime the imperial crown had been offered, a foothold for their own existence, had declared their submission; but the kings of Bavaria, Hanover, Würtemberg and Saxony persistently refused to give their assent; even the King of Prussia finally threw off the mask and declared that he could not accept that constitution in its present form, and also definitely refused the imperial crown. Those parts of the popular representations in the individual five kingdoms which contained a predominantly democratic element and urged the implementation of the Frankfurt resolutions were adjourned or dissolved, and efforts were made to bury the Frankfurt Diet with honor or dishonor. Thus, the strings have been stretched to the utmost and they have already begun to break. It is not unlikely that an important decision is near: If the republican party should win, it would hardly capitulate with the princes; if the princes retain the upper hand, the efforts of the liberty party may be thwarted for a number of years; but that a lasting peace will return is hardly to be expected, if only for reasonable reasons, in view of the too deeply rooted licentiousness, which respects neither divine nor human laws and ridicules the divine right of existing authorities as a fable. In vain does a Christian eye search among all diplomatic notes, proclamations, popular speeches, etc. for a testimony that princes and subjects want to repent and give God the Ebre.

The Emperor of Austria suffers continuous defeats at the hands of the Hungarians and leans on Russia, Ezek. 29:6. 29.6. At his call, large Russian armies are already in the offing to protect Vienna, which is threatened by the Hungarians. On April 14, the Hungarian Diet proclaimed Hungary's independence and

excluded the Austrian imperial house from ruling Hungary for eternity.

The Danish war is still continuing, albeit without zeal. Prussia is said to intend to conclude a unilateral peace with Denmark and would thus leave the German cause in the lurch.

The President of the French Republic committed a strange political fratricide against the Roman Republic by sending an army against Rome, ostensibly to prevent interference by the Austrians, but in reality to maintain papal rule over the Roman Empire.

To restore Rome. The Romans, however, much thanking for the friendly intention of their mission, rejected the French with bloody heads. Whether the L. Napoleon will succeed in paving his way to the imperial throne via Rome, or whether Rome will become his grave, at least politically, that the near future will teach.

### terrifying outcome of a joke about cholera.

We read the following story in the "*Lutheran Observer*": [Dan. Marble](#), the famous actor, died of cholera, May 10, at Louisville. The playbills had advertised his appearance with the mocking caption, "A Cur Against Cholera." Who would have thought that when this announcement was made, just at the time when the comedy was to be performed, that principal player would be a prey to cholera? And it happened. In less than twenty-four hours Dan. Marble was gone.

Let everyone be warned not to mock God's judgments!

---

#### Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

Dr. Martin Luther's Small Catechism, unchanged reprint H0.10  
The dozen P1.00. A hundred pieces H7.00.  
Strange letter of a lady, who left her fatherland and all her belongings in 1703 for the Lutheran religion with six mostly uneducated children.... 0.05 The dozen 50 Cts. 25 pieces ^1.00.  
Dr. Luther's Sermon of "Preparation for Dying" 0 :05  
The Constitution of the German Lutheran Church.  
Synod of Missouri, Ohio, et al. states, together with an introduction and explanatory notes 0.05  
The dozen 50 Cts. 25 pieces O1.00.  
First Synodal Report of the German Lutheran Synod of 'Missouri, Ohio and other States v. J. 1847 - 0.10  
Second synodal report of the same synod v. l. 1848 0.10  
Third year of the Lutheran v. 1846  
-1847. no. 8-26 0.50  
Fourth do- v. 1847-1848 (full) 0.50  
(The 1st and 2nd volumes are out of print).  
ChristlichrsConcordienbuch, d. i. Symbol.  
Books of the Lutheran Church, New York Edition, bound in pressed leather 1.25  
Conversations between two Lutherans about Methodism, (in pamphlet form) 2 pieces 0.05  
Dr. M. Luther's Tractate von der wahren Kirche (from No. 9. of the Lutheran specially reprinted), 2 pieces 0.05  
Dr. Luther's Home Postil, ^odrr Sermons on the ^Lonn and Feast Days of the Whole Year, New York Edition, bound in calfskin 2.00  
Hymnal for Lutheran congregations, published by the local Lutheran congregation of U.A.C., bound by the piece 0.75  
1 dozen O8.00 -  
100 pieces K62.50 Z cash payment.  
A B C book, New York edition, the piece... 0.10

By the dozen... 1.00

The pastoral letter of Pastor Grabau at Buffalo (shown in more detail in No. 17 of The Lutheran) 0.25

The pressure from the

Spruchbuch zum kleinen Katechismus Lutheri. Commissioned by the Missouri Synod 2c. compiled by Bro. Wyneken, pastor at the Second German Lutheran Church in Baltimore, 112 pp. in 12th, is finished and available from the author for \$1.80 a dozen.

Printed by Arthur Olshausen, publisher of the *ruzeiger des Westens*.

**Volume 5, St. Louis, Mo. 26 June 1849, No. 22.**

(Submitted.)

**Can a Christian join the so-called secret societies-.**

Interview.

Paul. Hello, Carl! How are you? What colorful silk rags do you have in your hand? Look! Those are the regalia, as you call them, from the "Improved Rothmanns.

Carl. Yes, my dear Paul! We have a big parade coming up, and that's why I bought it; you have to be a little brilliant on such occasions, and do honor to your rank!

Paul. God willing, we would only do more honor to our Christianity. So you're still with the "improved?"

Carl. Yes, certainly, and I am so pleased with it that I have joined several other brotherly orders. I hope I will also persuade you to join these excellent orders.

P. I join? May the good Lord have mercy on me! No, my dear Carl; I have belonged to a Brucian Order for a long time. It has my heart, and I owe it to serve it with body and soul and all my strength; and may the Lord forgive me that I have so long groped about in the blindness called enlightenment, and have so shamefully broken my baptismal covenant. With God's grace, I will now continue to do so, since the Lord, according to His great mercy, has brought me around and given me repentance and faith in His holy name.

C. I cannot understand what you have against this truly holy brotherhood, who practice in fact and in truth what the clergy have been preaching about for 1800 years and the common Christian crowd has been chattering about! Love! Love! That's what everything consists of! That's what the law and the prophets hang on! That's true Christianity, while everything else is just vain chatter! What can be more sublime and divine?

In what can the true Christian of genuine Christianity manifest himself more and more truly than in the foundation of such holy brotherly orders, which have made it their highest and proper aim to remedy misery of every kind, to nurse the sick, to support the poor, to wipe away the tears of widows and orphans, and to go forth everywhere like the good Samaritan, and to pour oil and wine into the wounds which the cruel hand of fate has struck. You have always called me a zealot! Yes, for this holy cause I am not ashamed to rave. Truly to see this divine idea of love now realized through a brotherhood which will soon spread over the whole earth, and breaking through all barriers of the narrow-hearted sectarian spirit, will include the noblest of the human family in the most intimate and blessed way, the thought thrills me, and must thrill everyone who still has a warm heart beating in his bosom.

P. Papperlapp! Hollow phrases, and nothing more! I feel, when I hear them, as if I had had to take Brechweinstein; and I must only wonder how a man like you, who has truly come to know something better and more real in the school of our One Lord and Savior, could have been blinded by such false flickering!

C. That's priest talk! They talk and condemn into the blue like that. Why do you judge something you know nothing about? That is wrong. You are not usually so fond of money, why don't you spend a few thalers on it and let yourself be accepted? You can leave again if you don't like it. I also heard various judgments about these secret societies, and I had to consider it wrong that uninitiated people judged them, since they knew nothing about them. So I turned the money over to them, and I am not sorry, on the contrary, I am so completely satisfied that no man brings out, the clergy may say what they will.

P. My friend, you have become a mighty man! The schoolmaster in your tribe must know his subject, since he has taught you so well in such a short time to scold the "parsons"! Let it be said to you, however, that the true Lutheran church has no clergy, but the right holy office of preaching, established by Christ Himself in His holy church, to which the congregations call in a free election those who have committed themselves beforehand to administer God's word and His holy sacraments according to His command and order, as such is laid down in the confessional writings, according to the word of God! To those people, then, who faithfully preside over the congregation according to the ecclesiastical symbols, and do nothing else than what the congregation itself has called them to do, and obligated them to do by the call, we should not make their so difficult office and truly miserable life even more difficult, by the shameful treatment they usually have to experience in our congregations. The members of the congregation who do this revile themselves and bring

upon their heads the curse that God has threatened them with in His holy and infallible Word. For the groaning of these faithful men, often so shamefully tormented among the Germans, will not in vain reach Him who put them in office, and gave them the word to comfort them: "He who despises you despises me!" I beg you, therefore, to give up your blasphemy and beware!

C. Well, you can't put every word on the gold scale; sometimes you say a word that you didn't really mean.

P. The Christian knows that he must give an account of every useless word; and in particular I do not see how a member of such a holy brotherhood, where "love, mercy" is always the third word, can be so unjust and unloving; but I see well that with you people the mercy of the Lord is always the third word.

You think I should let myself be accepted, and that you were right to enter in order to be able to pass judgment on this yourself. How? if your entrance had already been a sin and a denial of your faith?

C. My entrance a sin, and a denial of my faith? Indeed, you speak in riddles!

P. I like to believe that, because you have never looked at the matter seriously, and thought about it. I say, of course, that it was a sin for you to join, because you are a Christian. Anyway, understand me correctly: I do not judge about the secret societies, as worldly ones, also not about the entrance of those who are not Christians, because what do I care about those who are outside (1 Cor. 5, 12.13.), God will judge them; but about what happens among us, as Christians, we are entitled to judge, and there I say again, your entrance was a sin!

C. How so then? Please, explain it to me clearly.

P. Gladly! And it is very simple. Before you entered, did you know what the Society was? what its principles were, what its purposes were?

C. Of course not, otherwise it would not be a secret society.

P. Good. So you did not know whether it was a God-pleasing, permissible society or a God-opposing, impermissible one; its principles, faith, creed and purposes could be as much anti-Christian as Christian; you had to be in doubt about that and could not take your step with complete certainty of faith. But the apostle says clearly that whoever doubts about something, and yet does it, is condemned, because it does not come from faith. But whatever you do not give by faith is sin! (Rom. 14 23.)

C. It is also written: Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned! Who are you to judge a strange servant? (Rom. 14:4.)

P. My dear Carl, don't get angry! I am not judging and condemning you, but because I truly love you, as you know, I am showing you your judgment and condemnation, so that you may escape it and save yourself. God's word judges and condemns your step, not me. If you are a Christian in deed, and not merely in name, then you must follow God's word, and arrange your actions and doings according to it, and not according to your own so-called "good opinions," for it is not enough for you to say, I meant no harm. God has given us his word as a light on our path, so that we should not follow our darkened heart. But this is the abomination of today's "faithful and pious",

that they are so careless with the word, and take out only what suits them, and gives them a false peace, otherwise go according to their own "good opinions", as if there were no more "deception of sin" for them. For verily, if thou hadst asked God's word, thou couldst not long have been doubtful about these "secret societies"; for therein they are forbidden, precisely because they are secret. But even that which is evident is against Christianity, and must deter every Christian from joining.

C. I must confess that I did not consult God's Word when I joined; I thought that it could do no harm, that I could always leave again, and now that I really see nothing un-Christian in it, but on the contrary so much that is good and Christian, I do not know why I should leave it.

P. Are you so sure of yourself? The Lord says John 3:20: "He who does evil hates the light and does not come to the light, so that his works may not be punished, but he who does the truth comes to the light, so that his works may be revealed, for they are done in God. Now, if the "secret societies" have something good in mind, why are they secret? The world may form such societies, but what has a Christian to do with them? What communion has light with darkness? But you, says the Lord, my disciples, are the light of the world! The city that is on the mountain may not be hidden. Neither do men light a candle, and put it under a bushel, but upon a candlestick, and it shall shine unto all that are in the house.

C. Only continue in the text! "So let your light shine, that they may see your good works and praise your Father in heaven! And truly, the works of these secret societies shine brightly enough into the world, and testify that there is not darkness but light with us.

P. Yes, indeed, you are right! In all the newspapers, on your banners, in your speeches, everywhere you trumpet it and adorn it most beautifully, in spite of the best Pharisee Matt. 6:1 and 2. But a chariot that makes a lot of noise when it drives over the pavement testifies to itself that there is nothing on it, and an empty barrel gives a bright sound. The Pharisees also seemed beautiful before the people, and opened the eyes and mouths of the people with their alms and other works, and yet in the eyes of the righteous judge they were nothing but whitewashed tombs full of mold and dead men's bones. Matth. 23, 27. I stand by the saying of my

Lord: Come into the light! - —

C. Well, that sounds strange to me from the mouth of a believer! After all, the whole of Christianity is a secret, and it often comes to my mind involuntarily, as if our pastors were the real secret-keepers.

P. My dear Carl! When I found this answer, expressed in a coarser manner, in some of our so excellent German papers, I was not surprised, because what does the donkey know about lute playing, but that you speak in such a way saddens me. Don't you see the difference? Where does the church somehow appear in a mysterious way? The Lord says Matth. 10, 27: "What I tell you in darkness, speak in light, and what you hear in the ear, preach on the housetops, and has thus from the beginning in His church stamped all secrecy as unchristian and ungodly. St. Paul boasted that he had withheld nothing from his churches, but had revealed to them the whole plan of God. Our preachers teach loudly and publicly in the pulpit, in Christian teaching, in confirmation classes, in the homes; we have nothing that we withhold from any man; we have no secret purposes, no secret signs, no secret meetings! Everything is taught freely and publicly; access is open to everyone, and even those who do not come of their own accord are brought into the house in books and oral talks, so that no one can excuse himself for not having heard it. The sound of the gospel has gone out into all lands, and its words into all the world! Rom. 10, 18. Yes, the Scripture curses the preacher who does not preach the word of God fresh, stinking and free. The church does teach mysteries, i.e. such things as no human mind could have devised, but which must have been revealed to us by God, and are also revealed by Him; indeed, she herself is a mystery to those who do not have senses enlightened by God, but she is not secret and does not act secretly, and does not keep anything secret, but it is freely revealed, a city that lies on the mountain, and makes its guards sound loud trumpets and drums, so that all simple souls, who want to escape the future wrath, can flee there and take refuge; But you form a secret society, of which one cannot know whether it is in league with the devil or with God.

C. Well, you won't believe that we have something evil in mind! What are our secrets? We have naturally-secret initiation ceremonies, also only signs known to us, so that one brother can recognize the other, and, for example, no unworthy person can deceive us and claim support, which is only due to the brother. That is all! You have so much confidence in me that I could not stay for a minute in a society that had any illicit purpose in mind.

P. You speak as if you knew nothing of the deceitfulness of sin, Ebr. 3, 13. If sin always appeared in its true form, the Christian would be safe for it. I myself do not believe that there is anything behind the whole

The secrecy with which these societies surround themselves is probably nothing but the bait that one must put in the trap if one wants to catch mice. Of course, there must be something to secure the money contributions of childish curiosity. But you cannot be sure about the matter, and as you entered it with doubts, that is, with sin, so you must remain in it with doubts, that is, with sin. For are you sure that everything has been revealed to you? Do you have all the degrees? And if you have them, are you sure that the highest heads do not keep something for themselves? I see you smile with great self-satisfaction, you are perhaps a prophet, or even a sachem, or whatever they may call their chief, but my dear friend, many a man in his high position has thought that he is the real man, who has all the strings in his hand, and directs and guides everything, as he actually also sees through and knows everything, and in the end has had to realize that he was nothing more and nothing less than an idiot, to whom sand has just been thrown in the eyes: Prince's robe, crown and scepter are seen on the throne, but rarely the actual prince and regent. How do you know that the real purpose of the society has been revealed to you? Would it be such an outrageous thing if it were known only to the real leaders, of whom one neither saw nor heard much, who put the more simple-minded of the society outwardly at the head, and occupied them with quite childish and harmless secrecy, while they, as the real leaders, kept the real secret for themselves and the right initiates, and let it be carried out by the mob? Even as a legal citizen you must not be a member of such secret societies, much less as a Christian.

C. You shroud yourself more and more in a mystical darkness for me, and speak in nothing but riddles! What on earth does citizenship have to do with secret societies?

P. Well, I think the practical people of America will soon teach you that, perhaps sooner than you think. Only let it become more attentive to you first, it will soon disperse you! And it is already incomprehensible to me how a republican people with its government, which should watch over its institutes with the greatest jealousy, can allow such societies to exist, or if it does not want to hinder them, can only vote for one person who is a member of a secret society.

C. Come on! Turn around once, I have to see if the German police braid is still hanging from your neck! Man, you must have a badly damaged liver to look at everything so blackly! Right now it's as if I were listening to Chinese, and I don't understand a word of it.

P. And yet everything lies on the flat hand, that a child could grasp it. How could it occur to me in a dream to entrust anything in my private affairs to a man who, God knows for what purpose, is bound to his society; who is perhaps hard-pressed to do everything in the interest and for the benefit of society, or who could be an unconscious tool that others, more deeply initiated, use for their benefit but to my detriment. And now another public office! Do you think that the people will watch this game for a long time?

C. Thank God, it is a free country here, and I do not fear that the European princely inquisitions will transplant themselves here so soon; that would be too despicable if the precious freedom here should perish like that.

P. Precisely because freedom is so precious, it is the duty of every upright citizen to arm it with jealousy, and to nip all dangers threatening it in the bud by legal means. What guarantee have the loyal citizens that in your\* secret societies this precious liberty will not be secretly subverted, so that they, or ambitious men through them, may make themselves masters?

C. Paul, drink a glass of cold water to make you brave! You are dreaming and already see us marching to the Capitol with full music and regalia, depose the President, disperse the Congress, and proclaim a second Napoleon as Emperor. Indeed, that is too funny. I really think you are sick! How can you, a sensible person, come up with such thoughts, which I would have thought only the very poorest imbeciles would have, and about which one need not worry.

P. I have told you before that I do not suspect much of importance behind all this baloney, much less am I afraid of anything of the sort; for I know that my Lord and King in heaven also governs and directs everything here on earth. If this country should lose its freedom, which God may prevent in mercy, this would be a punishment of God for the sins of the people, and we would have to send ourselves into it with patience, as hard as it might be for flesh and blood. But you cannot blame any sensible person if he harbors distrust against these increasingly powerful societies, for which they themselves are to blame, since they deliberately shroud

themselves in secrets and shun the light. . For even to civil conditions Christ's saying is fully applicable: "He who does evil hates the light.

But even if the societies were quite harmless for the moment, of which you cannot be certain, the danger for the future lies not in the imagination of a few imbeciles, but in the nature of the societies themselves. Unfortunately, they already have such a perceptibly harmful power that an ordinary man who  
If a man prefers the peace of his conscience to his daily bread and cannot join these societies because of his conscience, he is in dire need either to start a business or to continue it if he does not belong to these "brotherly orders", because the "brothers" naturally turn their customers to each other.

Now everybody knows that where there is power that cannot be guarded or limited, abuse is very obvious. The desire to exercise power and to rule by oppressing others is the constant game of the world, from the king to the lowest police officer; would not the distrust of the people be a well-founded one that societies too might be tempted to do so when they have risen to such a height of power? The masses of the societies are organized throughout all states; with the increasing influence naturally rises the proud consciousness of this influence and this mighty power, and in the same proportion the pleasure in it. All that is needed is an external impulse, and an ambitious, strong-willed, skilful man, and how easily such a mass is carried away to the execution of ambitious plans. And as I said, who can guarantee you that you are not already an unconscious tool of such plans?

The distrust has already been voiced here and there in English as well as German newspapers, and in particular the evil influence that this could at least have on the court proceedings has been pointed out. But even if there is nothing to it, a good citizen should avoid everything and anything that could create distrust and concern in people's minds.

C. You would soon give up your fears and worries if you were among us and saw how finely and orderly, fraternally, openly and freely everything is negotiated among us, you would soon be One Heart and One Soul with us.

P. This is now a thing of impossibility, for I have proved to you, and you have not yet disproved it to me, that it is against God's word, that is, it is sinful to join a secret society, because it is not of faith, and even greater sin to remain in it, because all secrecy is against Christianity. Just as a good citizen must not take part in such societies, because it is wrong, if one can avoid it. This must also have become clear to you. How can you, as a Christian, be responsible for being a member of those whom the Lord Jesus himself has called those who shun the light and are punished by the light, to say nothing worse. Have you ever thought about the annoyance you and all Christians give to the Christian community when they join such societies?

C. Aergernisse, well in That, that I would know



not. On the contrary, you cannot deny that precisely those members of the congregation who are also members of these societies are on average at least the most decent, and have always shown love for the congregation, and activity and zeal for its welfare, and this cannot be otherwise, since the societies themselves look to decency and seriousness in behavior, and do not admit any immoral person.

P. This may be the case with many, because they have taken this step without thinking and examining, and they will also leave again as soon as they have realized that there is something wrong with Christianity. However, daily experience shows that a very large number of people are alienated from the congregation and from Christianity by the secret societies, and if it should happen that "things fall apart, the zeal and activity for the congregation" will soon turn into the opposite. For even now one cannot see without sadness how most of them care more about their society than about the church, which they abandon quite willingly and without much heartache, even rejecting it with arrogant contempt, if one touches a rotten spot in them.

C. Well, that may be the case with individuals, but it does not need to come to a halt at all, as you say. We do not put anything in the way of the community, so it may also let us go!

P. A Christian congregation cannot let anything obviously unchristian go, but must, even if slowly, put it right, or do away with it, or it becomes a stupid salt, and must be rejected by the Lord. However, we have spoken of aversions, you cannot deny that many look at you with suspicion and suspect abominable things behind your secrecy, which they have a right to do according to the word of the Lord, for he who does evil shuns the light, and does not come to the light, they should not take offense at this, especially since they see that so many of you have become enemies of the faith and the church, with whom you, who still confess Christ, enter into the most intimate community, even brotherhood!? Are you not to blame that mistrust, suspicion, quarrels and strife arise in the congregation, which should be most intimately united in love as the body of Christ? Are you not guilty of hindering the work of the Lord in the individual as well as in the whole?

C. Why do they harbor suspicion and mistrust? That is truly not Christian! They have no proof, why do they not wait until they are given cause to do so?

P. That is what you are doing by your secrecy! This is against the word of God! Even if there were nothing behind it, you would not be innocent, but guilty of it, that your brother would fall into sin. You give offense by not doing as the apostle commands: Avoid all evil appearances, 1 Thess. 5, 22. And now consider the seriousness of our Lord Jesus Christ, Matth. 18, 6-9: "But whoever offends the least of these who believe in me, it would be better for him if a millstone were hung around his neck and he were drowned in the deepest part of the sea. Woe to the world for the sake of trouble! There must be trouble, but woe to the man by whom trouble comes! Truly, I would not have this "woe" hovering over me, I would fear that it would press me down into hell; and even if I were bound to the companies with the strongest bonds, I would want to break them according to the saying of the Lord, v.8. But if thy foot or thy hand offend thee, cut them off, and cast them from thee," etc., for if, in spite of seeing thy brother offended against thee, thou remainest in the companies, they themselves become a stumblingblock and a vexation unto thee, and thou shalt fall into destruction.

C. You take everything much too seriously! If it were that precise, nothing could be done for fear of causing trouble!

P. Everything is very serious in Christianity. It was a very great seriousness when Christ became a fox for us and shed his holy blood for us sinners. Rather, "do not corrupt with your company that for which Christ died. Rom. 14, 15.

C. Well, then one should rather sit down quietly and not move hand or foot, so that one would not give any offence to the hypocrites and pious people, who put all their holiness and piety into criticizing and judging others.

P. You would only cause a real nuisance for all truly pious and faithful people, because such lazy bellies and stools have been so thoroughly rooted out by dear blessed Dr. Luther that they are a real disgust to every competent Lutheran. No, my dear Carl, you just step along quite fresh and cheerful in a simple Christian walk, and prove yourself according to the holy ten commandments as a righteous Christian towards God, your neighbor and yourself, then get angry at you who can't help it. But now you offend the congregation and others with unchristian conduct, and to such belongs the millstone and the depth of the sea, according to the saying of

our Lord.

C. You are truly a tough, uncaring doctor.

P. On wild meat belongs Höllenstein, and he always bites, if the heart and the hand of the doctor is also so soft.

C. Are you offended by the music, flags and regalia?

P. The lappings are too petty for me, and the other things too important for me to take offense at them, although I do not deny-

I am disgusted when I see grown-up people, often with gray hair, who call themselves Christians, enjoying such antics and worldly spectacles, and I consider such things indecent for a Christian, especially at funerals. I think that the walk to the grave is too serious to think of such worldly dress. For my part, at least, I would be ashamed to walk through the streets wearing such colorful rags; but tastes differ, as he said.

C. You can easily imagine that all these signs and symbols have a meaning, and I do not see how this can be repugnant to you, since you are otherwise so in favor of ceremonies.

(To be continued.)

---

(Sent in by Pastor Keyl)

### **The original order of worship in the German churches of the Lutheran confession.**

(Continued.)

With regard to the difference between the service in cities and in the countryside, the following is to be noted. In general, the church ordinances give uniform regulations for this; only in the countryside, they allow the corresponding German pieces to be sung instead of the Latin ones, whereby, of course, the sexton has to replace the entire urban choir. The differences between the services in the cities and in the countryside - with the exception of other points that do not belong here, e.g. the bible section with summaries - refer more to the number than to the form of the services and more to the secondary than to the main services.

This great richness of the Lutheran church is contrasted with the worship service of the Reformed church as an equally great poverty; for since the Reformed church does not have a main worship service in the sense that the Lutheran church does, and thus, strictly speaking, nothing in the Reformed church can be compared to it, we can only contrast it with the sermon service and the celebration of the Lord's Supper, which, however, according to the opinion and procedure of the Reformed, are to be regarded as separate. The sermon service begins, according to Calvin's Geneva order of service of 1543, with the confession of sins spoken by the preacher from the communion table, of which the Reformed Church makes inexhaustible use, because in it, neither in the Word nor in the Sacrament, is there ever a completely valid absolution; The confession of sins is followed by the singing of psalms by the congregation, at the end of which the preacher ascends the pulpit; the sermon begins with a prayer leading into the Lord's Prayer and concludes with the preacher saying the Creed, prayer, Lord's Prayer and benediction; and the singing of psalms by the congregation then closes the service. This whole arrangement is, of course, so transparent that there is no need to explain its meaning.

does not need it. As far as the celebration of the Lord's Supper is concerned, since Zwingli was more than usually in the habit of doing so, he followed the forms of the Roman mass. The Zurich church order of 1529, which originated from him, even keeps the old pieces Gloria, Kyrie, the Lectionenfest for the celebration of the Lord's Supper, although it changes the version, the use and the succession of the same several times. But already the Basel church order of 1529 takes a decidedly different path. It divides the celebration of the Lord's Supper into two parts, the "preparation for the Lord's Supper", which can be separated in time from the celebration itself, and the celebration of the Lord's Supper itself, which may follow the sermon service. The preparation consists of general confession and absolution, psalm singing, common prayer for all the intentions of the church, and a lection from the Holy Scriptures on the passion of Christ; the communion celebration itself, however, consists of a short exhortation to the communicants, the Lord's Prayer, words of institution, distribution, and thanksgiving. This is then also the main reformed? order. Other things, e.g. the deviation in the distribution formula, the different procedure in the arrangement and distribution of the bread, etc., need only be remembered here. In the middle between the Lutheran and the reformed way are the uniren church orders, which can be divided into two classes. The Ulm church order of 1531, which on the whole agrees with the Basel church order mentioned above, and only expands on certain individual points of Lutheranism, e.g. by transforming the exhortation to the communicants into a formal sermon on the custom and use of the Lord's Supper, by ordering the lection of appropriate passages of Scripture, etc. To the other class belong those church orders, e.g. the Würtemberger, Badischen, Hessischen, etc., which on the whole retain the Lutheran manner, but abbreviate it. Thus, it is a general rule that they omit the Introit, Kyrie and Gloria, and in their place only one or two German hymns; they also like to replace the Kyrie in the Reformed manner by a confession of sins, to which they then add an absolution formula in the Lutheran manner. Another point of offense for them is the double lection of the Epistle and the Gospel. They therefore omit one or the other and then necessarily also the interlude, sometimes even the Collecte. Thus it happens that the most resolute among them omit everything that the Lutheran order of worship prescribes before the sermon, and that they substitute for it only one or more songs, namely "Come Holy Spirit. With regard to the action of the sacrament, preface and sanctus do not occur frequently in the un-Irish church orders, and if they have such things, they have them spoken by the preacher, whom they call the "preacher".

do not let them sing at all. Often, after the admonition to the communicants, they order the reading of the general confession and absolution according to the Reformed custom. Finally, it is not uncommon for the preacher not to say the Lord's Prayer at the Consecration, but for the congregation to sing the song "Our Father in the Kingdom of Heaven" instead.

We now have to explain the Lutheran order of the secondary services, first of all the Sunday Vespers and the Sunday Mass that precede the main service, both of which date back to the Middle Ages.

Sunday vespers is any vesper preceding a Sunday or feast day, later called afternoon service. It was introduced early in the Greek church because, guided by the Jewish custom of beginning the Sabbath with the evening before, it was regarded as an introduction to the main Sunday service, and in it the whole period from the Fall of man to the birth of Christ was represented as a time of waiting for the salvation to come, in order to prepare the congregation for the salvation to be preached in the next day's service. This service soon passed from the Greek to the Roman Church, and here was later changed into the *Hora vespertina*, or the sixth of the seven hours of prayer (*Horas canonicae*, or Seven Tides) prescribed for each day. The Lutheran Church retained the Saturday vespers and their significance, but, guided by correct principles, regarded the confessional service as the proper preparation for the main service of the next day. Accordingly, in the Lutheran church, Saturday vespers consists of two parts, vespers proper and the confession service. There is nothing more to be said here about the latter, which, according to the Lutheran way, consists of catechism interrogation, private confession and absolution. The arrangement of the former, however, is so varied that almost every church order deviates somewhat from the others in this respect; however, certain pieces occur in almost every vesper order, namely these: Singing of Psalms, Bibellection, preferably from the Old Testament and the Magnificat, then Salutation, Versicles and Collecte *de tempore* and the *Benedicamus* (not the benediction); finally: "Keep us, O Lord, by thy word", and then the confession begins.

With regard to the execution, however, a difference is to be made between the church orders, in that most of

them retain the multiple use of the Latin language for the cities, while they exchange it for the German language in the rural parishes; the fullest manner of such a vespers is as follows: German psalm, German song de tempore, lection, Magnificat, salutation, versicle and collecte, Benedicamus, Verleih uns Frieden, etc., and then the confession.

The unirend church ordinances allow, as

A few, otherwise pure church ordinances, only sing a hymn at the beginning, after which the address on repentance and the Lord's Supper (confession), addressed to the confessors from the pulpit, and then the confession follow; some of them, of course, also have a hymn sung after this confession; others, however, also omit the hymn before the confession; but the result is always that the actual vesper service is completely omitted and only the confession remains.

Sunday Mass in the Greek and then in the Roman Church had the meaning of an hour of praise and thanksgiving to God for the mission of His Son; the Lutheran Church has generally kept this meaning. The sequence of the individual pieces is regularly that of the psalm chant preceding, the lections, usually from the New Testament, entering in the middle, and the Tedeum following. If two lections take place, the first and Old Testament one is followed by the Tedeum and the second and New Testament one by the Benedictus, then the Mette, like the Vespers, ends with Salutation, Versicle, Collecte and Benedicamus, for example, also with "Verleih uns Frieden gnädiglich".

In larger cities, the early sermon is added to these pieces, so that the Sunday Mass, like the Sunday Vespers, is divided into two parts, the eulogy through the singing of the aforementioned pieces and the early sermon, which either precedes or follows the first part; if the early sermon precedes the eulogy, the latter forms the introduction to the main service.

As for the order for the rural congregations, not only was the use of the Latin language interchanged with that of German, but certain abbreviations entered. The fullest form of a rural Sunday Mass is: "German Psalm, Biblical Lection with Summaries, read by the sexton, Tedeum, sung between sexton and congregation, or between preacher and sexton, Collecte and Benedicamus. At least, however, the Tedeum should be sung by the preacher and sexton and closed with the versicle and collecte that belong to it.- The un-Irish church orders have only the early sermon in the middle of hymns, thus omitting the actual Mette altogether.

The Sunday vespers, as the church ordinances order them for the larger cities, comprise a triple: the lection together with the chants, etc., as in the Sunday vespers, then the sermon, mostly on the epistle, because very rarely the catechization takes place, which then appears only as an appendix to the first part of the vespers. Finally, the use of the Tedeum. Accordingly, the form of Sunday Vespers is usually the following: Psalm singing with intonation, antiphony, responsory, hymn or song de tempore, epistle sermon, Magnificat, *Nunc dimittis*, *Collecta*, Benedicamus, and thus the purpose and meaning of the Sunday Vespers is as follows

day vespers this: It is a service following the main service, for its word is the epistle of the day, but it is also at the same time the closing hour of the whole day's service; for in purely Lutheran church orders there never occur such so-called evening services as are customary here in the country, and if in some countries this name was in use, it was just a Germanization of Vesper, or as one later used to say, *Nachmittagsdienst*. For the rural parishes, the church orders almost never prescribe Sunday vespers, but rather, as is also the case in the uniform church orders, they substitute the catechism service, which some try to give a form similar to vespers by preceding it with its catechism songs, catechism sermon and examen, and then following it with certain vesper pieces as psalm singing, Magnificat and *Nunc dimittis*; these are then also followed by some church orders with regard to the smaller cities.

The weekly masses and weekly vespers in the true sense, which are found only in larger cities, and in some countries not at all, were performed only by the school choirs, without the participation of the clergy. They originated from the Roman Catholic *Horis canonicis*, and the Lutheran Church has retained them, not only for the training of the school choirs, but also to use the Bible selections belonging to them for the communication of the entire Holy Scripture to the congregations. Their basic form is the already known one of the Sunday Vespers and the Sunday Mass, with the omission of the pieces that are peculiar to them.

The weekly sermon is preached in several places daily, usually twice a week, but at least once, and follows the weekly mass, most often in such a way that it follows the biblical lection or takes its place. However, the litany should always be sung at least once or twice a week after the weekly sermon. The form developed in this way is generally the following: German hymn, lection and sermon, litany with versicle, collecte and benediction; this form is then also followed by the un-Irish church orders, which drop the Mette altogether and keep only a weekly service, in which the litany rarely occurs, but even then it is not sung by the congregation, but read by the preacher.

Finally, as far as catechism sermons during the service are concerned, they were far more numerous in the Lutheran church than ever in the earlier church; for in cities, not only were the so-called midday services, between the main service and Vespers, often designated for this purpose, but also one, two, and sometimes three weekly services; in the countryside, as already noted, they almost always took the place of Vespers. In addition, many of the

The oldest and best church ordinances provided for quarterly general catechism hearings, during which time the usual sermons (except in the main service) were to be suspended and all the main passages, along with the so-called appendices of the catechism, were to be explained; in the countryside, these catechism hearings were to be held quarterly on at least a few Sunday afternoons, and in addition, the entire main passages were to be completed within a year. Finally, a catechism interrogation was held with each individual during private confession, and moreover, the entire text of the catechism was read aloud at each main service after the sermon. The fullest form of catechism services is this: Catechism teaching, Catechism sermon, Catechism examen, reading before the altar of Sirach Cap. 3, catechism collecte, and benediction. Thus, the Lutheran Church originally and very wisely combined the catechism examinations with the catechism sermons, and in this also followed the advice which Dr. Luther gives at the end of the preface to his large catechism, in which he says: "It should not be enough, however, that one could grasp and tell it only according to the words, but let the young people also go to the sermon, especially at the time arranged for the catechism, so that they hear it, interpret it and learn to understand what each piece has in itself, so that they can also recite it as they have heard it and answer correctly when they are asked, so that it is not preached without benefit and fruit."

(To be continued.)

(Submitted.)

### **Announcement regarding the theological seminary, d. Z. zu Altenburg, Mo.**

Following a decision of the German Lutheran Synod of Missouri, Ohio, etc. during its meeting in St. Louis in 1848, the electoral college met in St. Louis on July 5, 1848, in order to deliberate on the nomination of candidates for the theological professorship. At that time, the candidates nominated were the candidates of theology in Germany, O. Münchmeyer and Parisius, and Pastor Walther; the condition was made that more detailed inquiries should first be made of the first-named two gentlemen. Since both gentlemen declined to be

nominated as candidates, the electoral college felt compelled to continue the election proceedings, which took place in Fort Wayne on June 16 of this year.

In accordance with the deliberations of the electoral college held in St. Louis, Pastor Walther remained as candidate *primo loco*, since the other two candidates had dropped out. In addition, Pastors Crämer and Brohm were nominated as candidates in Fort Wayne, so that the three gentlemen Walther, Crämer and Brohm are now on the electoral list.

In announcing this, the undersigned, as *pr. t.* elected secretary of the electoral college, requests all members of the electoral college to send in their votes to him by October 1 of this year. At the same time, he asks those congregations who wish to make use of their right to propose a person as a candidate for the theological teaching office or to protest against one or the other of the persons nominated (see Synodal Report of 1848, p. 16, §10) to do so by September 1, 1849. Submissions concerning the election made on a date later than September 1, 1849, shall be disregarded.

All letters relating to the election I request to be sent to me at the address of Mr. A. B. Tschirpe, St. Louis, Mo.

H. Fick, *pr. t.* Secretary of the Electoral College.

Doctor Martin Luther said, "If two goats meet on a narrow footbridge that crosses a body of water, how will they hold each other? They cannot walk behind each other, so they cannot walk next to each other, the footbridge is too narrow. If they should bump into each other, they would both fall into the water and drown. How do they do that? Nature has given them that one lies down and lets the other go over it; thus they both remain unharmed. So should one man do to another, and let him go down with his feet, before he should quarrel, quarrel, and quarrel with another.

### **Of peacemaking in human affairs.**

To make unity, Doctor Martinus Luther (when he acted at Eisleben between the Counts of Mansfeld, who were very much at odds) gave this agreement and said: If one had cut down a tree with many knotty branches and twigs, and wanted to bring it into a house or into a room, one must not grasp the tree at the top and want to pull it in; for there the branches would lock and lie back, for they all stand against the house or room; and if one therefore wanted to stretch the tree into the house or room by force, one would break all the branches, indeed one would not bring the tree into the house at all. But this is what must be done: the tree must be attacked at the trunk, since it has been cut down, since all the branches would then be standing away from the door, and then the trunk must be pulled in toward the door, since the branches would bend together finely, and the tree could be brought into the house without any effort, strain or work. This is how it should be, if one wants to make unity, then one must give way to the other and let up; otherwise, if everyone wants to be right and no one gives way to the other and moves closer together, there will never be unity; because the branches block themselves and stand against the door of the house, one cannot bring them in that way.

---

### God's omniscience.

Consider how wonderful it is that God from eternity knows all things beforehand, whose number is so great, whose variety is so immeasurable. He is acquainted with their nature, their order, their place - he sees them with undivided sight. And he sees not only what is before his eyes, but also what is hidden. No secret thought, no inclination, no decision of will, no feeling of heart can escape him. - His knowledge is marvelous in the realm of good, but even more marvelous in the realm of evil, because it is certain that sin and all injustice can only happen with his permission, not under his cooperation. Consider now how astonishing it is that he could also know everything beforehand, which he left to a foreign will, namely to a will, which was not yet created and also in this way should never be created by him.

Richard, *de arca mystica* II, 21.

---

### The vain addiction.

There is nothing more fleeting than the heart of the natural man. It is vain, inactive, inconstant; it cannot stand still in itself, but rather, faster than all speed, it divides itself into infinity and runs out in all directions. It remains depressed during work, empty after rest; it is at odds within itself, flees, changes plans, changes resolutions, builds up, tears down, rebuilds what has been torn down, interchanges one thing again and again with another, because it wants and does not want, and therefore never remains in the same state. It passes quickly from one thought to another, perhaps in order to be sated by the multitude of objects whose nature it cannot sate itself on. Such is the misery of a heart that has not found God.

Meditationes 6. 9.

### The self-will.

Self-will is like a poisonous and deadly herb, the consumption of which the most experienced physician already forbade the first humans in paradise, but they did not want to obey his prescription. And since they ate it, they became lepers and begat leprous children. Although they know that their parents got sick and died because of that herb, they love it above all and season all their food with it.

Anselm, *Ddauiori U. ds 8irai1itudioibu8*  
8. ^U8tzlmi 6. 38.

### 7, 9: If you do not believe, you will not remain.

That is, if you do not believe, you will not remain. All things are incomprehensible to our Lord God, but there, in that life, he said he would show us everything and give us an account of why he did it. have. We Christians have, thank God, a great advantage that our faith is so powerfully founded in the Holy Scriptures and always agrees. Accordingly, the Turk or the Jew does not have this. Luther.

### Encouragement to sing.

(From Valerii Herberger's Lutheran Heart Post on Sunday *Cantate*.)

*Cantate Domino canticum novum*, i.e. Sing to the Lord a new song. This is where the ring of today's sermon comes together. Therefore, in the Easter hymn, let us sing together: 1. that we may rejoice, 2. that we may praise God and be grateful to Him, and sing Hallelujah. The dear Christianity shall be called Virgin Godlobia. Let it be God's chapel, choir and cantor; let all devout hearts be valiant *symphonialchi* and adjuvants. Your houses shall be singing schools. You, parents and rulers, shall be free singers, as the German singing masters are called, whom Emperor Otto has highly honored, privileged and gifted from among the nobility, scholars and craftsmen. Sing one beautiful psalm after another, sing one beautiful history after another from the Old and New Testaments. Sing like Moses, Miriam and Israel when God redeemed them, Ex. 15:1 ff, like Hannah, 1 Sam. 2:1 ff, like Barak and Deborah, Judges 5:1 ff. 5, 1. ff., like Isaiah, chapter 12, 1. ff., like Hezekiah, Es. 38, 3. ff., like David, Ps. 103., like Zacharias singing his Benedictus, like Mary singing her Magnificat, Luc. 1, 46. ff, like the holy angels, Es. 6, 3. Luc. 2, 14. like Augustine and Ambrose, when they sing their *Te Deum* Laudamus, Lord God we praise you, one verse after the other. God has shown us in our times") a special grace, that he has let us, through the dear man Dr. Martin Lutherum, put the most noble articles of Christian

doctrine into beautiful German rhymes and songs. This little hymnal was first published in print in 1525, and thereafter it has been praised with the devotional songs of many pious men. Let this be commanded to you as a noble treasure, so that you may use it as daily household music to praise and honor God. Let the word of Christ dwell among you richly in all wisdom; teach and admonish yourselves with psalms and hymns and sweet songs, and sing to the Lord in your hearts according to the teaching of St. Paul, Col. 3:16. Now sing: Glory and thanks be to God alone in the highest for his grace, etc. Soon let it resound: Glory be to God in the highest throne, to the Father of all goodness, and to Jesus Christ, his dearest Son, who always protects us, and to God the Holy Spirit, who gives us his help.

\*) Herberger was born in 1561 and died blessed in 1627 as a pastor in Fraustadt in Poland. perform at all times, etc. Or else: Now praise the Lord, my soul, etc. etc. Now rejoice, dear Christians in common, and so on. Rejoice, you worthy Christianity, and so on. When I pass by such a house, where they sing so sweetly, it pleases me a thousand times better than the most beautiful siskin building (and canary bird song); it seems to me as if I were not far from heaven and could hear the angels singing. Be sure, dear fathers of the house, the holy angels are not far from you, if you let your voices sound with a pure heart, thus in honor of God. God is not an enemy of music, like the monster Solimannus, the Turkish emperor, who first listened to the ornate music that Franciscus I, King of France, had honored him with as a high gift, with amazement, but finally, out of concern that his Turks at Constantinople would become a little more demure as a result, sent it back to their Herm after breaking the instruments. Behold, how beautiful music God has made for him in the field and in the desolate woods through so many singing birds. These are all silent praise singers of the divine glory; as soon as the dawn breaks, the lark lets itself be heard. But the sound of man and the song of angels is the dearest of all to him. A Polish king, Alexander, who reigned only five years, shortly before Sigismundo I, complained that he had to pay his bandmaster, whose name was Finke, several hundred florins, and said: "If I put a Finke in my building, he will sing for me all year long and will cost me hardly a ducat; it will do me just as much. But our dear God in heaven is pleased with the songs of men and angels above all the cries of finches and nightingales. It is, after all, his special feat in man that he created him in such a way that he not only speaks but also sings, and that in singing he can at the same time also talk and utter intelligible words. The scholars say that man's throat is like an inverted shawm. Now it is a feat above all feats that man, by means of this inverted shawm, can take the song from all clavibus, sing it even in the most subtle *semitonio* and execute it correctly.

As each instrument is tuned, so it remains; but man can direct his shawm in an instant with a quick thought into all instruments on earth, which otherwise no whistle or string can do. Isn't it a miracle that man immediately feels it in his ears when something sounds bad in the song! How should it not please the master craftsman when everything is prepared in his honor? Therefore sing: All that breathes, praise the Lord, Hallelujah! as the last Psalm says. "No great lord makes him sing in vain; God will prove his bountiful hand upon you also, if you will daily do him justice with devotion in the court."



When Mr. Valentinus Trotzendorf, schoolmaster at Goldberg, wanted to exhort the young students to music, he said: "Learn to sing, dear sons, when you get to heaven, the holy angels will let you join their choir.

In 2 Chron. 20, 20. Jehoshaphat leads the Israelites into the valley of praise. This city, all houses shall be valleys of praise, not valleys of cursing, *valles benedictionis non maledictionis*. If you will be devout praisers in this life, then you will remain joyful praisers on the high heavenly mountain for eternity. At singing schools, wreaths are handed out to those who have done well. Help God! What beautiful wreaths of honor will fall in heaven for all pious hearts that will be able to praise God with their transfigured voices without all hesitation and lack. Eya, if we were there! *in Regis curia*, where the angelic and human voices will sound together in a beautiful *harmonia*. God will grant it to all who desire it in the name of Jesus Christ. Amen.

The pressure from the

Spruchbuch zum kleinen Katechismus Lutheri. Commissioned by the Missouri Synod 2c. compiled by Bro. Wyneken, pastor at the Second German Lutheran Church in Baltimore, 112 pp. in 12th, is finished and available from the author for \$1.80 a dozen.

### Received

for the church building of the "First German Ev. Lutheran St. Paulus Parish in Chicago, Ill:

Again by k. Röbbelen of its parish in Medina Co, O., \$10.59. By?. Lochner of its parish in Collinsville, Ill, P3.00. By?. Fick, Neumelle, Mo., 81.00:

For the purchase of a seminary building- in Fort Wayne were received:

1. by Mr. Pastor Habe! from his congregations in and near Pomeroy, P62.65.
2. by Mr. Pastor Krämer of his congregation in Frankenmuth, H7.00.

Sincerely thanks

A. Wolter.

### Receive

for Trinity Lutheran Parish in Buffalo to pay off their church debt:

\$10.00 by Mr.?. Löber from his congregations in Altenburg, Dresden, Seelitz and Frohne. H6.00 by Mr. Schuster from its municipalities. H4.00 by Mr. k. Schieferdecker's congregation in St. Clair Co., Ill P5.35 by Eisleben and Hanover congregations of Mr. D Lehmann, Cape Girardeau, Missouri. H4.65 of Lutheran congregation at Horse Prairie, Ill, by Mr. ? Penalties. P12.97Z by the Lutheran congregation of Mr.?. Fuerbringer in Elkhorn Prairie, Ill. P5.62Z from the Lutheran congregation of Mr. k. Fick in Neumelle, Mo. A watch, worth 6 to 8 dollars, from Mr. G. Meyer in Albany. \$1.00 from a vcrwandtin of the latter. P6.00 by Mr. Fricke .of the German Lutheran St. John's congregation at White Creek, Ind. 82 cts. by Mr. D. Röbbelen of the Immanuel's congregation. and 50 cts. by a member drr Zions congregation Mr. C. Schnell, in Liverpool, O. P5.50 by Mr. Heid of its St. John's parish in Auglaize Co, O. \$17.00 by the Rev. Dr. Sihler of its St. Paul's parish in Fort Wayne.

We give heartfelt thanks. Certainly a sweet smell, a pleasant sacrifice, pleasing to God. May God also supply all the needs of our beloved brethren in the faith according to his riches in glory, in Christ Jesus. Phil. 4:18, 19.

E M. Citizen.

### Get

a) for the mission on the Cass River in Mich:

11.00 by Mr. Benj. Hofmann. P5.00 from the community 'zu Plasant Ridgr, Ill. P6.12Z from the Centverein in Milwaukee through Mr. Lücke. P2.00 from Mr. ?. Keyl.

d) to the Synodal Missionary Fund:

H3.50 by Mr. D Loeber's communities in Perry County. P2.00 from Mr. ?. A. Brandt in Hancock Co, Indiana. \$2.32 from the township of Eden by Mr. ?. Citizen. H4.50 from Mr. 1^, Habe! in Pomeroy and its townships. \$1.00 from Mr. Abr. Joachim. \$1.00 from Mr. Georg Kautz. For the visitor: \$1.00 from Mr. Wilh. Griebe! and 50 cts. from Mr. Fr. Schröder. .P6.00 from St. Paul's parish in Chicago. P26.20 from Fort Wayue parish. P6.57Z from the congregation of Mr. ? Kunze in Indianapolis. P10.00 from the Lord's church?. Jäbker. \$1.00 from the congregation of Eisleben, Scott Co, Missouri. \$1.00 from Mr. ?. Lehmann. P29.00 from the congregation of Mr. 1'. Wyneken in Baltimore for the Gentile mission. For inner mission: \$22.121 from same and N.00 from Sunday school students. \$1.05 from church in Noble Co, Ind. 42.00 from Mr. D Penance in Manchester. P1.00 from Mr. Johann Hoffmann, in Lawrrncrville. By Mr. ?. Saupert: P3.00 from St. Paul and St. Peter's Lutheran congregation around Evansville, Ind. H3.80 from the widow Huebner. P5.37Z from parishioners in St. Louis. P686.48 sent by Central-Verein in Nuremberg: 1800 fl. Rh.

") for the college in Altenburg:

P7.00 from the Frankenmuth congregation in Michigan for college construction. By Mr. Seidel: H3.36 from St. Johannis-Gemeinde U. A. C. zu Neudettelsau and P1.83 from St. Jakobs-Gemeinde. P1.00 from Frankrntrost parish in Michigan. P3.55 from St. Paul's parish in Chicago for the preachers' seminaries. P1.00 from Mr. Pinkepank, school teacher. P1.00 from Mr. Crämer. \$1.00 from drr Gemeinde Frankenlust. P1.00 by Mr. Röbbelen. 40 Cts. by Mr. Catechet Bauer in Nuremberg. P4.60 sent to Prof. Wolter in Germany.

ä) to private consignments.

Sent by Catechet Bauer in Nuremberg: O9.35 for Mr. 1' B., P16.78 for Mr. W., P40.00 for Mr. S. O2.80 for Mr. W. to Prof. Wolter

of Germany.

---

### Paid.

The 4th year Mr. P. Sanders.  
The 2nd half of the 4th year Hr. Val. Haas.  
The 1st half of the 5th yr. The HH. D. Hübner, Casp. Künnert, Wildermuth.  
The 2nd half of the 5th year Hr. Heinr.  
The 5th year HH. Bruß, Bauer, Blüß, Joh. Fr. Bußmann, H. H. Brüning, Brodbeck, I. Briebl, Bück, Dörner, Darmstadt, Dietrich, Dettmers, Eilers, H. Eggers, Hermann Gerken, G. Gander, Joh. Hoffmann, Val. Haas, Hilgendorf, Heilborn, Fr. Hartmaun, Hemmrich, Mrs. Jäger, I. Jansen, Wilh. Kleinschmidt, Herm. Kohlmeier, Krödel, Krudop, C. Kasten, H. Kunz, Luck, Lücke, Prof. Lehmann, Traug, Meier, H. Meier, Wilh. Merz, Moritz Niedner, Rudolf Ohm, Wilhelm Rödiger, Retzlaff, Otto Rinkel, Wilh. Schiele, Stecher, Sutter, Schweickhardt, Friedr. Schröder, Wilh. Scheumann, D. Sauer (2 Er.), H. Schorf, Ad. Schraub, k. Sievers, I. Stahl, Theiß, Tesch, Timmermann, Chr. Volkmann, D. Wege  
(4 Er.) Wetnhold, Wunderlich u. Müller, Conrad Westenfeld, W. Winkelmann, Zühlsdorf, Carl Zwick, Martin Zimmer.  
The 6th year of the HH. Habe!, Abr. Joachim,?> Schmidt in Cleveland.

---

### Request.

Where is Peter Hammer, he used to be in Illinois.

Heinrich Hammer in Pomeroy, O.

The undersigned, as printer of the "Lutheraner", has to apologize to its readers that, apart from the late appearance of the paper, the printing of the last numbers of the same has turned out badly. The terrible epidemic, which has afflicted our city for so long, also took hold of almost half of my workers, so that fresh beginners had to be taken on in order to be able to carry out the most necessary work at all. The sensitive reader will therefore consider our sad conditions. God willing, the misery will now be at an end.

July 11. 1849. Arthur Olshausen.

### Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

Dr. Martin Luther's Small Catechism, unchanged reprint H0.10  
The dozen P1.00. Hundred pieces H7.00. Strange letter of a lady who left her fatherland and all her belongings in 1703 for the sake of the Lutheran religion with six mostly uneducated children.... 0.05  
The dozen 50 Cts. 25 pieces O1.00.  
Dr. Luther's Sermon of "Preparation for Dying" 0 :05  
The Constitution of the German Lutheran Synod of Missouri, Ohio, and Other States, Together with an Introduction and Explanatory Notes 0.05  
\* The dozen 50 Cts. 25 pieces P1.00.  
First Synodal Report of the German Lutheran Synod of Missouri, Ohio and other States v. 1.1847 0.10  
Second synodal report of the same synod v. I. 1848 0 .10  
Third year des Lutheran v.1846  
-1847. no. 8-26 0.50  
Fourth do. v. 1847-1848 (full) 0.50  
(The 1st and 2nd volumes are out of print).  
Christian Concordia Book, d. i. Symbol. Books of the Lutheran Church, New York edition, bound in pressed leather 1.25  
Conversations between two Lutherans about Methodism, (in pamphlet form) 2 pieces 0.05  
Dr. M. Luther's Tractate von der wahren Kirche (from No. 9. of the Lutheran specially reprinted), 2 pieces 0.05  
Dr. Luther's Home Postil, or Sermons on the Gospels on the Sundays and Feast Days of the Whole Year, New York Edition, bound in calfskin 2.00  
Church hymnal for Lutheran congregations, published by the local Lutheran congregation of U. A. C., bound the piece 0.75  
1 dozen H8.00 / Baarrabluna 100 pieces P62.50 Z^gen -aarzaymng.  
A B C book, New York edition, the piece... 0.10  
In the dozen... 1.00 The pastoral letter of Pastor Grabau at Buffalo (shown in more detail in No. 17 of the Lutheran) 0.25

---

Printed by Arthur Olshausen, publisher of the Anzeiger des Weste nS.

**Volume 5, St. Louis, Wo., July 10, 1849, No. 23.**

(Submitted.)

**Can a Christian join the so-called secret societies?**

(Carl. You can easily imagine that all signs and symbols have a meaning for you, and I don't see how you of all people can scoff at them, since you are otherwise so much in favor of ceremonies).

Paul. Yes, for Christian, sanctified by ecclesiastical use, which so eloquently point the Christian mind to the deep, comforting and blessed mysteries of our faith. - You know, in our old fatherland, a large cloth with a cross was thrown over the coffin, and the image of the crucified Redeemer was carried in front of the funeral procession. These were, of course, symbols suitable for a Christian funeral procession, and shone comfortingly into the poor human heart during the sad, serious procession, which then becomes quite aware that death is the wages of sins, and that man is nothing but dust and ashes; But we Germans have become so miserable that we are ashamed of the comforting and uplifting customs of our church, on which our parents and we ourselves have built ourselves up for centuries in the old fatherland, and we allow ourselves to be hung up on all kinds of alfalfa tricks that we find on the street or even borrow from blind pagans, and we fear that we will lose our honor and reputation if we do not make monkeys and fools of ourselves as quickly as possible.

C. Now truly, you make it too bad, you become insinuating.

P. Truth, well rubbed in, hurts, but never harms, if it is only properly applied and used according to the rules. You must confess yourself that all this tinsel, and what you spend on deep, mysterious and meaningful symbols, only poorly covers a childish being. A Christian, and I am speaking only of Christians, knows that in his simple faith the whole height and depth of his faith can be seen.

of all divine mysteries is given, as far as God deems it good to reveal them to us, and that all other pretended mysteries, which are to be presented by symbols, are either lies, or childishness, which he regards with a pitying smile with pagans and worldly people, with repugnance and disgust with Christians. If I had such beings as, e.g. you have improved Rothmanns, among students or other young people, I would have put up with it, it would have been a funny joke, a mockery of the indeed boring and cranky social conditions in the old fatherland, but that married men, But that married men, fathers of families, can sink to such a degree of silliness and childishness, and seriously indulge in the aping of the language and expressions and customs of raw Indians, and even engage in this nonsense at the grave, that is indeed beyond all imagination, and would be repugnant and offensive to the Christian among respectable worldly people, how much more among Christians. And for such things you even unite by an oath - you a Christian - with people of all kinds and creeds!

C. Well, I think that even if you found something inappropriate in these external things, you would have to overlook them generously enough, considering the goal and purpose that these societies have.

P. The Christian has only one goal: the glory of the Lord who bought him. He reaches this goal only if he walks righteously and purely on the paths that his faith prescribes for him according to God's revealed will. But so far I have proved to you from God's word that your entry into these societies is against God's word, that is, it is sin, and your remaining in them even more so, since the whole thing is a nuisance for a Christian on all sides. The societies, as societies, cannot have the honor of the Lord as their goal, because they consist of believers and obviously unbelievers,

and the latter, you know as a Christian, cannot honor the Lord by disgracing his supreme glory of having redeemed them as much as is in them; and if you had this goal in mind when you entered, you took a strange way to reach it, namely sin. Or have you never read that we are not to be like the world, or 2 Cor. 6:14: "Pull not on the strange yoke with unbelievers, for what enjoyment has righteousness with unrighteousness? What fellowship has light with darkness? How does Christ agree with Belial, or what part does the believer have with the unbeliever? What kind of equality does the temple of God have with idols? But ye are the temple of the living God, as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Therefore come out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the Lord Almighty"; I would like to know how you are going to bring your fraternization with unbelievers in line with this scriptural word!

C. Well, then you would have to leave the world completely and become a hermit, because you can't avoid

coming into contact with the world.

P. The task of the Christian is not to avoid the world outwardly, but to keep himself unsullied by the world, and to confess Christ in the world, by word and deed; that this does not break the natural bonds of kinship, nor abrogate the duties of charity, nor finally forbid outward business intercourse, is evident to every one, but to enter into a formal, and moreover secret, fraternization with evidently unbelievers and Christ-deniers, by oath, or solemn promises, and ceremonies of initiation, is not to be regarded as a Christian.

This is contrary to the word of God, and thus also to Christian feeling and conscience, and will also, I hope to God, become too difficult for your conscience, if you only once calmly and seriously consider the matter before your Lord. But you spoke of the great and glorious purpose that these societies have, what is it then, or is it also secret?

C. I think you will know this one, since we have spoken it clearly enough and actually practice it.

- P. I have read some of this in the newspapers, but I would like to hear it from your own mouth.

C. At least I do not need to be ashamed of this. Our purpose is to practice what Christianity declares to be the most sacred duty, and indeed the most reasonable service of God. Jac. 1, 27. Namely, to practice love for poor brothers in need, especially for the sick, widows and orphans. And even if small irregularities occur for a scrupulous conscience of professional saints, the purpose must still be recognized by all the world as a praiseworthy, genuinely Christian one.

P. I thank God that I have such a scrupulous conscience that I cannot call and swallow what is clearly forbidden in God's word "small irregularities", and gladly leave such paganism to other strong spirits, who nevertheless will have to learn in the end that God's word will be too strong for them. But, to come back to the main thing: so this is your purpose, to help poor needy people, namely the sick, widows and orphans?

C. Yes, and can you think of a more holy and Christian purpose? Truly in this cold and loveless world, where Christians still talk about love, but no one practices love, where cedar seeks his own, but does not care about his neighbor, where the sick worker, because his daily income ceases, languishes on his sickbed without help, and in addition to the physical pain must still have the misery of a starving family weighing on his heart, or where the weeping widow with her whimpering little worms stares out over her husband's corpse into a bleak future, and nothing meets her gaze but the repulsive coldness of hard-hearted people, hardship, hunger and sorrow, then the brother meets the mourner like an angel from above, and comforts the sick, the widows and orphans with his heartfelt sympathy, takes the sorrow from their hearts, dries their tears, and what is most glorious, restores faith in humanity to the frozen human heart! Yes -

P. I beg you, if you still have a spark of love in you, spare me the most disgusting love talk. That also comes This is not at all from your otherwise so simple and truthful heart, but has only stuck to your tongue from a newspaper article full of praise. Precisely because you make such a big deal of your "love and charity" and pride yourself so enormously with it, I have been very suspicious of it from the beginning, and I am quite happy to be able to inform myself quite thoroughly about your "love and charity" for once.

C. And it is dear to me to finally have the opportunity to thoroughly shame your prejudices and your strict judging of the brothers.

P. Let's see if you succeed. Just remember that you have not yet refuted my reasons from Scripture, and I am afraid that you will not be able to do so either.

C. Here I am not afraid! Here I sit firmly in God's Word!

P. Which God's Word?

C. How can you still ask! Is not love the main sum of the commandment? Is the Christian people, according to the will of Jesus Christ, something else than one brotherly people, one holy community of God's children, born of God, who is love, and for this very reason also active in love towards each other and towards all the world as the children of the heavenly Father?

P. It seems strange to me that Jews and Turks, unbaptized people and blasphemers of Christ can be accepted into "this holy brotherly people" - born of God - who, according to 1 John 2:22 and 23 and 4:2, 3 and 15, are not born of God, and thus can neither have nor exercise true divine love. But assuming, but not admitting, that this is the case with love, I still cannot understand that one must first go to a secret society, become a "strange brother" or even a "red man", and imitate its strange language and customs in the meetings, in order to practice "Christian love". I am afraid that this could be practiced by a simple Christian! Do perhaps the names of the men, or of the Indian tribes, under which the various lodges are erected, have such magic power to fill with love those who formerly had none? Or is it the aprons, ribbons, flags, music, and the din that runs through the streets, especially on Sundays at funerals, that give the soul the proper impetus to practice "Christian love"?

C. In the union lies the power! What individuals cannot do for themselves becomes easy for them when they throw their forces together; but that a society united for the same purpose has innocent ceremonies and signs, by which it identifies itself precisely as a community!

You will find it natural and in order, if you make it known inside and outside.

P. Perhaps, my dear Carl, although you are

But you must truly admit that Christian love is not depicted in the Holy Scriptures with banners and trumpets (Matth. 6, 2.), but rather modestly and humbly, and very much in secret. But perhaps this is brought about by the enlightenment of the nineteenth century, and the deeper theological insight into the words of Scripture, "that the left hand in almsgiving should not know what the right hand is doing".

C. Well, you should let your light shine too!

P. That must be a whimsical light if you have to poke people in the nose to get them to see it! - But we want to let that go. You rightly say that there is power in union. But have you not already been introduced by holy baptism into such a holy community, which is powerful through God and before God, and to which you owe everything under God that makes you capable of spiritual life, and thus also of right Christian loving activity? Are you not a member of the Christian church? Through holy baptism, as the bath of rebirth, have you not received the grace from God to be able to love, and at the same time have you made a vow to be a follower of God, like his dear child, and to walk in love, and to practice love, just as God is love?

C. Yes, certainly! And I am glad that I am now in a position to practice love and charity in a great way in community with like-minded brothers and thus to be able to fulfill my baptismal vows better than before!

P. How? if even in this you have most shamefully sinned against your baptismal vows?

C. God forbid! How are you going to prove that?

P. I think, quite simply! Do you still remember our old acquaintance, Wilhelm H.?

C. Quite well, what's up with that?

P. You know that the merchant H... took him into his house as a foundling when he wanted to perish in dirt and filth; as you know, he brought him up well, kept him as his own child, gave him his own family name, and endowed him with so much wealth and credit that he was able to start his own large trading business. I have just received letters from home that the old merchant H... has sunk into the bitterest poverty, and this is mainly due to the trading house Br...

C. How is this possible? According to public opinion, the old house was so solid that its fall seemed impossible, and the Br... was doing such petty business in our time that it was hardly worth mentioning.

P. Yes, it was so; however, through unfaithful servants and fraudulent debtors the

The old trading house H.. began to falter, but through renewed efforts the company rose again and would certainly have regained its former glory if our friend, the young H..., had not joined forces with the trading house Br... with his entire fortune and extensive credit and thrown himself into the same business together with him. and thrown himself into the same business with him, which the old company H... used to do in such a brilliant way. With the momentary wavering of the old house, it was all the easier for them to push the business into the big time and to get involved in all the trade connections in which the old house H... used to be. Thus, all sources flowed to them, and the old company was put on dry land, i.e. at least seemingly ruined; and all this through the ingratitude of our H..., through whom the house that made him great and rich sank, and the foreign house of Br..., against which he had no obligations at all, gained a high reputation.

C. Ugh, that's disgusting! Doesn't he help the old H... not?

P. He should still give him a few crumbs now and then as alms, and boast about it as if he were doing something great!

C. No, that's too despicable, I hope that the whole town despises him!

P. Of course, the true friends of the old house look upon him with displeasure, and are already in the process of helping the old company back to health with strong support. However, through the charity he shows towards the smaller merchants he incites, who of course buy from him again, and through the splendor of his house, he not only has a large following, but is held in high esteem by his fellow citizens and far and wide.

C. Well, I am not jealous of respect! But how is it possible that a man can act like this and others can be so wrong to respect him?

P. Of course, I can't explain that, but it shouldn't be difficult for you.

C. Me? I beg you, why me?

P. Because you are in the same relationship with our friend H... are!

C. Me? What makes you say such things to me?

P. Because it is truth, and I trust you so much that you can take the truth!

C. Please, explain yourself more clearly, I'm curious where this is going?

(To be continued.)

(Submitted.)

### **Constitution of the Publishing Society of the German Evangelical Lutheran Synod of Missouri, Ohio and Other States.**

The corporation, which is hereby organized under the name of "Publishing Corporation of the German Lutheran Synod of Missouri, Ohio, and

The purpose of this organization is the most efficient and general distribution of orthodox Lutheran school and educational books, with special consideration of the writings of Blessed Dr. Martin Luther. Only those books are recognized as orthodox whose content agrees with the Holy Scriptures and all the symbols of the Lutheran Church, such as the three main symbols, the unaltered Augsburg Confession and its Apology, the Schmalkaldic Articles, Dr. Luther's Large and Small Catechism and the Concordia Formula.

2. a member of the company may become a sole member:

- a. Every preacher and school teacher in the association of the aforementioned synod.
- b. Any member of a congregation entitled to vote, either belonging to the Synodal Union or served by a preacher of our Union.

A person becomes a member of the Society by purchasing at least one share, which shares can be transferred to a third person without losing their value, but only make the latter a member of the Society if the conditions mentioned under § 2 are met. Those who are entitled to membership upon purchase of one or more shares according to § 2, but who later leave the synodal association or cease to be members of a congregation belonging to the synod or served by a synodal member, cease to be members of the society at the same time, irrespective of the validity of their shares.

The capital necessary to achieve the purpose of the company shall be raised through the sale of shares, each at \$5. As soon as 140 shares have been placed, the operations of the company shall begin.

The shares shall be redeemed by the Company on a time basis by delivery of publications published by the Company.

If, after redemption of all shares and payment of all liabilities of the Company, there should be a considerable surplus, the holder of each share shall be awarded a premium payable in printed matter after the decision of the regular annual meeting.

After redemption of all shares, payment of all debts, as well as distribution of the premiums, the assets of the company become the property of the Lutheran Synod of Missouri, Ohio and other states, under the condition that the same shall not be sold to third parties.

- a. the Society, during its existence, the printing of its synodal proceedings and other printed works, with the sole exception of the Lutheran, at the usual rates transfers.
- b. when taking possession of the assets, pursue the purpose stated in § 1 at all times.

Three-fifths of the amount of each act shall be paid at the time of the takeover, the remainder within five months.

The Society shall meet annually at the time and place of the Synodal Assembly and shall elect for three years at a time a Publishing Board consisting of eight members of the Society, at least four of whom must be members of the teaching staff.

§ 10. It is the duty of the College of Publishers to:

- a. To safeguard the overall rights of the Company.

- b. To arrange for the purchase of a printing press
- 2c. as soon as \$800 is available in the treasury for this purpose.
- c. To supervise the conduct of business of the Company.
- d. To take care of the selection of the writings to be published, their correction, etc.
- e. After receiving the report of the Executive Director, to fix the prices of the published writings, the Collegium always keeping in mind the purpose of the Society, which is to distribute orthodox writings at the lowest possible prices.

If the publishing college has agreed on the printing of a paper, it shall announce the intended publishing of the same in the Lutheran. Each member has the right to protest against the printing of such a publication to the secretary of the society within two months of the publication of the notice in question; if half of the members protest, the publication of such a publication shall cease.

The Publishing Board shall elect members from among its members for a term of three years:

- a. A Praeses, who shall preside both at the meetings of the Collegium and at the annual General Assembly. In his absence, the Assembly shall appoint a Praeses *pro tempore*.
- b. A Clerk who shall (if present) keep the minutes at the meetings of the College and the Society, take custody of the archives of the Society, keep the correspondence of the Society, and furnish an annual report of the effectiveness of the Society.
- c. A managing director living at the place of publishing, who collects the funds of the society and uses them according to the written instructions of a majority of the college, keeps an accurate account of them, supervises the printing works, takes care of the dispatch of the publications, also keeps an accurate account of them, and provides the secretary of the college with a quarterly, and the society itself with an annual report on the condition of the treasury, etc.

The managing director shall furnish a guarantee to be determined by the publishing college according to the circumstances, for the sufficiency of which the members of the college shall be responsible with their real and movable property.



The College of Publishers shall hold a regular meeting annually at the time and place of the General Assembly, but may also hold an extraordinary meeting at any time in urgent cases of emergency at the instigation of the President.

If at any time a vacancy should occur in the publishing college or the staff of officials, it shall be filled on an interim basis by a member of the Society to be determined by the college, which, however, must be confirmed by the Society at the next General Assembly.

§ 15. Except for the executive director mentioned under K 12o. no civil servant shall receive any remuneration for his services.

In all votes, with the exception of the case mentioned in § 11, a majority of votes shall decide, and the possession of each Actie, insofar as the holder is a member of the Company, shall entitle him to cast one vote. Absent persons may be represented by a member of the company, but this must be proved in writing. In the event of a tie, the chairman shall have the casting vote.

Amendments to this Constitution or additions thereto may only be made at regular annual meetings of the Society with the consent of the owners of at least two thirds of all shares, on the express condition that the purpose expressed in § 1, the conditions of membership set forth in § 2, the provisions made in § 11, and this § 17 itself remain unchanged at all times.

In the present issue we present to the dear readers of the Lutheran the constitution of our society, which was formed during the last synodal assembly, and we only want to add a few words to it, in order to encourage, God willing, quite a few of our dear fellow believers to strongly support our enterprise. In the formation of the Society, the creation of which was only due, next to God, to the friendly suggestion of two members of the congregation of Mr. P. Keyl in Milwaukee. Keyl's congregation in Milwaukee, we were first confronted with the great lack of orthodox writings in this country, which makes it impossible for many a faithful soul to become acquainted with the excellent testimonies of our church; Then, with God's help, we also wanted to do our part to counteract the ever-increasing sentimentalism of our time, caused by the manifold dissemination of tracts of false faith, which may know nothing of the unshakable adherence to the whole Word, of unchanging faithfulness in the faith, and of the joyful confession of the whole faithfulness. We also turned our attention especially to those of our brothers in faith who are living in the forests and prairies of our new Fatherland. The Society believes that, especially by publishing the writings of the blessed Dr. Martin Luther, it can provide them with a means from whose faithful use they can derive rich blessings and manifold encouragement not to fall short of the right path. Since the Society does not seek its own, but will always keep in mind the purpose of distributing orthodox writings at the lowest possible price, it also hopes to be able to offer the impecunious the opportunity to acquire, at least in part, the magnificent treasure of the testimonies of the man of God Dr. Luther. It will be taken care to reproduce the text absolutely unchanged. The possible prefaces and notes had Mr. P. Walther in St. Louis to take over the kindness.

Based on the conviction that there are still some among the readers of the "Lutheran" who recognize and lament the above-mentioned state of emergency with us, and who, as a faithful steward, gladly use the perishable goods temporarily entrusted to them by God for the glory of God, we now confidently turn to our dear brothers in faith, and ask them to help promote the good work by taking over one or more shares as soon as possible. Admittedly, our means are still weak and our forces small, but our confidence in the Lord Jesus, in whose name and for whose honor alone we have begun our work, is all the greater, and we take comfort in the fact that it has always been His way to work great things in His holy kingdom through weak means and instruments. If the enterprise finds the expected support, then the Society hopes to be able to begin quite soon with the publication of the smaller writings of the blessed Luther, and in doing so, such writings are to be especially considered which are suitable for the conditions of our country and our time above others. The following writings of Luther have already been selected for this purpose: Letter to the Bohemians; The Great Confession of Holy Communion; Two Letters on Rebaptism; Scripture on Sending Children to School.

Those who wish to participate in our company should send the whole or three fifths of the amount of one or more shares to the managing director of the company, Mr. P. August Selle in Chicago, Ills. within eight weeks.

After the entire amount of the shares has been paid off, the person in question will receive a loan certificate from the Clerk of the Association.

Letters solicited post free.

May the faithful God bless the work begun in view of Him, and let it be for the glorification of His name as well as for the best of His holy church! Amen.

**The** Publishing College of the Publishing Society of the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Keyl (President). Selle (Managing Director). Sihler. Walther. Eiters. Tesch. Wolter.

Hoffmann (Recorder).

On behalf of the company Hoffmann, Schreiber.

Schaumburg, Ill, in June 1849.

## **Proceedings of the Pastoral Conference at Fort Wayne, Ind.**

Monday, June 11, 1849 Evening. \*) Pastor C. F. W. Walther was elected president, Pastor L. W. Habel secretary.

First came up:

1. whether it is right to drop something from the liturgical service for the sake of some weak people joining a congregation?

To which the answer was yes, since the commandment of love transcends all human laws and requires that weak consciences be spared and that in certain cases one surrender one's Christian freedom, which must be firmly asserted against heretics. However, the removal of doubts should be worked toward through instruction.

2. followed by the question:

Whether there can also be cases where one may even drop something from the confession ceremonies out of love for one's neighbor, and in particular: whether it is right to give Holy Communion to an otherwise believing soul if it, contrary to the practice of our church, demands to break bread?

Answer: Yes, for it can happen that a person who is in a false church requests Holy Communion from us on his deathbed. If we can convince ourselves that he has the right faith in Christ and also believes that we are fed and watered with Christ's true body and blood in the holy sacrament, it would be against love to withhold from him the pledge of his blessedness because he cannot convince himself that the breaking of bread is an insignificant part of the matter. - Of course, some of the sane might object if we departed from our usual practice in such a case; but the Christian would soon be persuaded that it is better in any case to grant a poor, challenged soul in its last hour the ardent desire for the Lord's Supper, and thus comfort its conscience, than to expose it to the danger of being overcome by Satan and thus dying without consolation and hope.

According to the Constitution of the Missouri Synod 2c., the time of the annual meetings of the Synod shall also be used for holding general pastoral conferences. This has also been done during the time of the recent held meeting.

3. came up:

Whether it is right to introduce certain ceremonies against the will of the congregation or a part of it, and whether those are sinning who repeatedly do not appear in the congregational meetings where such matters are to be discussed?

Answered: That one should not act without the congregation in ceremonial matters, have patience with the weak, and not direct the main attention both to a beautiful external arrangement of the service and to the pure Word of God, since, if this is handled properly, the rest will also follow.

4. was asked:

Whether one should insist that the same agendas be introduced everywhere and that such agendas be maintained unalterably for all future times?

Answer: One should not bind consciences by human commandments, however good they may be; therefore, the question must be answered in the negative.

5. to the question:

How should a preacher who has accepted a temporary appointment from his congregation behave if the congregation does not want to be dissuaded from the fact that its preacher has been hired and is therefore its servant?

was answered: that the congregation should be presented with the conditions under which alone a preacher could remain with it, and if it did not want to accept them, the congregation should be left as soon as possible.

6. was requested information about it:

Whether a pastor should attend congregational meetings by virtue of his office and whether he has a voice in them?

and replies that he has this right according to the word of God, which expressly calls him a "ruler," for which reason the church may do nothing without him.

7. followed by the question:

Whether he was entitled to participate in the election of the head?  
which was answered that not only one vote was due to him, but even the decision, mainly because he had the responsibility before God for the congregation entrusted to him.

8. happened the question:

Whether to allow elders or deacons to be employed in our churches?

Answer: that this can be done, but the office of deacon 2c. must never be regarded as one that is specially appointed by God and therefore necessary in a congregation, nor should the pastoral care be entrusted to such an elder 2c. because this must be connected with the office of one who works on the word and on teaching.

9) It was asked about the church discipline.

It is often the case that laymen refrain from punishing their neighbor whom they see sinning, because they fear that the latter would not accept their punishment. Then the preacher is often expected to take over the office of punishment in their place, and the question is:

May the preacher respond to this?

Answered: No! Rather, he should instruct the one who makes the report to punish the neighbor himself first, and if he then does not repent, to take two or three witnesses to him, so that they too may try their hand. Only when such a procedure has proved fruitless, may the preacher be notified, so that he then intervenes as a public official and in the name of the congregation. - It is the responsibility of the preacher to inform the congregation of what has happened; therefore, the layman should always turn to him and not to the former directly if the third stage of admonition becomes necessary.

However, the passage Matth. 18, 15-17. is not to be applied where a public offense has been given; in such cases the sinner is to be punished publicly right away, and if he repents of his wrongdoing and vows to amend, he must make public apology before the congregation if he wants to remain in the congregation or be admitted to Holy Communion, so that no one will be offended because of him.

This gave rise to the question:

What should be done with such an obvious sinner (e.g. a drunkard), who has repeatedly vowed to reform after repeated punishment, but still has not let go of his ungodly nature?

and the decision was: that such a one must be excluded from the municipality; whereupon

11. the more distant question followed:

Whether a preacher may leave his congregation if it does not want to exclude obvious, persistent sinners? which was answered in the negative. In such cases, the preacher should only keep his conscience by resolutely refusing Holy Communion to malicious sinners, preaching the Word of God to the congregation loudly and purely, and especially publicly punishing them for their lukewarmness in exercising church discipline.

However, if such a congregation wants to force its preacher to act against God's Word, he must give up his ministry.

12. the question:

Whether it would be advisable to have the whole Book of Concord signed by the lay people who want to be part of our congregations?

It was decided that it was sufficient for such new members to sign the Augsburg Confession and Luther's Small Catechism, since otherwise they would easily sign something they had never read, and because they could easily become conscience-stricken about it later.

These were the main points discussed in today's conference; in addition, there was a sharing of the mutual, in part very sad, ministry experiences of ropes of the brothers. May God make everything that was discussed a lesson and a consolation to us. Ludwig W. Habel, as secretary.

## **Proceedings of the Pastoral Conference at Fort Wayne, Ind.**

Thursday, June 14, 1849, in the evening. Pastor Dr. Sihler was elected president, Pastor Habel secretary.

1. were the following questions raised:

- a. Is a congregation to be called Lutheran here, which indeed bears the Lutheran name, but earlier, out of ignorance, has accepted Reformed members into its midst, who, although they admit that our doctrine is the right one, do not want to see and admit that the Reformed doctrine must therefore be wrong, and if these cannot be expelled from the congregation without further ado, because the members mentioned have attained a certain right to vote in the congregation?
- b. May such reformed persons be recognized as voting members of the congregation? and c. May they be admitted to Holy Communion?

Answered: a. that such a congregation, if it does not demand of its pastor that he administer Holy Communion to these Reformed members, is to be called Lutheran, but that the afflicted circumstance is to be regarded as an affliction; b. that such members who do not want to recognize the Reformed church as a false one, even though they accept the Lutheran doctrine as right, cannot be entitled to vote, and c. that they are not to be admitted to Holy Communion.

One could not convince oneself that such souls, who recognize the Lutheran doctrine as the right one, but do not want to reject the Reformed doctrine as wrong, could have a thorough knowledge; rather, one had to give room to the assumption that if such souls persisted in recognizing them as members of our congregation, this was usually done only because of earthly advantages, as experience had already proven several times. Their persistent pleading would therefore be nothing more than "pushing themselves into a congregation in which they have no interest. Therefore, they should be thoroughly instructed and if they do not want to submit to God's word, especially if they do not want to sign a purely Lutheran constitution, they should be told that they have given up all rights to the congregation.

2. information about it was requested:

Whether a preacher may leave his congregation with a clear conscience if such a

She always showed herself to be unruly and only complied with the pastor's demands, which were based on God's Word, where she saw her advantage, but always broke her promises, which she had even given in writing, as soon as she thought she no longer needed the pastor, and then she herself resigned from the pastor's service.

Answer: Za! such a congregation makes itself unworthy to hear God's word.

3rd question:

What should a preacher do when one member of his congregation accuses another of committing a crime, and especially when the accused denies the crime and refers to witnesses?

Answer: In any case, the truth is to be determined, but never a verdict based on a mere assumption, since this would be completely against Zechariah 8:7. If witnesses are given, they are to be heard and a decision is to be made according to their testimony. If, however, it turns out that the witnesses are the cause of the accusation, even though they cannot testify to anything certain, then they, as slanderers, must be put under church discipline, if they belong to the congregation.

Ludwig W. Habel, as secretary.

(Submitted.) \*)

### **Whether the Union, as one so often hears it defended, is right or not? And whether the Union is right at all?**

I have met with people who declared themselves in favor of the Union, and the conversation turned to this subject. At that time, I had not yet publicly declared myself against the Union because, having grown up in Germany in the unchurched Prussian church, I was still living in contradiction with myself and did not quite know what I should do. And I would probably have remained in the Union if I had not recognized it as a veil or cloak spread over the conscience. In my opinion, it must become a question of conscience if one wants to attain certainty about this question. According to my conscience, however, I have never denied that the Lutheran doctrine is the right one, founded in God's Word. If voices were raised against it, I confessed the truth I had recognized. When it came to the Union, I could only admit that it was right in truth; but there was also a time when I

\*) This submission came to us only two days after the receipt of the letter in which we had been informed of the blessed death of the dear sender, Pastor Buttermann. From the private letter accompanying the submission, we see that the dear man felt compelled to write down the above two days before his death. We are pleased to be able to present it to our readers as a confession of his own mouth against the so-called Union and for the Lutheran Church. D. Red.

my conscience had been persuaded by the authority of others that the points of difference between the Reformed and Lutheran doctrines were not fundamental and that a union could therefore take place. When, after careful examination before my Lord and God, I again became doubtful about this, the above-mentioned conversation took place. Those with whom I spoke immediately noticed an "exclusive" Lutheran in my statements, and I noticed a peculiar nature in them, which I knew well from my own experience, when I answered their question whether I meant that the union was not wanted by God: yes, God certainly wants the union, but only in truth. Then they replied: yes, that is so, in the word of God the union must happen and be. I replied that one should not ignore the fact that with the different doctrines the question always arises: which one is right and which one is wrong? Thereupon the conversation was broken off. And here is just the point which the flesh flees. In the word of God, in the truth, there should be unity; but nothing comes of it, because one is not serious about the matter, prefers to lean on authorities and thus pretends to be able to calm down, and yet there is no peace and tranquility.

I said above: I think it must become a matter of conscience with this question. By this I mean that the conscience must be freed from the bonds of widespread opinion in favor of union, for this opinion, which says: "Union is right, is something beautiful, how could God not want it?" is just an opinion; but all opinions should not be recognized as binding on the conscience; for sin, as is well known, has not only corrupted the will, but also the power of thought and judgment. But that this opinion often becomes a bond of conscience, no one can doubt. But the right bonds of conscience are always laid upon us by God himself in his word. We should love and value these bonds, and we will be quite free in them. For example, my conscience should be firmly bound by the commandment, "Thou shalt not steal. So it is with the whole word of God that it binds our consciences

and thereby makes them right, delicious and heavenly free. However, it is not at all consistent with this, when it is stated in an unirreformed church or congregational order in St. Louis: "We confess the Reformed and Lutheran 'symbolic scriptures, as far as they agree. In the points where they do not agree, however, we avail ourselves of the vaunted, dearly won freedom of conscience, namely, that each one may proceed according to his conscience. - Now that is quite nice, that Cedar should proceed according to his conscience. But if it happens that one has the Lutheran doctrine and holds to his conscience, and the other the Reformed one, and both contradict each other as to what they are to do, then it is a matter of course.

Dear brethren, is it not so that the conscience of one must err? But now you do not want to say that an erring conscience is something good and beautiful, nor that it must and should remain in error: behold, you must not say that it is freedom of conscience, and you make use of freedom of conscience. The only thing you could rightly say would be that you confess: we have no certainty on this point; but then conscience would urge you to seek it, and the Lord would give it to you. For you will never say that it is freedom of conscience to be and remain uncertain about a point of the Christian doctrine of salvation. Of course, there is nothing more agreeable to which we have publicly committed ourselves than to admit and change something that is wrong; but it seems as if it were absolutely necessary for you in this matter. At least I don't know how else you would have a good and free conscience.

Whether such a union, where it is done in this way, is right or not, need no longer be said. We could, however, add that such a union creates a community in which not even the most important thing, the doctrine of salvation, is common to all, in which opposites are tolerated.

Whether the union is right at all? - Every informed Christian knows that the Christian church is a union, a community, and that it is God's good pleasure that has made this church and still maintains it, and gathers its members, enlightens them, sanctifies them and keeps them with Jesus Christ. But when "union" is spoken of in common life, everyone understands it to mean the above-mentioned union, since the difference in doctrine should not matter. But this is to be rejected and, as everyone may convince himself, not pleasing to God, but displeasing and an abomination. - But if, in spite of all this, anyone says, "Behold, they cry out again, "We are the true church," let him refer to our doctrine of the church; and let him refute it or give it better.

S. Buttermann, Lutheran pastor.

As I had just written this down, I got hold of the unpublished newspaper: "Amerikanischer Botschafter", No. 7 of July. It is peculiar how these people can ignore history and confessions, which are historical facts of influence on the whole time. In that paper there is a poem titled "the only beatifying church". In the note to this heading, it says, among other things, that "this poem only fights the still widespread error, even among Protestants, that one thinks that because he is a member of a church community, he is also a member of the true church; and that an individual congregation or an external association is the only church.

of a number of municipalities hold themselves for the whole".

As far as the last point is concerned, I do not believe that this error really occurs frequently; I have not yet had the opportunity to recognize it anywhere for certain, but I do think it is possible, especially among fanatical sects, and I assume that it may also be found, for example, among some German Methodists. The first error, however, may be more frequent, perhaps among most carnal Christians; but I also believe that with such people there is usually no real concern whether they belong to the true church.

Although the note gives this explanation about the poem, one sees from the poem itself that something else is meant. It seems to us, as if the poet's uninhibited opposition to the pure confession helped a good part to his enthusiasm. Among other things, the first verse, which concludes thus, testifies to this:

"But drr eternal, holy, divine dome  
Does not stand in Wittenberg, Geneva, and Rome."

This is a rather strange confession, based either on ignorance of history or on a self-contradictory opinion. According to the poet, the holy temple of the church rests on eternal pillars, and this is certainly so; but surely it is also to be found on earth? The poet says: it extends over heaven and earth. This is also true, but is he only invisible? The poet says: Only he who is consecrated to enter can see this miraculous building. Apart from the fact that this is not quite correct, for the Pharisees and arrogant scribes undoubtedly also saw that first small group with their divine walk and divine joy in the Holy Spirit; apart from this, the poet, if he knows the story, must also know that in Wittenberg one could also once see and hear the same church (as the shoemaker Hans Sachs says: "Die Wittenbergische Nachtigall, Die man jetzt höret überall"); perhaps one can still see it there today, if the Lord leads one straight to it. But if you can see it there, it is also in Wittenberg. But it is already obvious enough that here he only expresses his opposition to the pure confession. That this is "exclusive" goes without saying. Also, in the same number of that paper, "heretics" are spoken of, so that they also declare their confession to be "exclusive".

As the German Methodists do the law wrong, so these people do the Union, so that sik do not keep clear eyes, but do not see the Walv before the many trees. - —

**The heavens tell the glory of God, and the best proclaim his hands  
Work. Ps. 19,2.**

Athanasius Kirchner, a famous astronomer, convinced a God-denier of the existence of God in the following way: He had long wished that someone would convince him of this, and Kirchner had often tried in vain. Finally he had the following idea: At the time when his friend wanted to come to him, he put a beautiful globe, which represented the starry sky, in a corner of his room. When his friend arrived, he was busy with astronomical calculations, which forced him to look around the room. There he immediately noticed the beautiful globe and asked Kirchner if it belonged to him? Who had made it and put it there? Kirchner answered: it was not his, no one had made it, it must have come there by chance. "I can't believe that, it's improbable, it's absolutely impossible," the friend replied, and seemed to be unwilling that Kirchner wanted to persuade him to do something so foolish. Kirchner immediately seized this opportunity and said: "You don't want to believe that this bad and small body came into being by itself? How can you believe that the much larger and more beautiful original came into being by itself, by a mere coincidence, as we see it now and admire it rightly? - By this happy invention his friend was won over, and recognized the foolishness of a God-denier.

**Vengeance is mine! I will repay, says the Lord. 5 Mas. 32, 35.**

Michael, bishop of Salzburg, a better hunter than a priest, held a big hunt in 1537, during which a shot stag broke through the lobe and fell down dead in the grazing of a poor farmer. The poor farmer found the stag, took the prey with him, grazed the game, and fed himself and his family on it for quite some time. - But this was betrayed. The bishop immediately had the poor man seized and thrown into an abominable prison, as if he had been the greatest criminal. He ordered his government to put the farmer on trial and condemn him to a miserable death. The councilors, as honest people, had misgivings about killing a human being for the sake of a dead animal, and did not want to pronounce judgment on the farmer themselves. Immediately the bishop himself ascended the judgment seat, and said the following

The court issued the following verdict: "Because the farmer had offended his authorities by dragging the game

home, he was to be sewn into the skin of the stolen animal and handed over to the episcopal authorities. hounds, but if he runs so fast on his hands and feet that he can escape from the hounds, he shall be killed. be given." - The sentence was actually carried out on the poor man. He was sewn up and taken to a free place. Here the ecclesiastical lord unleashed the most proven and largest of his hunting dogs on the unfortunate man, put the hunting horn itself quite joyfully to his mouth, and now the dogs immediately fell upon the peasant in a rage and tore him into many pieces. The next day this monster rode out hunting, fell with his horse, and broke his neck!

### **Surrender to God's will in cases of death.**

Gottfried von Häsel, who died in 1752 as Royal Privy Councillor, experienced the hard fate of losing his four eldest, very promising sons to smallpox within seven days. Three of them were buried in one day. With great composure, the weeping father followed their coffins. When the last one was lowered into the ground, he heard the news that the fourth had just died. Now he fainted; but as soon as he recovered, he spoke of this multiple, very painful loss with all the composure of a Christian. His tender father's heart felt the same, of course, as long as he lived; he often testified that he had been very much bent by the hard divine fate; but with what frame of mind he had endured such, his own words, with which he described this bereavement in his diary, can best prove. They are as follows: "In October 1723, the Lord showed us a hard thing about life and death: within seven days, our four oldest hopeful sons were snatched from us by death from smallpox. May God rejoice in their souls, so dearly purchased by the blood of Christ, before the throne of the Lamb in all their glory.

Eternity! May He teach us poor, sorrowfully bent parents to recognize His holy counsel and to consider that what He does is well done! - One day we shall see in the light what was dark here on earth, and then, united with our parents, we shall cry out  
children from: Father! Here we are and those you have given us."

---

### **Death notice.**

It is with deep sadness that we hereby inform our dear readers, especially our dear brothers in the ministry, that according to God's inscrutable counsel, Mr. C. H. Siegmund Buttermann, former pastor of the German Lutheran congregation at Chester, Randolph Co., Illinois, of whose entry into the sacred ministry we gave notice with great joy in No. 20 of this newspaper, died of cholera on the 12th of this month after only seven hours of illness.

The Blessed was born in Weferlingen in the province of Saxony, where his father was Superintendent.



trndent. Destined to become a preacher at an early age, he was soon sent by his parents to the Pädagogium in Magdeburg, where he enjoyed seven years of instruction and received his classical education. In 1841 he went to the University of Halle and in the following year to Berlin and later again to Halle, where he completed his theological studies in 1845. After he had held a position as a home teacher for two years, he began to suffer from chest pains, as a result of which he emigrated to America on the advice of his doctor. Last fall he arrived here in St. Louis. God arranged that we soon became acquainted with him. Although he had been brought up and educated in the unchurched church of Prussia, the deceased had nevertheless, by God's grace, come to a quite simple faith, founded solely on the Word, which had stood the test of many a difficult inner challenge; Therefore, it happened that he, although he came here with various prejudices against the so-called Old Lutheranism, soon dropped these prejudices and, on the contrary, convinced himself of the unscriptural nature of the principle of the Protestant Church and finally decided to join the Lutheran Church as the true Christian Church and to serve it here with all his gifts and powers with great joy. The longer and more often we had the opportunity to get to know the dear man, the more we found cause to thank the Lord that he had given him to our American Lutheran Church. He was distinguished by his solid theological knowledge, Christian experience and excellent preaching gifts, as well as by his most amiable personality, borne of true Christian humility.

So we should not be surprised when his former congregation, which informs us of his death, writes the following: "God had heard our prayer and given us a true, orthodox, Lutheran preacher, who preached the Word of God to us purely and administered the holy sacraments according to Christ's institution; and who was so loving and so kind and so faithful in the Lord Jesus to his last end.... His last hours were very gentle and his last words those of the 90th Psalm: "Lord God, you are our refuge for and for" 2c. He comforted us until the last minute that we should not weep for him, because he was going to Christ; we should only pray for him. Dear pastor, you can't imagine it, it is also no

There is no pen that can express the sadness and sorrow we are in now. As great and indescribable as our joy was two months ago when we received this faithful servant of Christ, so great is now the sadness into which our joy has quickly been turned."

May the Lord, who so soon gave his servant the end of his work, keep his memory green in blessing for a long time and soon provide the dear orphaned church with another faithful shepherd and comfort and raise up his mourning church in these last sad and terrible times by the gift of many new gifted and eager workers in his great harvest. Amen.

**"I wretched man, who will deliver me from the body of this death?" Rom. 7, 24.**

The boy: My life begins with tears, it must also end with tears. What I can say about it now is nothing but pouring tears.

The young man: Venerable old man, I ask freely, Say, what is life?

The old man: My life began with pain, and it will end with pain.  
Dr. M. Luther.

### Display.

It is hereby brought to the attention of the members of the Publishing Society of the Lutheran Synod of Missouri, etc., in accordance with § 11 of the Constitution, that the Publishing Board has decided to print Dr. Luther's "Letter to the Bohemians".

Hoffmann, scribe.

The pressure from the

Spruchbuch zum kleinen Katechismus Lutheri. Commissioned by the Missouri Synod 2c. compiled by Bro. Wyneken, pastor at the Second German Lutheran Church in Baltimore, 112 pp. in 12th, is finished and

available from the author for \$1.80 a dozen.

---

**New address.**

Rev'ä Hieär. Read!

k. O. Nonut 80x6, Holw68 Oo., O.

---

**Mailbox.**

Answer for P. C. M. in B.. Co., Mo. - Your leprosy could not appear in the Lutheran, because we cannot be bothered with preparing foreign manuscripts, which are written incorrectly, for printing.

Answer for? H. S. L. in D. Co., Ind. - Official church notices can find exception only from such church bodies in the Lutheran which prove to be orthodox both in doctrine and practice.

**Get**

to the Mission Cashier:

50 Cts. subsequent because of churches around Evansville, Ind. \$1.52Z from church members in St. Louis. \$2.00 s for mission at Cass in Michigan by Mr. D Hm- gift in West Greenville.

---

**Paid.**

Mr. Andr. Busch. (The Postmstr. in West Grem- The 2nd half of the 4th year , ville has in May v. years The 1st half of the 5th year 1 mere \$2.00 for the HH. D Hengist u. Bittenbaum , sent in).

The 5th year HH. Karl Fleiner, Peter Germann, Chrn. Grass, ?. Krauß, Joh. Georg Kircher, Ludwig Mayer, Miss B. Nölting, Friedr. Niehauß, Carl Wischmeier.

The 2nd half of the 5th year HH.?. Hengist, Mart.

Krauss.

The 1st half of the 6th yr. The HH. D. Hengist, Mart.

Krauss.

The 6th year HH. Hesse and Peter Rücker.

---

**Books and pamphlets to have in the expedition of the Lutheran around the buried prices.**

Dr. Martin Luther's Small Catechism, unchanged reprint \$0.10

The dozen \$1.00. Hundred pieces \$7.00.

Strange letter of a lady who left her fatherland and all her belongings in 1703 for the sake of the Lutheran religion with six mostly uneducated children.... 0.05

The dozen 50 Cts. 25 pieces \$1.00.

Dr. Luther's Sermon of "Preparation for Dying" 0:05

The Constitution of the German Lutheran Church.

Synod of Missouri, Ohio, et al. states, together with an introduction and explanatory notes 0.05

The dozen 50 Cts. 25 pieces \$1.00.

Er st er Synodalbericht der deutschen ev.-luth.

Synod of Missouri, Ohio & a. States v. I. 1847 0.10

Second synodal report of the same synod v. I. 1848 0.10

Third volume of the Lutheran v. 1846

-1847. no. 8-26 0.50

Fourth do- v. 1847-1848 (full) ?. 0.50

(The 1st and 2nd volumes are out of print).

Christian Concordia Book, d. i. Symbol.

Books of the Lutheran Church, New York Edition, bound in pressed leather 1.25

Conversations between two Lutherans about Methodism, (in pamphlet form) 2 pieces 0.05

Dr. M. Luther's Tractate von der wahren Kirche (from No. 9. of the Lutheran specially reprinted), 2 pieces. 0.05

Dr. Luther's Home Postil, or Sermons on the Gospels from the Sundays and Feast Days of the Whole Year, New York Edition, bound in calfskin 2.00

Kirchengesangbuch sür ev.-luth. Gemeinden, verlegt v. d. hies. ev.-luth. Gemeinde U- A. C., gebunden das Stück 0.75

IWs

New York edition, the piece.... 0.10 By the dozen..\*. 1.00

The pastoral letter of Pastor Grabau at Buffalo (shown in more detail in No. 17 of The Lutheran) 0.25

**Printed by Arthur Olshausen, publisher of the Anzeiger des Weste "s.**

**Volume 5, St. Louis, Mon. July 24, 1849, No. 24.**

(Submitted.)

**A true story.**

Not so long ago, in a small town in northern Germany, there lived a doctor who was known and highly honored for his skill and kindness to the poor and suffering, not only in the place where he lived, but several miles away. One thing, however, the dear old man had still not attained, the peace of God in the Crucified One. His youthful years had fallen into the time when unbelief came to rule in universities and in educated circles, and so he too was swept away by the current of enlightenment. What he had heard in his childhood from the mouth of his pious father, a faithful preacher, about God's word and truth, he had absolutely thrown overboard, and now lived for fifty years without prayer, without the Bible, without the Lord's Supper, - and, as he himself confessed at the end, without God in the world. All this time his position was such that the gospel did not come close to him at all, and he regarded worship, preaching, means of grace only as moral and civic means of discipline and fright for the stupid, raw masses of the people. His only principle was: "Do right and shun no one", leaving out the "fear God" and letting the mood of his conscience dictate what was right.

Thus he had made it to an age of 76 years, and had tried to regulate his principle: "Do right" etc. according to another and to bring it into harmony with another, which was: "Live and let live!" The pleasures of the table, of social intercourse, of games and dances had to give him distraction even in the face of his last illness and drive away more serious thoughts. As long as he could leave the house, he had to make his parthie whist (card game) almost every evening, and had so long also still every evening with him big evening company.

But when increasing weakness forced him, Since he had to stay at home, and his previous friends could no longer provide the old pastimes for the coughing, grumpy old man, he began to feel very unhappy and to take out his bad mood on his housemates. He was never married; only a coachman and a housekeeper were around him, and could hardly bear his moodiness and vehemence. The nights in which sleep now fled him, he used to torment them especially with ringing, reproaches that they were not awake, and various threats. A stronger one had come over him with: "Order your house; you must die." But he did not surrender so soon. During the day he knew how to talk himself out of it again and again, that it would soon come to an end. Often some friends had to sit down with him at table and tell him that he looked fresher than the day before. There the old man sat in the big armchair, cushions in the sides and in the back; he always took the plate very full, so that his guests should be surprised of his appetite, but brought only little into the mouth. His table companions could do him no greater favor than to tell him a variety of things and, as he left, to bring up the subject of his fiftieth anniversary in office, which was to be celebrated in a few months. He used to say: "I won't live to see it!" and as if by agreement, his friends replied: "What, Mr. Physicus? You don't want to think about dying already, do you? As spry as you still are! No! One does not die with such zest for life and such appetite." Such distressing consolations usually entertained and exhilarated him for some of the following lonely hours, but with the night, discord, restlessness and vehemence returned.

Around this time, an old preacher came to the village for a few days, a friend from his youth and a fellow student of the old doctor, a faithful student of the wisdom of reason. He was hardly alone with the doctor when he asked him with great concern whether one really had reason to believe that man's spirit was immortal? The result of this discussion was that "the rational proofs for immortality are not sufficient, therefore one cannot come to certainty about it, however, if one can hold the soul for immortal, one stands very well with this belief".

He complained to a man who was present at the preparation of his will and who had proved to be a true friend that this conversation had caused the doctor great anxiety. He said to him that if only his immortality could be proven to him, he would certainly die quietly. He was advised to contact the new preacher who had just taken up his post. The old man shook his head in disbelief and said with a smile: "Do you think that what my experienced old friend could not tell me, a young man who has lived and studied for fifty years less should know?"

However, the physicist's assistant and the young pastor had to eat with the old man several times a week. In front of the assistant, a school friend, the pastor should not have been afraid to talk seriously about death and judgment with the old man. However, in the home of an old and highly placed man, who was also very skilled in

conversation, and without any pastoral experience, it seemed impossible for the preacher to take hold of the word and hold the old man firmly. This troubled the preacher enough, and he hoped from time to time for a suitable opportunity, especially since the doctor dismissed him almost every time with the words: "Well, Mr. Pastor, you will come back then and there, won't you? Then we will certainly talk seriously with each other; I have many things to ask. The pastor thought back and forth, and finally came to the conclusion that with the many tasks and obligations that his office imposed on him, he would have to manage every hour carefully. When the doctor once again referred him to the appropriate time, he replied, "Dear Mr. Physicus, I am grateful to you for having so kindly welcomed me, a stranger.

I would like to prove my gratitude to you. But you see, my office gives me so much to do that I cannot possibly pass the time as before. If you are serious about talking to me about soul and bliss, let me know: then I will be at your service at any hour; but I will not come sooner."

The old man was puzzled for a moment, then looked piercingly at the preacher for a while, then kindly extended his hand and said, "Well, come when I send!"

On the third day after that, the doctor's coachman came to the preacher and ordered him to come to his master soon, because he needed to speak to him. The preacher hears that he has gone to bed and confesses his weakness and illness, and goes with him full of joyful hope.

Doctor: Pastor, I have something to ask you: - Do you really believe that your soul is immortal?

^Pastor: Indeed, Doctor, and yours too; indeed, even more, when we die, we either go to a good place or an evil one.

Doctor: Prove that to me.

Pastor: It seems to me that this does not need any more extensive proof. Just consider where this restlessness may come from at the thought of a near death? Doesn't your own conscience give you evidence that there is still something to hope or fear for you after death? Certainly, it is not without reason that such a foreboding, even if unclear, is placed in our chest. If we had only to expect after death what the animals have, we would have just as little fear of dying as they do.

Doctor: That's good to hear, but prove to me that it's true; I demand proof, and you can't ask me to take the word of such a young man as you are.

Pastor: You are not supposed to do that, my person, wisdom, age and the like are out of the question. If you want testimonies, then we want to get such from a man who is 1800 years older than us, yes, who has been from the beginning and eternity.- Do you have a Bible in the house?

Doctor (after some thought): Yes, yes, I have one.

The old housekeeper is called in and receives a key from him, along with instructions to look somewhere upstairs in the house, in such and such a cupboard, among such and such rarities and antiquities. She found and brought his Bible, which he had perhaps never held in his hand since his confirmation.

The preacher opens it and finds words written in it, which go through his soul and reveal the gracious outstretched hand of the good shepherd.

For the understanding of these words before this:

Our doctor's grandfather was an eager

He was a devout preacher about 100 years ago and at the same time a richly gifted author of spiritual songs. He wrote, for example, the song: Jesus accepts sinners, but says this word of comfort to all, etc. (Evangelical Lutheran Hymnal No. 222). (Evangelical Lutheran Hymnal No. 222). This grandfather's first name was Erdmann, his son Gottwerth, and the grandson, Erdmann Gottwerth. In the Bible was written on the white page: "I give this Bible to my son Gottwerth on his eighth birthday, and beseech the God of all grace that He may, in the power of His Word and Spirit, bring my child to believe rightly, to live godly, and to die blessed. Erdmann Neumeister.

The preacher now read these words to the grandson of old Erdmann and added: - You see, your dear grandfather, who wrote this, has long since fallen asleep in the belief in eternal life; your father, who had this written into the Bible, has also fallen asleep. Now they triumph and rejoice there before the throne with the great crowd of the perfected righteous and saints. You have to go there too! Don't you want to?

Doctor: Yes, indeed! - but how will I be able to believe that these things are real?

The preacher now testifies to him - the word of God in hand and mouth - the resurrection of the Lord Jesus, as well as the resurrection of our body and eternal life. And he who has the keys of the gate and of hell and lives forever, stands by his word; the sick man listens more and more attentively and deeply moved, and finally exclaims: I want, yes, I must believe; I do not want to be unbelieving, but believing. But if there really is eternal life, tell me, how does one get there? What must one do to make oneself worthy of it and to obtain it?

Pastor: As your questions go, I have to tell you: there are two ways. Let me show you the one as an answer to your question: "What must one do to make oneself worthy of eternal life? This is the way of the law.

Now the law is explained to him, how it is God's demand to us, spiritual and inviolable. He was told how God

requires a heart to be completely filled with the most noble commandment: Thou shalt love God thy Lord with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself; and thou shalt live according to all his statutes and judgments. Now, said the pastor, if your life conforms to this holy and immutable law of God, eternal life is rightly yours. But examine yourself seriously.

Doctor: Oh no, no! I have not lived like that. But if it is as you say, then my whole life is lost, and I must not base any hope of eternal bliss on it.

Pastor: It's nice that you realize this yourself, that nothing individual, that no piece of work can be valid before God, but only a whole holy life.

Doctor: "Beautiful! Beautiful!" you say? If you are right, and my conscience agrees with you, then it is over with me; for I have nothing else, and I old man can no longer make amends either.

Pastor: Of course not, but that is not the end of you. You see, even if I were to remain holy and sinless from today on, and once reached your age, I would not have made up for one, not the smallest of my former sins with my judge in heaven.

Doctor: But how can one become blessed? how can I? I have often been praised by others and have often praised myself for my generosity, unselfishness and service, and thought that even if I had done many things that I should not have done, I had also done many things and had done them in such a way as could be demanded by the strictest moral teaching. But then all my good things fell apart. What is praised about me, no! I was not driven to it by the love of God. It is my nature to be good-natured, not to care much about money, to serve others - but there is nothing left for me - what shall I bring before God?

Pastor: Bring to God the merit and righteousness of His Son. Nothing but that can save you.

Doctor: I don't really understand that; explain it to me.

Pastor: You know, God has prepared help just for such sinners condemned by the law, as you profess. He gave His dear Son, who presented Himself as a guarantor and reconciled us lost people with God. Here the pastor read Luc. 23, 39. ff. to him, then presented 2 Cor. 5, the word of reconciliation, and urgently asked him to also be reconciled to God through Christ.

Doctor: Oh certainly, that is a good word, Pastor, which you are proclaiming to me, but how should I do it, so that I can believe in Jesus, so that I can be comforted by it: God will forgive my sins for Christ's sake and accept me in grace?

Pastor: This is God's work, that we believe in the one He sent. But shouldn't you consider what has happened in your heart now, as I see from your questions, to be God's work? I cannot work such a thing; I am supposed to stay out of your heart. You did not do it either, because, didn't you? If it had depended on you and your will, you would have remained in your former carelessness?

Doctor: Indeed, that is what God has done and no one else.

Pastor: Yes, to prepare the faith in your soul. Now don't make things harder for yourself than they are. Salvation in Christ

is offered to every penitent sinner and so to you. Only pray for the confidence, for the faith that will take hold of it and hold it fast.

Doctor: Oh God! Pray? I can't pray, I have never prayed.

Pastor: And yet you are mistaken. You can certainly pray. As well as the starving man can cry out for food, the pining man for a drink: just as well can you now cry out of your distress, i.e. pray.- You don't mean "no"? What do you think, then, that you should make many delicate words? You probably don't feel like it, nor do you need to. You can shout that: Jesus, dear Master, have mercy on me! God be merciful to me, a sinner! And even if you do not yet dare or are not yet able to do so, you can still sigh that God may have mercy on you! If you want, let us pray with each other right now!

He agreed and now the two cried out to Him who gave the promise Matth. 18, 19. 20., Marc. 11, 24., hold these promises before Him and He lets them experience His presence of grace. What the preacher prays, the sick person prays aloud, but soon turns into such sobbing and weeping that finally the preacher can only weep with him, but speaks his amen full of blessed confidence. As he leaves, he recommends to the patient, who thinks that he might yet come to faith before the end. Prayer and patience. Already the following morning, the coachman presents himself at the preacher's, and cannot get enough of telling, with real tears, what a wonderful change had taken place with the old man since yesterday. Otherwise, he had left them the least peace at night, always ringing, scolding and cursing. Last night, however, he had looked at them quite kindly and demanded that they should only go to bed and sleep peacefully. The old housekeeper, however, stayed out and kept watch in the next room. She heard the old man praying, reading aloud in the Bible, and then again for a while.

slept peacefully. In the morning he greeted her kindly and ordered her to go to the preacher.

The preacher finds him in a joyful mood. He can believe, but he thinks that he does not believe yet, and he still has many questions, all of which are answered from the holy scriptures. Since he hears the preacher speak two old hymn verses that especially move him, he asks to teach him them and repeats them until he knows them. They were the following verses:

This is what makes me find the true eternal good.  
On me and my life

What Christ has given me is worthy of love.

My JEsus has erased what brings death with it: He is the one who washes me clean, makes snow-white what is red. In him I can rejoice. I have the courage of a hero, I must not be afraid of judgment, as a sinner usually is.

(Lutheran Hymnal, No. 366.)

The song of his grandfather, "Jesus accepts sinners," etc., was also very dear to him.

He used all his time to grow in the knowledge that his faith was based on the word of God. The preacher had to constantly point out to him passages of the Holy Scriptures and spiritual songs, which he now had to read. The old man also asked his assistant, and not in vain, to read the designated passages to him. Hourly his heart was comforted, and a few days after that first conversation he was certain of his state of grace. His mouth was full of praise and glory. Body and soul rejoiced in the living God. Now he also expressed the desire to enjoy Holy Communion before his end, which had not happened since his confirmation. He calculated that he had about 14 days left to live, so the pastor could decide when he would serve him communion. The day was set; until then almost a week passed, in which the sick man visibly grew in his inner man, and the preacher learned just as much, if not more, than his old in years, but young in spirit fosterling.

When the appointed day arrived and the preacher entered the room, he found the old man, who had not left his bed for more than a week, sitting at the table fully dressed. The joy of celebrating the meal of reconciliation had made the old man so strong that it was not a complaint to him to be dressed in his clothes. He put on his finest black clothes. He uncovers his snow-white head and takes every word from the lips of the preacher. When the preacher goes over to the liturgy, the old man rises, pushes back his chair, kneels down - as if he felt no weakness; puts his joyful face against the table; and before he accepts his Lord's pledge of grace, he pours out his heart in fervent prayer.

From then on, the dear old man lived another 4 days. Physically he became weaker and weaker, but his peace remained. On the fourth Sunday of Advent in 1823, the preacher went to him before the service and heard him say: "Today I am going over. He was still able to pray the verse: "The ground on which I am founded" and so on. After church, the preacher found him in the throes of death, but saw on his face the same blessed joy that had distinguished it in the last days, heard him speak of his JEsus and to his JEsus, had to

recite his favorite verses to him, received from him a firm handshake and from the breaking eye a long friendly look. - —

The preacher, who had several official duties in the afternoon, promised him to come back as soon as possible. When he arrived, he heard that the old man had just gone home quietly and painlessly.

(Sent in by Missionary Baierlein.) **Some things about the natives of this country, and what has been learned from the Evangelical Lutheran Church is done for them.**

#### I. Bethany.

If, beloved reader, you go northwest from Saginaw City, in northern Michigan, up the Titipiwassi River, you will come, after a journey of 21 miles, to a point where this river joins the Chippewa River, thus forming a fork. Cross the Titipiwassi River and go up the Chippewa River,

In about a mile you will come to four small log cabins. Even if these do not look very inviting, you will have to decide to stay there, because there is no other place in the area, and if you wanted to stay outside the house, the mosquitoes would soon give you other ideas. If you then set out again the next morning, you will come in about two miles to the point where the Pine River flows into the Chippewa River. Once you have crossed the Chippewa River, you will find an Indian trail on the right bank of the Pine River, which winds southwest through the forest thicket. This path, or rather detour, will make you quite tired, of course.

reader, for it is really very bad, leads under and over rotting logs, through wavy sponges, and grants you no variety; you will not see a house or a hut all day. But if you have strength and courage enough to pursue it, you will come in about 30 miles from the latter four log cabins to one. There are a number of bark huts inhabited by Indians. Besides these bark huts, you will also notice a single log house, built a year ago and inhabited by Missionary Baierlein, who would like to show the poor blind Indians the way to the riches of God's grace in Christ. In their language, the Indians call this place "Klärung", but the missionary calls it "Bethanien", which means "poorhouse", because it is really a very poor place in every respect, but especially because the poor Indian heathens live without God in this world. But since the Lord Jesus is rich above all who call upon Him, so these poor Gentiles are pointed to this rich Lord, as He alone can and will make them rich. For as He once so often and so gladly stayed in that Bethany of the Holy Spirit, He is the only one who can make them rich. in the house of Lazarus and of Mary and Martha, so he is also the one who is



Today, he is still ready to make a stop at his holy word for all those who are poor in spirit and broken in heart. The Lutheran has already told you something about this Bethany, beloved reader, namely that in January of this year six school children, who were already able to confess their faith themselves, and four small ones were incorporated into the Church of God through the bath of holy baptism. You will have rejoiced and thanked God for this. These children, along with several others, attended school quite diligently, and not only learned to spell, but also to recite Luther's catechism with its excellent explanations in their own language. Also the biblical story, in which pictures were presented to them, brought them not only joy, but also instruction in the wisdom that comes from above. Last winter the missionary had 5, 6 to 7 of these children in his house, not only for instruction, but also, since they are mostly orphans, for food and clothing. Admittedly, it has also had its difficulties, since all food had to be bought quite expensively and then transported over 50 miles in a small Indian barge up a raging river, for which a lot of money was required, but sometimes none was available. However, since the work was undertaken not for the glory of man, but for the glory of God, the good Lord helped again and again, so that on the holy Christmas day, the holy Christ was able to give all the school children, nineteen in number, a present. There was of course great joy among young and old, because they had never seen this before. And if you had been there, dear reader, and had seen them standing around the brightly lit Christmas tree, and had heard them singing Luther's wonderful song: Vom Himmel doch da komm ich her 2c., in the Indian language, you would have had to rejoice with them and praise God. - But I hear that you would like to hear about the old Indians, about their so-called religion, about their dreary idolatry and foolish sacrifices to idols, about how Satan enslaves them spiritually and physically, but how they too are now called by the gospel and invited to come to the marriage of the Lamb, to the great supper of our God. Now, since I know these red sons of the forest quite well, and also have to do with them daily, I will gladly fulfill your wish, and I promise you in advance that if you read with thought, you will find great cause to thank God on your knees that he did not let you be born among these red raw heathens, but of Christian parents, and that you thus had the opportunity to learn the holy scriptures from childhood, which can instruct you to blessedness. But before I begin my communication, I will let the old chief Bemassike speak himself, because the

can tell us both best how he is, especially in the flesh. When he heard that I was traveling to the Synod and would be passing through Detroit, he came to my house and made a very long speech to the President of the United States and asked me to communicate it to the President through the Superintendent of Indian Affairs in Detroit. He said, "My great father! It has been a long time now since you have cared for me. Now that you are silent, I will speak. I will speak so that it will go through your heart. Do you perhaps think that I am dead? Oh no, I am still alive, and my name is Bemassike. When you wanted my land, you knew my name and where I lived. Now you have my land, you no longer think of me. But I still remember all the words you spoke and what you promised me. You said that we should have so much sour water (brandy) that we could swim in it, but I hate that. - But you said that we should always have enough of the white and yellow ore (money), but instead we have debts enough, and I hardly get anything with my children. You said that our land should be plowed for us, you also appointed a white chief (agent) for it, and he gets a lot of our money, but he is not a good chief, he never comes here and never does his duty. The horse you promised me, your white people showed me, but did not give it to me; they took it away again. The oxen you send me they exchange and give me old ones that soon die; for I do not believe that you would send me such a bad thing. They do the same with the plow and so on. You said that the time would come when we would no longer know our wives at all, because of the beautiful clothes, but as often as I turn around to look at my wife, I still know her very well and see nothing of beautiful clothes, but how she is now almost naked. We should no longer be hungry, but now my children are languishing and I am starving. You said that we would never see the Mississippi, but that we should leave our bones here when we go there after our fathers; but now your white birds (the Methodists) come and sing us another song. They say we must learn from them to hop and jump and howl, or we will have to leave. But they leap like drunkards and howl like wolves, I may have nothing to do with them 2c. 2c. - See, this is only some of what you promised me, but it will show you that I have not yet forgotten the other. But what I have said is true; God knows that I am not lying. And now you know that I am still alive. But I will not live much longer, for I am old and sick; and therefore I will only tell you that I have a son, then do to him what is right. These are my words to you, O great father." From these words of the chief, you, dear reader, will now be able to assume that the Indians are also very poor heathens in the flesh, and I could tell you a lot more about that. How, for example, they are most shamefully deceived by officials, by merchants, indeed by all kinds of people. How their virgins are desecrated by godless boys, who bear the name of Christ, our highly praised Lord, on their foreheads. How they must literally suffer hunger 2c. Since they have cleared only a little land and are too lazy to clear more, the Wälschkorn they grow lasts for most of them only until February, during which time they

consume more than necessary through feasting and festivities. In February, sugar production begins, and many have nothing more to eat than sugar. In April, when the sugar season is over, God has arranged it so miraculously that many thousands of sturgeon from Lake Huron begin a migration into the distant rivers and can thus serve the poor starving Indians for food, and in abundance. From the middle of May, however, when the fish have lost their way again, the starvation cure of the poor Indians begins. At this time they can shoot almost no deer at all, and so it is not uncommon that some, especially widows, 2c., become ill from hunger. In this time of extreme scarcity, they tend to search for and eat certain roots; unfortunately, it lasts until August, when they can have more game and also something from the gardens. But however great their external misery really is, it is only a drop in the bucket compared to the misery of the souls, compared to the shameful bondage of sin in which they are held captive by the devil, compared to the terrible delusion in which they stagger quietly toward the mouth of hell, and are even shamefully deceived by certain converts for their souls' bliss and methodically brought to ruin. Therefore, I will say nothing more about their external circumstances. But I will tell you a few more words about their spiritual distress and how they are so severely oppressed under the rule of darkness, if you would like to hear them. Likewise, you shall hear from time to time in what way and under what circumstances the gospel is preached to them, which our Lord Jesus Christ Matth. 28:18-20 so earnestly commanded you and me, his whole holy church.

E D

(Sent in by Pastor Keyl )

### **The original order of worship in the German churches of the Lutheran confession.**

(Conclusion.)

#### **7) The devastation of the original order of worship.**

It will undoubtedly be appreciated by many a reader if the excellent preliminary reminder with which Dr. Kliefoth begins this section is made available to him,

It reads as follows: "For all the destructions which the German Lutheran churches have experienced in later times, one must look for the historical beginnings and the explanation in the restoration period, which has not yet been sufficiently appreciated and recognized by this side, which occurred after the conclusion of the Thirty Years' War and continued into the first decades of the 18th century. It was an irreplaceable damage to the Lutheran Church of Germany that, after it had hardly had time to develop its principles on all sides of life and to establish itself completely, its lands became the scene of a clash for countless conflicts of the whole historical world, which, as well as its civil, so also threw its barely founded ecclesiastical order into confusion with brute force. It was natural that when the waters of war had receded, the damage was surveyed. It was necessary to rebuild the much damaged edifice of the Reformation, but how different was the task of reconstruction from that of the first building! The Reformation found nothing ecclesiastically, it had to lead the church building from the ground plan to the top of the tower, because it does not matter that it could also use many an old ashlar from the old church buildings, because each of them needed an insertion in a different place. But she found a much hungrier people, who therefore received her offerings with joy; and from such joy, as the forces with which, so the hearts, from which she built herself as from living stones, grew abundantly to her. She needed only to create a body for the faith and love which her preaching planted in the souls. - The Restoration, on the other hand, found the crack, the form, the shell of the church ready; it only needed to open the old church orders. But it found a people that had grown up under the tribulation, restlessness and savagery of war, and that had been weaned from any deepening into itself, from any inward direction and striving, and that must have been much more inclined to surrender to the unprecedented pleasures of peace than to create works of peace. Thus it became the task of the Restoration to restore the soul of faith and love to the finished body of the Church; and it was to solve this task with forces which could only be taken from that fallen people. This constant reference to something that was finished in form, but had receded from the minds of the people, gave all ecclesiastical efforts in the second half of the 17th century the character of a restoration, which was essentially different from a reformation; and this lack of active forces caused this restoration to end in destruction."

If I could add one more remark to this masterly presentation, it would be this: If the teachers of the Lutheran Church after the Thirty Years' War had become the model of teaching and teaching of Dr. If they had faithfully returned to the teachings of Dr. Luther and his true disciples, they would have been able to "plant faith and love in souls through their preaching," as happened in the age of the Reformation, they would have had easier and more successful work in restoring the original order of worship through the preached word, for the sake of which it was preferable to establish it, especially under the conditions there, and they would finally have recognized and avoided the directions that led to a complete devastation of that order.

The first thing to be done, when one came out of those wild times into a secure state, was of course the restoration of the ecclesiastical order. Therefore, around the year 1650, we see that almost every Lutheran regional church has its church order reviewed and published anew. The main focus of these inspections was the church property, the parochial associations, the staffing of the parishes, the effectiveness of the consistories, the strengthening of earlier ecclesiastical regulations and the uniformity of the ceremonies. However, as always happens when an already existing but shaken order is to be given validity and obedience, namely that a certain harsh and brittle legalism is associated with it, so it also happened in those times; Almost all ordinances refer mostly to external matters, Sabbath observance, church discipline and the like, they speak only in the strict tone of official orders, they insist only on external obedience and know no other means for occurring transgressions than external punishment, in a word: In a word, it is the ecclesiastical police character that this restorative activity bears. But this came about and led more and more to the point that the church was regarded only as an external institution like the school, with which one could come to terms by performing certain duties; it was not regarded as the embodiment of the congregations with their preachers, but merely as the embodiment of the preachers with the ecclesiastical orders and possessions in opposition to the congregations, and so it happened that a certain priestly rule developed, which suppressed the rights of the spiritual priesthood, which belong to all members of the church, the longer the more. Since the clergy, in order to maintain their arrogated rights, soon found it necessary to take refuge in the arm of the secular authorities, they not only had to give up more and more of their rights for this service, but the congregations also

completely lost the use of their rights, which had already been atrophied, so that from then on the secular authorities not only took over the supervision of parochial relations, church building matters and similar, external things in the hands of the priests.

The church not only took the matter into its own hands, but also presumed to make provisions in matters of doctrine and to issue agendas, hymnals, catechisms and the like "by the highest command.

The consequences of this ecclesiastical police activity were, on the one hand, more diligent church attendance and, in general, greater regularity, but, on the other hand, an overestimation of both and a view bordering on popery of the merit of mere outward work, the hearing of sermons, the use of the sacraments, and so on.

The harmfulness of such an orientation toward the merely external in the church service could not remain hidden for long, and therefore, at the same time as the efforts just described to restore the ecclesiastical order, there arose the striving to breathe new life into these orders and forms; this orientation begins with Valentin Andreă, reaches its climax in Spener, and propagates itself to the next time after him, even to the present. The activity of this direction, however, as Dr. Kliefoth aptly remarks, is by no means to be regarded merely as a restorative one, but rather as one which the longer, the more decidedly proved to be of a dissolving character; for although at first the ecclesiastical confession and the ecclesiastical orders in general remained untouched, yet success has shown that at last strong deviations occurred even in these. This tendency always set up the principle of the practical, i.e., according to its interpretation, of that which is conducive to its own peculiarity, the revivalist and edifying, at the expense of everything doctrinal and historical; thus, for example, it pressed very hard for catechization, but in doing so it abandoned the old wise procedure by having not only the young but also the old interrogated, and finally it completely did away with the preceding catechism sermons. As Dr. Kliefoth says, she placed pastoral care in such a relationship to the actual official work of the preacher that the latter was disregarded; her views on pastoral care no longer included the entire congregation, no longer placed the preacher on an equal footing with every member of the congregation, but rather, based on the necessity of the *ecclesiolae in ecclesia* (little church in the church), increasingly turned the preacher into an hourly holder of pietistic circles.

In a similar way, the influence of this direction on public worship is evident. It has produced a large number of such songs, which refer more to the particular feelings of individual Christians, whereby the use of the older doctrinal and confessional songs has been more and more displaced; in the sermon it has exchanged the doctrinal tone with the revivalist one, it has placed what the congregation offers to God first next to and finally above what is offered to it by God through His Word and the holy sacraments: Yes, this direction has begun, as is well known, to create an un

Spener himself described three-fourths of the Holy Scriptures, and among these especially the Gospels, as irrelevant for congregational use, which is why he also "sincerely wishes that in our churches we had once taken away the use of the *Pericoparum evangelia*, but had left free choice, or else had taken the *Epistolas* before the *Evangelia* as the main texts. This direction only applied the standard of what they considered practical to the existing order of worship; what did not appear to be practical, i.e., revivalist and edifying, was treated carelessly and indifferently, it was put back in use, allowed to decline, and spoken against, and when it was then disliked by the congregations, weaned from them, and moved far away, they used their influence on the church power to abolish it by law as well. The gradual course of this destructive process in relation to the divine service can be seen in the litany. According to all the concepts which the Spener school had of prayer, the litany could not agree with it; it was considered a dead formula without fullness of words and anointing, in whose place the free prayer of the heart was to take its place; it therefore had to give way, and that in the following way: First the litany was allowed to be exchanged for the church prayer to be read, and the latter was pushed back into the hours of prayer and days of penance; then it was no longer performed by the congregation in alternate chant, but only read by the preacher; and when the congregations had thus lost their taste for it, it was abolished by law, and then the prescribed church prayer was also changed into a free prayer of the heart. Similar things happened with the pericopes, which were replaced by free texts, with the Kyrie, the prefaces, the exhortation to the communicants, and many other things; on the other hand, many other things arose, e.g., a completely excessive use of kneeling during the service.

Both directions, the ordering and the awakening, go hand in hand for some time, however internally different their goal may be. Thus, shortly before or soon after 1700, there comes a time in almost every national church when both directions reach out to each other for the restoration of the divine service, and in this way try to establish a strange fusion of the most diverse efforts. However, neither the ordering direction has succeeded in bringing those who are alienated from the ecclesiastical orders back into them, nor has the awakening direction succeeded in reviving those who are spiritually dead. On the contrary, the contrast between these two directions, which became more and more pronounced, only increased the mass of the alienated and the spiritually dead in the congregations; for if the ordering direction relied on the sense of the old that still existed in the congregations, on their pious habits, on their custom of church worship, on their piety, on their piety, on their piety, on their piety, on their piety, on their piety, on their piety, on their piety, on their piety, on their piety, on their piety, on their piety, on their piety.

2c. the revivalist direction opposed it and persuaded the congregations that all such customs and practices introduced by men were only evil; on the other hand, if the revivalist direction, with disdain for the traditional ceremonies, only reintroduced a spiritual

The more these two ecclesiastical tendencies diverged, the greater the number of those in the congregations who went astray and became indifferent to everything. The further these two ecclesiastical directions diverged, the greater became the number of those in the congregations who went astray and became indifferent to everything, and thus a mood arose from 1700 to 1750 that was alienated from the existing orders of worship and became indifferent to this rich heritage from their ancestors, and with their love for them also lost their knowledge and understanding of them.

When now rationalism, especially from 1750 on, got more and more the upper hand, the devastation of the original orders of worship, which had already begun a hundred years earlier, was brought about. There came a time when old and traditional became synonymous with bad and tasteless, and when the proof that a part of the service or a ceremony originated in the Middle Ages was already sufficient to justify its abolition; indeed, it came to the point that the verdict of condemnation was pronounced even if such a thing had existed only before 1750. Accordingly, the original celebration of the Apostles' Day and other feast days was abolished or transferred to Sundays, thus displacing the sermons on the pericopes of the last day. On the other hand, the formerly unknown celebration of other days, e.g. penitential and prayer days, as well as harvest days, was introduced; Sunday vespers, especially in the countryside, melted down to a mere so-called prayer hour, in which only a psalm was read, without further interpretation, and if catechism prayers were still held, the catechism sermon fell away completely; also the Saturday vespers fell more and more into disuse, and if they still took place, private confession was displaced by the general one. For what miserable reasons such and similar devastations were carried out and accepted can be seen especially in private confession; for this was abolished in many places with slight difficulty, because it cost the working people too much time, created unnecessary trouble for the preachers, because in general confession several would probably communicate, because the confessor seldom had anything special to say to the confessor, which, by the way, he could also say to him privately; Indeed, the blind were soon led to believe by the blind leaders that private confession was

only a mere remnant of the papist auricular confession, that it was

The first part of the book is a book that is not a book, but a book that is a book that is a book.

The weekly services gradually disappeared completely in most places, especially in the countryside, or only freely chosen texts took the place of biblical books - the old ecclesiastical pieces, the Introites, Kyrie, Credo, Preface, Agnus Dei, Litany, Tedeum, Magnificat, Benedictus, and so on. - All these pieces, some of which are as old as the Christian service itself, whose serious beauty must go through the heart of every unprejudiced person, which, with the sole exception of the Reformed Church, are in use in all Christian churches up to this hour, through whose use the Lutheran Church faithfully preserved a bond of unity with all of Christendom - all these pieces have disappeared almost without a trace and have been forgotten, and thus the congregations have lost an important part of their teaching materials. The number of hymns, of which there were originally about 150, which were used year after year, has been excessively increased by newer works and thus made way for a random alternation; in this way, the memorization of the core hymns and also the knowledge of their melodies has been lost, and thus the congregations have once again lost an important teaching aid. Finally, the alternating singing of the congregations with the pieces of the service calculated for it, e.g., the Litany, the Tedeum, etc., has been lost.

The Lutheran church has been devastated by the fact that much of the old Lutheran order of service has been abolished and omitted. From what has been said so far, it is clear enough how much the original order of worship of the Lutheran church has been torn apart and devastated the longer it has lasted, in that many old Lutheran things have been abolished, omitted, forgotten or shortened, and in their place, or next to them, many new un-Lutheran and reformed things have been put in place, especially since the more recent attempts at union.

Whoever does not come to the conclusion from the given description of the present situation and the direct view of reality that a regulating influence is necessary, will hardly be able to come to this conclusion. At least, every unbiased person, regardless of his point of view, will have to admit that the present institutions are for the most part, and even more than in most places of our old fatherland, poorly coherent, neither half nor whole. If Dr. Kliefoth, with special reference to Mecklenburg, testifies to us from his own experience that for several years now the displeasure of the Lutheran congregations there at the disruption and disorganization of the public worship service, the longing for a fuller service, as well as the willingness to accept the right remedy, have become more and more general.

If this is the case, then every unbiased person should wish that such a sense would also become more and more general among the local communities.

### **That many people will be saved even without repentance and faith, a doctrine recently made public in the "Apologist".**

As much as we were pleased with the unusual moderation with which Dr. Nast speaks about our article "On the blessedness without baptism of dying children" No. 548 of the "Apologist", it was so devastating for us to read the following confession of Dr. Nast:

"As for the blessedness of children dying baptized or unbaptized, we ascribe it to the fact that they are absolved or justified from original sin by the blood shed by Christ for all men. ""As by one sin condemnation came upon all men, so also by one righteousness justification unto life (that is, to life, that it may be made spiritually alive) came upon all men."" Rom. 5, 18. This justification that has come upon all men consists in the fact that no man is condemned because he brought a sinful nature into the world.

"The children who die before they are able to repent of God and believe in Jesus Christ are nevertheless accepted by grace because of the merit of Christ, and are born again and sanctified in a way that has not been revealed to us. Even the Gentiles, who have not heard of Christ, and therefore do not believe in Him are enlightened by the light which enlightens all men who come into this world, by the Holy Spirit, who is the fruit of Christ's suffering and death, to such an extent that they can be saved for the sake of the blood of Jesus Christ shed for them, if they faithfully follow the light given them... . Adam fell, and by his fall he and all his posterity lost spiritual life (the moral image of God in which he was created) and were subjected to temporal death; but according to the plan of redemption man was offered grace and reprieve, and though conceived in sins and begotten of sinful seed, he is given

But the innate sin is not imputed to him until he, having grown up to be responsible, rejects the remedy offered to him in unbelief and dies in his sins without repentance and faith. If a human child dies before it is guilty of real, conscious sins, the Savior, who shed His blood for it and promised him the kingdom of God, know how to make it fit for heavenly blessedness.

It is with true horror that we have read the proclamations.

We have read the Apologist's explanation of these principles. This has shed new light on the actual character of Methodism. We would never have believed that it contained such things. Such principles overthrow the whole foundation of Christian doctrine. It teaches that on God's part the justification of all men is complete, but that on man's part faith must be added if man is to enjoy this benefit of grace; Mr. Nast teaches that in the case of children and pagans the latter is not necessary because of the former, and thus confounds the acquisition of salvation and its appropriation, the principal meritorious and the instrumental grasping cause of blessedness. The Scriptures teach that faith worked by God is the only means on the part of man by which he is born again and sanctified (Acts 15:9, Romans 14:23); Mr. Nast teaches that many people are born again and sanctified even without repentance and faith. The Holy Scriptures teach that the Holy Spirit is received only through the preaching of faith (Gal. 3, 2.); Mr. Nast teaches completely enthusiastically that the Gentiles are enlightened by the Holy Spirit even without Word and Sacrament. The Holy Scriptures teach (and it is also written in the general public confession of the Methodists) that faith alone makes blessed (Marc. 16, 16., Joh. 3, 18. 36., Gal. 3, 28., Ebr. 11, 6.); Mr. Nast teaches that the Gentiles will be blessed even without faith through their obedience to the light given to them; by this Mr. Nast publicly and solemnly renounces the material principle of Protestantism, which is so often mentioned now. Finally, the Holy Scriptures teach that all men are by nature children of wrath (Ephesians 2:3) and that the wrath of God therefore remains upon those who do not believe (John 3:36); Mr. Nast teaches that inherent sin is not imputed until man first grows up to responsibility and rejects the remedy offered to him in unbelief.

At present, we do not have the time to elaborate on all this. Perhaps we will find the necessary leisure to do so later. For this time, these hints may suffice to warn the dear reader that Methodism also proves that Christian teachings are connected as in a chain; if you take away one link, the chain is broken and finally everything must be lost.

---

### **Luther on John 16:10.**

This word, that I go to the Father, comprehends the whole work of our salvation and beatitude, for which the Son of God was sent from heaven, and which he has done for us and is still doing to the end; namely, his suffering, death and resurrection, and the whole kingdom in the church. For

This going to the Father means nothing else than that he gives himself up as a sacrifice by shedding his blood and dying to pay for sin; and after that, by his resurrection, he overcomes and brings sin, death and hell under his power, and sits down alive at the right hand of the Father, reigning invisibly over all things in heaven and on earth, and gathering and spreading his Christianity through the preaching of the gospel: And represents and reproves them that believe with the Father, as an everlasting Mediator and High Priest, because of their remaining weakness and sin; and gives power and strength of the Holy Ghost to overcome sin, the devil, and death.

Behold, this is and is the righteousness of Christians before God, that Christ goes to the Father, that is, suffers for us, is resurrected, and thus reconciles us to the Father, that we may have forgiveness of sins and grace for his sake; that it is not at all of our work or merit, but of his going alone, which he does for our sake. This is called an alien righteousness, because we have not done anything, nor earned anything, nor can earn anything, but it is given to us as a gift and is our own, that it should be our righteousness, through which we please God and are his dear children and heirs.

#### **Entertainment of Christians with the world.**

Christ makes a Christian eloquent, not only by answering those who ask him, but also by getting speech even from the people to whom he comes, if they do not begin to talk. He makes him wise, that he behaves according to the nature of the people, and does not immediately begin to speak of all spiritual things, by which most people are frightened off, and hold back, or dissemble hypocritically: but he makes that the Christian sends himself into the people as he finds them before him. To all, even of common and incidental things, he begins to speak to them: what are these speeches which ye have traded among yourselves on the way, and are grieved? What have you been talking about? What good is there among men? What has happened? until he can reach his purpose from the other side, and get something from the other's mouth into his hand, to direct the conversation to something good, and often to catch people before they realize that they are being followed. "For it is in vain to cast a net before the eyes of the birds," Prov. 1:17; they fly away. They must be pursued secretly and caught with cunning, as Paul did to his Corinthians. Certainly good souls have reason to let the Savior show them this.



---

**Sword and plow.**

Once there was a count, so the tale goes, who felt that he was dying,  
He called his two sons here to share his possessions and inheritance.

For a plow, for a sword Cried the old sword,  
The sons brought this to him, and he gave his blessing:

My first son, my strongest offspring, you shall keep the sword,  
The mountains with the proud castle, And all the honors rule.

But to you, no less dear child, to you be given the plow,  
In the valley, where quiet huts are, There you may live peacefully.

So died the world-weary old man, When he forgave his estate, The sons kept the command faithfully through their whole lives.

But speak, what then became of the steel, the castle and the warrior?  
What then became of the silent valley, What of the weak plowman?

O do not ask for the goal of the legend, the regions announce it to you all around:  
The mountain is desolate, the castle crumbled, The sword has long since been cut down.

But the valley lies full of glory  
In the bright glow of the sun;  
There it grows and matures far and wide: One still honors the plow.

Wolfgang Müller.

**From the American Lutheran and Reformed Hymnal.**

Second letter.

Dear Jacob.

You do not have to be chastened that I did not immediately provide you with the evidence for what I said about the American hymnal with the first letter. You know well that we are not used to writing and get tired right away; especially since I have to work so diligently in the field now and can only use the evenings for it. Moreover, it has a special benefit for you, in the meantime you have time to think. Everything at once would make your head too full. Now to the evidence.

But first I must confess to you that I can only talk about the most basic things and as a farmer I am not able to find everything so exactly like a scholar, which is useless; but in this there is not a small proof that if I already find so much, then what would a right-believing scholar find everything! If you now open the first large drawer and search in the many compartments, where the doctrines of faith are in it, you will find right at the front in hymn no. 2 in the 2nd verse that blessedness is linked to virtue, since the holy scripture says that one is saved by grace, but not by virtue.

who becomes blessed through faith. And if the holy scripture says that without sanctification no one can see the Lord, it is by no means the opinion that one can attach salvation to sanctification or, as the hymn writers say, to virtue. For the thief on the cross has no virtue to show, and yet, according to the words of the Lord, he has become blessed. But that the man really attaches salvation to virtue he proves by saying at the beginning of this verse that he lives here for the sake of virtue, and even more clearly in the third verse he says that God "mightily lifts virtue out of the dust," since the Scriptures clearly show that God lifts sinners out of the dust through Christ, and Christ says that he came to call sinners to repentance and not the pious. Are not such expressions false, and have I asserted too much there? And if you say that this verse also speaks of faith, I say, yes, but of what kind of faith? Just of the faith that rests on virtue as merit for salvation. Do not let yourself be blinded, dear Jacob, but look at it closely and you must find it. These people who believe in reason and virtue teachers also know how to say and sing something about faith. For they know well that they must not come so rudely as to let a word of faith be uttered. Our priest says that there are many who do not believe that Christ is the Son of God and equal with the Father, and yet they preach and speak of the Son of God; but they mean no more and no less than that Christ is the Son of God because He led such a virtuous life and was such a wise teacher. Well, all men can be such sons of God if they try to become like the "wise teacher and model of virtue," as they call Christ. - By the way, in this song only the belief is meant that there is a God at all, and even

the devil does not contradict this. With this single proof, I would have already sufficiently demonstrated to you that this hymnal is suitable for all kinds of people, but not for a believing Lutheran, and for that reason should be rejected by us. For it is precisely the doctrine of justification that is the core and star of the Holy Scriptures, which, however, is overturned in many songs in this hymnal.

Furthermore, in Song No. 32, in verse 4, it is even said that man's heart is capable of loving God. Yes, it was once able to love God, before the Fall in Paradise, but now? - now it is said: "We have all gone astray, we have all become unfit." Ps. 14, Rom. 3. Is this biblically spoken? Is the Savior given to us, as no. 32 v. 9, given to us merely to teach us to do the will of the Father and to lead us to the Father? I mean, if we do God's will, could we not come to the Father without a guide? - —

According to No. 40 verse 3, it almost seems as if the man say that the dear God had created the first people imperfectly, and that they had to fly higher and higher by "virtue". Is that similar to faith talking? - —

According to No. 46 verse 1, the human race is merely "weakened" more and more for the good, i.e. it has not completely died out? I think this is completely contrary to the teaching of Scripture, as we read in the letter to the Romans and other passages.

But now, dear Jacob, I can't help but let out a deep sigh, like our priest. Read No. 72 once; there you have the most perfect rationalist song!

With this sad hint I want to close this time and ask you to look for it in your hymnal, you will find it all. In the meantime, farewell! Yours

Andrew.

---

**Books and pamphlets to have in the expedition of the Lutheran around the buried prices.**

Dr. Martin Luther's Small Catechism, unchanged reprint	G0.10
The dozen	P1.00. A hundred pieces P7.W. Strange letter of a lady, which in the
In 1703, for the sake of the Lutheran religion, she left her homeland and all her possessions with six mostly uneducated children....	
0.05 The dozen	50 Cts. 25 pieces P1.M.
Dr. Luther's Sermon of "Preparation for Dying"	0:05
The Constitution of the German Lutheran Church.	
Synod of Missouri, Ohio, et al. states, together with an introduction and explanatory notes	0.05
The dozen	50 Cts. 25 pieces O1.OO.
First Synodal Report of the German Lutheran Church.	
Synod of Missouri, Ohio, & other states v. 1.1847	0.10
Second synodal report of the same synod	
v.y. 1848	0.10
Third volume of the Lutheran v.1846	
-1847. no. 8-26	0.50
Fourth do- v. 1847-1848 (full)	0.50
(The 1st and 2nd volumes are out of print.)	Christliches Concordienbuch, d. i. Symbol.
Books of the Lutheran Church, New York edition, bound in pressed leather	1.25
on Methodism, (in pamphlet form) 2 pieces	0.05
Dr. M. Luther's Tractate of the True	
Church (from No. 9. of the Lutheran specially printed), 2 pieces	0.05
Dr. Luther's Home Postil, or Sermons	
on the Gospels on the Sundays and Feast Days of the Whole Year, New York Edition, bound in calbledrr	2.00
Hymnbook for Lutheran congregations	
laid by the local Lutheran congregation.	
U A. C., bound the piece	0.75
100 Stuck "dtz62.50 \$ ^gen cash payment.	
A B C Book, New York Edition, the piece - O.In	In the Dozen- 1.00
T he pastoral letter of Mr. Pastor Grabau at Buffalo (shown in more detail in No. 17. of the Lutheran)	0.25

---

**Get**

by Mr. k. Best in Palmyra, Mo., by the following members of his congregation:

\$1.00 by H. Baum, \$1.00 by I. G- Henrici, 50 Cts. by Georg Stark, 50 Cts. by Heinr- Liborius, 50 Cts. by Heinr. Götze, 50 Cts. by Johannes Deis, 40 Cts. by Maria Elisabeth Weis, 50 Cts. by Margar. Dresche, 50 cts. of Maria Kath. Müder, 25 cts. of Kath. Stack, 25 cts. of Kunigunda Stark, 10 cts. of Sophia Jung. Total H6.00, namely H3.00 for the parish of Mr. D. Bürger in Buffalo, and P3.00 for the parish . of Mr. k. Brohm in New York as a contribution to the church building there.

**Printed by Arthur Olshausen, publisher of the Anzeiger des Westens.**

**Volume 5, St. Louis, Mon. August 7, 1849, No. 25.**

**"Thou shalt not make unto thee any graven image, or any likeness, either of them that are in heaven above, or of them that are in the earth beneath, or of them that are in the water under the earth. Do not worship them or serve them."**

Ex 20:45.

As is known, Luther did not include these words in his Small Catechism. This has often been reproached against him, and not infrequently now, as we have heard, simple-minded people are made suspicious of the Lutheran catechism by unevangelical preachers, and this is praised as a special advantage of their new catechism, that in the latter those words are literally contained as they are read in the Bible. Therefore, let Luther himself be heard on this matter in the following; it will then soon become clear what good reason Luther had for omitting those words and that those who insist on retaining them in the time of the New Testament only prove how completely they lack true insight into the relationship of the Old and New Covenants, the Law and the Gospel, Moses and Christ, in short, into the true essence of Christianity and Christian evangelical freedom.

Luther writes in his interpretation of some chapters of the second book of Moses from 1524-1526 about the above text as follows (See: Werke. Hall. A. III, 1563 - 1573):

"The spirits of enthusiasts have led this text and have wanted to force it upon us. That is why we want to deal with it, first in a controversial way, then in a simple way. Our red spirits, Master Klügling, who have even eaten the Scriptures, say: If you hear the word of God that says, "You shall not have other gods," they frighten people with this pretense of turning over the word of God; they force people not to worship images because God has forbidden it; they think it is a good thing to attack idols. What do

But what do we say to that? It is God's word, so we cannot say no to it.

"Dear Christians, you have heard that when they come in with their Moses, wanting to bind your conscience with his laws, say to them: Dear Lord, put your glasses on your nose and look at the text rightly. We know well that one should be obedient to God in what He says, and that we belong to God as well as the Jews. But a distinction must be made between the words of God and the words of man. When God speaks something, I should pay attention to whether it concerns me. Therefore, dear journeyman, if you want to force me with God's words, then tell me a text that concerns me; otherwise I will not mind that you tell me a lot from Moses. For Moses with his words was not sent to us; and even if Moses had not come, we would still have had this natural knowledge, written in our hearts by God, that there is one God who makes and sustains all things. For the Gentiles also worshipped God without Moses' teaching, even though they lacked God, just as the Jews did.

Therefore, you can soon answer thus: "Dear enthusiast, Moses this way, Moses that way. If you want me to hear you, tell me a word that concerns me, or I will consider you a deceiver and an apostle of the devil, because you preach what is commanded to others, not to you. If I were to accept and keep all the words of God, I would also have to build a box, like Noah; for God's word commanded him to build a box, Gen. 6:14. Now this is God's word: go and do like Noah, build a box. Item, Christ Matth. 17, 27. told Peter to go to the sea and cast a line and see a fish that was first to come out, in which mouth he would find half a coin, which he was to give to him and himself. There is also God's word. But dear enthusiast, go and do as Peter did; let us see how it will turn out for you. Such blind minds are our red spirits,

plump into the Scriptures, like a peasant into his boots. How would I get that they all want to put God's word on me? They prove before that God wants to have preached the words to me.

"Therefore God's words must have the addition, that I may know to whom they are said. The angels also have God's word, but what is it to us, because it is not spoken to us. Therefore we keep the word that is spoken to us. Christ drove Peter back, when he asked of John, What shall this man do? Christ answered: What is it to you, you follow me, Joh. 21, 21. 22. I did not say it to him, but to you, you: you, you follow; he will also get his word. I do not say it to him, but to you. That is why I said that God attacks each one in particular, as if he had no one else to deal with but him. Now when he lays a word upon thee, receive it, and keep thy command, and let another wait upon his command. They are unrighteous fools and real swine, they want to be great doctors, they write great books, but they do not know the difference of the word of God. Abraham received circumcision from God as a sign of his faith, as Paul also tells us in Romans 4:11. This is God's word. But it is over with the circumcision of Abraham, it stands alone as an example of faith, but binds and does not force me.

"So I say here that iconoclasm and the overthrowing of idols may not be enforced from this text. For it is said to the Jews alone, and not to us. Show me a text, so that God has forbidden me the images; not that I should be favorable to the images, but that we should know for certain what our faith is based on, so that we do not build on the sand, and can answer our adversaries. For a preacher, yes, also every Christian, should and must be sure of his doctrine; not build on a delusion, or deal with human conceit, but be quite sure of the matter, that so it is, and not otherwise, Col. 2, 2. that Paul Pliro

phorian; that he might stand in all temptation, and answer the devil and all his angels, yea, God himself, without all wavering.

"That is why they have to come up with another reason, so that they can prove that it is necessary to storm images. For if they were challenged, and had no other reason, they would have to flee back, could not stand, and would accomplish nothing. Therefore, I say, one must be certain of the matter if one wants to teach others with God's word. Peter also teaches 1 Epist. 4:11, that no one should speak except as the word of God, which God has named and pleases Him; and if anyone has an office, that he should do it as from the wealth that God has given, Rom. 12:6, 7. But they cannot raise up anything that God has commanded to storm and overthrow images.

"Secondly, I say that images should be torn down and destroyed, so that hearts are torn away from them and turned away. For what does an image hinder me, if my heart does not cling to it? But the heart does not hang on it, if I do not believe in the pictures, do not rely on it, and do not call them particularly, as if I wanted to show a great honor and service to God with the pictures; as happened up to now. For we have made our wives, St. Anne's, crucifixes and such images, and had the opinion that it would be better than other wood and stones; yes, that we would do God a great favor if we honored them; thus we had a confidence in it. So they deprived us not only of money, but also of our souls. Now it is not necessary to break the arms and legs of such images, to smash them, for the heart would still remain unclean; but the people must be made to believe that they have no confidence in images, as if they could help them, or as if they wanted to do God a special service with them; for the heart must know that nothing pacifies nor helps it but God's grace and goodness alone.

"But that the iconoclasts taught these things, they let stand, but rather go to and provoke the people to storm the images. The heart then remains full of idolatry, thinking no otherwise than that it would do good, and please God, to storm the images, and proceed to judge the others who do not, when there is no word nor command from God. But if the people were taught that nothing helps in the sight of God but His grace and mercy, the images would fall from them and be despised. For they would think: If it is not a good work to make pictures, then the devil makes pictures and painted panels: I will henceforth keep my money, or invest it better. But the spirits of the red men must do something special, otherwise one would not think anything of them.

The Jews have a commandment that they should not have images, but they have stretched the commandment too tight. For God rejects the

Images that are aligned, worshipped and put in the place of God. For they are two images. Therefore he makes a distinction and gives a rule as to which images are forbidden to be set up as if they were images of God, as the text clearly states. Therefore, those who say, "All images are forbidden to the Jews," have their mouths shut.

"The Jews are also too superstitious that they draw and make this text too strict: as our mad sophists do with Sundays and holidays, who soon make a sin out of it if one sells herbs on Sunday, or does something else lesser. If they want to make it so tight, it would be better if one slept the whole holiday; otherwise one cannot be without work, as the Jews and the sophists interpret it. For it is work to put on a skirt, to take off shoes, to walk, to stand, to get up, to eat and to drink. But if one wants to interpret the Scriptures and the Word of God in this way, what will become of it? But this is the opinion with the celebration, that they should not do any work, so that God's work would be prevented.

"So also here no image is forbidden, but those, by which the service is prevented. So no other image is forbidden here, except God's image, which is worshipped.

"Children are forbidden to climb on the bench or sit on the table, lest they fall down; they are forbidden to go to the water, lest they drown; they are forbidden to hold bread knives in their hands, lest they prick themselves. For because the children are weak and without understanding, they would be harmed if they were not resisted. So God also guided the rude Jewish people with such commandments, forbidding them the outward images, so that they would not abuse them and fall into idolatry. But those who have understanding and are full of the Holy Spirit must not obey such commandments.

"If one wanted to forbid me not to take a knife in my hand to cut bread, lest I harm myself; or not to walk on water, for yesterday a child would have drowned in the water; or not to climb on a bench, lest I fall down: it

would be a foolish, ridiculous commandment, I would say: Thou fool, looking upon me for a child, shall I first be swayed? So do our enthusiasts, pretending to be such foolish children, and yet they want to be taken for great teachers; but they may well go to school for a while yet. Moses was a disciplinarian of the Jews, as Paul says in Gal. 3:24, who were a coarse carnal people, to whom a commandment of images had to be given outwardly, so that they would not be offended by it. And it could still happen today that such commandments are given to the coarse people; but we Christians, who have God's word, are not allowed to do such trickery, we do not belong to Mosi's school, we have a better master.

"For this reason, the Jews, as a rude and foolish people, were forbidden the images alone, in which they wanted to do honor to God. Nevertheless, the Jews are not so foolish that they throw away the good coins and fat pennies, which they have a lot of, even if Mary's or St. John's image is stamped on them, so that if all images were forbidden to them, they would also have to avoid them. But it is all fool's theiding. Christ is as wise and learned as the spirits of enthusiasts; nevertheless, he is not afraid of committing a sin by attacking the penny on which the emperor, who was a pagan, stood. When he asked Matth. 22, 19. 20. what the image and the inscription were, he did not say to the Jews: "Fie, that this and that concerns you, why do you show me such an image, which God has forbidden you? you should certainly not attack it. That's why you grab it on the wall, that not all images are forbidden. But if we were to follow the enthusiasts, we would have to coin no money, look into no water, and put away everything that has only an image; indeed, we would have to gouge out people's eyes if we were to have no image at all, for images are seen on money, in water, in mirrors. Are these not fine preachers? Therefore you see clearly that God does not mean all kinds of images.

"So now answer the enthusiasts: Dear one, what does the first commandment hold? What is its opinion? It does not teach about external things, such as plowing the field or making shoes, but how to honor and serve God, both internally and externally. If you want to teach well and interpret the Bible correctly, you must make the right decision. Now, the first commandment teaches that I should have one God, serve and honor him alone: all the words in this first commandment apply to the sense and understanding. Therefore here the images are forbidden, which one uses against the opinion and understanding of this commandment, namely, that one does not have confidence in images; but alone to GOD all good verse, and avoid everything, which hinders us to the confidence.

"Now therefore by this text: Thou shalt have no other gods beside me, the divine images alone are forbidden; therefore to the Jews, and not to us. For this is said to the Jews alone. The words are well to remember. He saith not, Thou shalt have no other graven image before thee: but saith, Thou shalt have no other gods beside me, or before me. What do you mean by gods? Images of wood, stone, and silver, which are gods; as follows. For men are caused to become idolaters; and though they do not worship wood, stone, silver, and gold, yet they have confidence that it pleases God to set up images in his honor; which is contrary to the opinion of the first commandment: I am the LORD thy God, thou shalt not 2c.

"Therefore take heed to the opinion of this commandment: I will be, saith he, thy GOD,

will make you blessed. I will help you, and that out of pure grace: you must not refuse me, you must not establish a service out of your own conceit: you shall not have the glory before me, that you buy something from me through your merit, I will not look at your service. If I am to be your God, I will give you everything for free, body and life, wife and child, fields, meadows, wealth, honor and goods, forgiveness of sins and eternal life. These are the divine works and gifts which I give thee: and thou canst neither give me nor do anything for them, but only thank me, praise me, and glorify me; not for that which thou shalt yet receive, but for that which thou hast now received. For thanksgiving is only for what you have received, not for what you are yet to receive. Now whatever wants to lead you against this opinion, remove it.

"The iconoclasts, however, drive to, tear down the images externally. I did not want to challenge that so nearly. But they add: it must be, and it pleases God. With that they do nothing else, but that they pull the pictures out of the eyes, and put them into the heart of the people, they reverse the opinion of this commandment. Thus they deny GOD, and still boast, they tear down the images according to GOD's command and word. The devil on their head! If they tear down one, they will raise twenty again in the hearts: and of the same false confidence, that the rabble thinks it does God a favor with the tearing down of the images, they do not say a word.

"So this is the right understanding, that Gentiles and Jews have the Lord for a God, who gives everything for free, 2c., say it to Moses, or whoever else wants it. Over this God commanded the Jewish people through Moses, that they should not have images to worship God. The other images are also not forbidden to the Jews; although they have been so foolish, and have interpreted that it is proper for them to have no image at all. Thus, in sum, the first commandment requires righteous faith and trust in God, and nothing external is commanded therein. But no one can have this, unless the Holy Spirit first gives it to the heart.

(Submitted.)

**With one hand they did the work, with the other they held the weapons. Nehem. 4, 17.**

Even though people may have fought in order to fight and because they enjoyed fighting, it is no less true that the whole life of every Christian should be a fight waged by faith against everything that is false, ungodly and unscriptural. Who would want to deny that many people who always like to talk about peace often do so only so that they will not be disturbed in their comfort, will not be torn out of their peace? Lukewarmness, indifference and indolence hold them captive.

gen. Others wish that darkness covers the earth and darkness the peoples and spiritual sleep is poured out over the children of men, so that they can sow the weeds between the wafers all the more comfortably in the interest of the enemy and in their own, when the people are asleep. Fishing in the doldrums is good! Still others may well want to possess the earth as sincere meek ones and be called God's children as peaceable ones; but - does it not sometimes have to be fought for true peace, both in one's own heart by a fight against the flesh, the world, sin and Satan, as well as outwardly against unbelief of all kinds, fanaticism and sectarian red spirit? As long as there are enemies of our faith and our blessedness, the fight must not rest. Surely it is not for nothing that the apostle says 1 Tim. 6, 12: "Fight the good fight of faith!" If we do not forget to build while fighting, and if the main attention, the most care and the greater diligence is spent on the former, as is recognized in the Lutheran church, especially through the education of the youth, through keeping up pure doctrine and the right use of the holy sacraments, then there should not be such a great danger with the fighting. Then certainly the Pauline spirit found in the Lutheran church cannot be blamed even now if, based on Christ in living faith, it is aware of its right to rebuke and punish the Petrine behavior, where it is "not right according to the truth of the Gospel," as Gal. 2:14, on the basis of holy scripture. Says already the old Valerius Herberger (f. Evang. HerzPostille, edited by J. T. L. Lauscher. Sorau, 1840. p. 552): "If a faithful pastor does not want to be a parasite, a pen-pusher and a seducer, but has a good conscience and an honest name behind him, he must not only say brightly and clearly what is true, but also punish with seriousness what is false, erroneous and unjust, and refute it thoroughly from God's Word. Therefore St. Paul binds these two pieces to the two young preachers, Timothy 1. Cap. 2, 15. 16. and Tito, Cap. 1, 9. and says that they should not only teach and be powerful to exhort in sound doctrine, but also punish those who contradict the truth. He also does it himself, Acts Hist. 20, 28. ff, He warns the elders of Ephesus at Miletus, the Galatians, Cap. 5,1, and the

Colossians, Cap. 1,9. And there he takes a beautiful likeness of their great colossi and miraculous pillars, which were built from a deep foundation of pure pieces, cast into one another and anchored, and covered with brass, so that they could not be thrown down by any stormy weather, and says that they should remain founded in faith, and firm and immovable by the hope of the gospel. In the booklet Nehemiah, Cap. 4, 17, there is a very beautiful image: The Israelites must build with one hand, and with the other hand, they must build.

Hold the weapons in your hand against the enemy. Preachers are spiritual builders. Ps. 118, 22: For they cling to the dilapidated hearts of their listeners. Therefore, they must not only preserve the right religion on one side, but also refute everything on the other side that wants to harm this soul building. All modest physicians do the same; they not only help their patients to the right health, but also warn them against all harmful things.

"This is also the manner of the chief of all preachers on earth, Jesus Christ. Until now, in the Gospels he has told us everything that belongs to the correctness of faith and life; today (on the VIII Sunday after Trinity) he turns the page and faithfully warns us against what might be harmful to us in matters of faith and also in life. For he speaks at the same time of false prophets and false Christians." C. A. S.

### **Encouraging examples of joyfully dying children at the time of the plague.**

From Scriver's Soul Treasure.

One finds with the historians that in the year 1347 and 1348 the plague has everywhere terribly grassirt, so that some wrote, it would not have been after the Sündfluth such miserable time, which so much humans up-worn, particularly since whole cities and countries died out, and the cattle in the field ran around and became wild, because nobody was, which would have taken care of it. It is said that 90,000 people died in Lübeck alone. In such great misery, however, it was especially noticeable and comforting to the people that the dear youth and the small children looked forward to death with strange joy, and gave their inner assurance of eternal life by singing, praising God, laughing and shouting. Among other things, it is said that a maiden of 12 years, when she was dead from the plague, began to clap her hands, laugh and shout with a cheerful face. When he was asked, "Why is he so happy?" he began: Oh, don't you see the open sky, and how so many brightly shining lights are always going up? When it was asked what kind of lights they were, it answered, "They are the souls of the elect, whom the holy angels lead to heaven. But that you may know that what I say is true, have this as a sign: This night I will depart, and you, dear mother, will follow me on the third day. Then he stretched out his hand and showed other seven persons, and named the time when each one would take his leave of the world, which was done.

Further, Scriver relates:

When in the year 1629 the plague in my fatherland (Rendsburg in Holstein) took over



In one house, the master of the house was the first to fall ill with the disease and died after three days. Soon after, three of his children fell ill, a maiden of eight, one of five and a baby of three. The eldest girl, when she was close to death, comforted her mother, who was still healthy at the time, with the presence of the good God, who would have said: I am with him in time of need 2c., then began to say how soon she and her two sick brothers and sisters would pass away, as well as that the mother and the eldest son would also fall ill, but would come back and recover, but that the smallest one \*), which lay at the mother's breasts, would not suffer, which also happened afterwards. The little girl of five years began to sing with an unusually bright and sweet voice the hymn: God the Father be with us, etc., and its three verses, as it is sung in church, quite clearly, since one has never heard it from her, nor does one think that she knows such a hymn, and thus happily closed her temporal life. The child, as she lay in mortal fear, began with a healed and cheerful face: Oh mother, look, look! She: What is it, my son? He: A golden carriage in front of our door. She: Who will ride on it? He: I, into heaven; which will happen soon after.

Furthermore, Scriver tells: "We experienced such things with joy in the year 1681, when in this city (Magdeburg) the most gracious God, according to his holiest counsel, also severely plagued us with the plague. I have noticed that the gracious and long-suffering God, who does not want the death of the sinner, but that he should convert and live, usually starts with the children, even the smallest ones, in a house that he has decided to visit; When he had put them to rest, he sometimes paused for two weeks, sometimes for three or four weeks, so that the adults had time to prepare themselves repentantly for the blessed departure; but the youth died manifold with joy and great assurance of heaven and blessedness. We have had children who saw heaven open and laughed with joy, clasped their hands together and died with pleasure. I will tell only one example, which is very exceptional. A little girl of nine years, a pious child of a pious father, was always cheerful during the plague, singing, praying and praising God to the great amazement of her parents. One morning he had a face, according to his report, not asleep, but awake; it was the sleep of his parents.

\*) Although Scriver withholds the names in this narration, so it can be concluded from his life story that he himself was this infant. For in the year 1629, January 2, Scriver was born, and in the same year his father, a respected citizen and merchant in Rendsburg, was carried off by the plague. His mother, who was still nursing him, was also seized by the plague and became fatally ill; but miraculously the child was saved and the mother also recovered.

A man appeared to him, calling him by name, and said: "Send and pray, and I will return a fortnight later and take you to the garden where these beautiful flowers grow. He carried a basket that was very shiny, with extremely lovely and beautiful flowers, the like of which, said the child, I had not seen all my life. Oh, how I rejoiced at the splendor of the man and the beauty of the basket and the flowers! However, he continued to sing and be happy until he fell ill on the eighth day after such a vision. On the last day of his temporal life, which was the fourteenth, he called his mother, thanked her sincerely and with a speech that one cannot expect from such a child, for all the motherly love and faithfulness that she had shown him, for all the trouble she had had with him, and especially that she had kept him in school and had him learn the catechism and many psalms and proverbs, wished her God's merciful retribution, entrusted her to God's protection and exhorted her not to grieve on account of his death; He said that he would soon come to the garden, where the beautiful flowers were growing, of which he had told her two weeks ago; he also asked her to tell her merchant servant, whom he called by name: He meant that he wanted to protect himself from the plague with a good drink of wine, which he enjoyed drinking every day in good company, but it would not help him, he would have to leave with her, so he should be prepared, after seven days he would have to follow. This was done. He then went back to bed (he had been talking to his mother standing at the window), and soon after began to call out with a happy face: Oh, look, the shining man with his beautiful flowers is here! and thus passed away blissfully in the Lord, having not tasted death, but life.

(Sent in by Missionary Baierlein.) **Some things about the natives of this country, and what is being done for them by the Evangelical Lutheran Church.**

## II. Thoughts of the Indians about their state after death.

"Darkness covers the earth and darkness the nations."

About the hard bondage of darkness, in which the poor Indian heaths are held captive, I promised you, dear reader, to do some more communication. Here I will now make a start on the fulfillment of my promise. That the

poor heathens, and therefore also the Indians, know nothing of God, and therefore also have confused concepts about their own existence, about the purpose of life and the cause of death, but especially about things which, unlimited by this temporality, lie beyond the grave, will certainly not surprise you, dear reader. For you have learned from the

You have learned from the words of God that you, too, are blind by nature in things that are of the spirit and of God, and that you owe your enlightenment not to yourself and your wisdom, but to God and his words. For if God had not kindled the light of his word for us, and in Christ himself had made his glory appear to us, darkness would cover all nations, including you and me, and we would all be sitting in the shadow of death without seeing the light of life or even knowing about it. - But if pagans with their foolish thoughts about things, which are beyond the range of the five senses, have literally grown together, and are as if ossified, then this is certainly to be wondered at, and can only be explained by the influence of the power of darkness. As for our Indians, it is well known that they dream of hunting grounds even after death, and of bartering, and of feasts, but it is difficult to imagine how secure they are in this foolishness. Today I received some samples about it. In my sermon, I had illuminated and refuted this and similar foolishness with the word of God. After the service, three men, among them the oldest of the bunch, an old man of over 70 years, remained seated. I provided them with tobacco, and so they started a conversation with me while smoking. I asked the old man, in order to direct the speech to the sermon, how they actually think about their state after death? The old man said: "When the whites first came to this country, they settled on the banks of a river. Now one evening a great many Indians came around them. The white people sought their friendship and therefore gave them all kinds of gifts; but none of the Indians would touch anything. The white people became angry and threw their good things into the fire. But now the Indians jumped in and took everything out. In this way, the Indians took all the gifts from the white people, but without taking anything from the fire. - This curious answer alienated me, and I thought that the old man had not understood my question. Therefore I said: That may

but I don't want to hear about this world now, but how they think their condition will be in that world. The old man made a very serious face and said: *Mi saw iin*, that's just it. Once a Frenchman had an Indian woman as his wife. They lived well together. But when he wanted to make a journey to the far West for the sake of his trade, he left his wife at home. When he arrived in the West, he saw a woman who was very similar to his wife, and he was afraid to trade with her. But this was really his wife, who had died in the meantime and had come to the west faster than he. One evening, a large number of Indians arrived and brought the trader very good fur goods. The Frenchman made very good business, and

sold almost all of his goods. But he had to throw each piece into the fire first, otherwise the Indians would not take it. When daylight came, the Indians were lost. In the daytime, the trader wants to put his traded fur goods in order, but now he finds nothing but a large pile of tree bark. For the dead Indians are only visible at night, and their goods only at night. - Now I understood the old man's first story. He has grown together with his superstition in such a way that he thinks: it goes without saying that the Indians go west after death to hunt there as here and to celebrate festivals, and no reasonable person can doubt this. For why else would they be given shoes for the long journey, and food, and a kettle, and lighter 2c. with them into the grave? Therefore, he did not think he needed to tell me anything other than a few facts about how it actually happens there. I asked him how he knew that after death they were like that and not different? He said: "Yes, once there were two very good friends, they were also relatives. They loved each other so much that one promised the other that he would be buried with him if he should survive him. So it happened; the one died, and nothing could enable the Lander to break his promise. So the grave was made wide enough for both of them, the living man lay down in it with the dead man, poles were attached so that the earth could not crush the living man, and so they both were buried. Soon the living man fell asleep. When he awoke, it seemed to him as if he was with his friend in a wigwam (hut), there they both lived for a long time. They went hunting, but only the dead man could shoot. They also often had visitors, but only the dead man saw the visitors. They also often celebrated parties. At last the dead man said to the living man: Listen, tomorrow we will have many visitors. Our people will come down the river and take me with them. But you cannot follow me this time, so I advise you to return to your living brothers. Some will come tomorrow and dig up the grave. So it happened. Soon after, the living man heard a noise above him that came closer and closer until the poles were lifted and some men became visible. The men said to each other: "Listen, the one has his eyes open, he is alive at the end! Of course I am alive, the buried man answered, got up, crawled out of the grave and told what he had experienced. - I asked who told him the story. The old man said: O, my forefathers, and their forefathers, up to the one who was buried, and to those who knew him. I said, "So it is a very old story, told and distorted many times, and not corroborated by anything. Let us leave that for now. I will now tell you what

God says about the condition of all people after death. For here in this world we arrange our circumstances ourselves, and everyone is free to build his hut here or there and to live where he pleases. But in that world, God will arrange our affairs, He will assign us our places to stay, which we must occupy and keep. Therefore, God can best tell us how things are there, how He will do it, and how He will do it with us. - Then I recited to them the biblical teaching about death and resurrection and judgment, about eternal bliss and eternal damnation. And then I read to them the relevant passage from Matth. 25, 31. ff. from the Indian testament. The impression of these words seems to have been tremendous, because the old man and his companions froze for a few minutes, like Lot's wife on the way to Zoar. At last he recovered his composure and said: "Yes, that is just the way it is. In the past, many Indians learned to pray and were baptized. But usually such a praying Indian (that's what all Christian Indians call them) died like that. His spirit was absent, but in his throat a little life still showed, so that he was not buried. When he came to himself again, he said: "I have just died and gone to the white man's heaven. But they rejected me and said, "Red men do not belong here. Therefore I came again. Now it happened after some time that the same man fell into the same condition for the second time. When he came to himself again, he said: "So I died again and went to the heaven of the Indians. But there they also rejected me and said: 'You don't belong here; you are a praying Indian; there is no praying here. That's why I came back again. And since they don't want to accept me anywhere, I think it's best to give up praying, so I hope to go to Indian heaven. This he did, died for the third time and never came back. Since then, the Indians have shied away from praying. I said: Didn't you tell me that the man was not dead the first and second time? The old man: Yes, because there was still a little life in his throat, which is why he was not buried. Me: Well, that's how he dreamed. And of your dreams I have proved in the sermon that they are the work of the devil, who seeks to keep you from God and his word by all kinds of pretenses, so that he may keep you forever in his slavery and one day make you participants in his eternal damnation. - The old man now reproached me, probably in order to evade, with the nonsensical activities of the Methodists, in order to have an objection against Christianity in general. To this I replied that I had already demonstrated in the sermon how many paths lead to damnation, but only one path leads to salvation; that it is indifferent to being damned whether one does

this or not.

or that of life, death, God, eternity, 2c., get drunk with or without brandy, go this way or that way: but to be blessed, one must take the path that God himself has shown us and believe what God himself has revealed to us. The Methodists have taken one of the many side paths that the devil has invented to keep people from the one right path. That there are such people, however, does not surprise a Christian at all, because God has long since described them in his words and warned against them. Then I read to them 1 Tim. 4, 1. 2. and 2 Tim. 3, 1. 2. 5. and 6. After some more talk about the shamelessness and lies of the Methodists, the conversation was broken off.

Now you know, dear reader, by what pathetic stories the devil tries to keep the poor blind heathen in his bonds, and how he knows how to blind and bind them, so that they do not even want to separate themselves from it, even if God's holy clear word is presented to them. It is true that God's power has not been denied to this grayed sinner whose hands are stained with human blood, as was especially evident in the passages about the Last Judgment; but Satan has bound him and his kind so tightly with the chains of darkness that it is impossible to tell before the eyes of men whether they will ever be released. In addition, the aforementioned lurkers unfortunately give them enough cause for justified displeasure, for contempt and ridicule of their doings and activities. And since they claim to be the only true Christians with the appearance of godliness, but in slanderous lies, their hatred and contempt extends over the whole of Christendom. And it is very difficult to convince them, given the hatred that the Indians have for the whites as a result of their incessant deception, that Christianity is nevertheless the only right path to salvation revealed by God Himself, even though many who call themselves Christians deface Christianity to the point of caricature and practice the greatest impiety under the pretense of godliness. But "with God no thing is impossible," not even that of redeeming this poor trampled people from the bonds of darkness. Therefore, my dear reader, who enjoys the glorious freedom of the Gospel, the blessedness in Christ, never forget the words of your Lord, and practice them daily with a fervent spirit and humble faith, namely the words:

"Ask the Lord of the harvest to send laborers into His harvest."

Man does not know himself until he gets to know himself in the challenge.

Augustine.

Third letter.

Dear Jacob.

For the third time, I am embarking on the unpleasant business of providing further evidence of the correctness of my judgment about the hymnal. One after the other, I come this time to the songs of the sacraments. According to my little knowledge, I do not have much to say, except that, as I already said in my first letter, the main hymns are missing, such as Luther's hymns: Christ unser HErr zum Jordan kam 2c., JESUS Christus unser Heiland 2c., and: Gott sei gelobet und gebenedeiet 2c. These belong by right in a Lutheran hymnal. As for the hymns that are there, however, everything is said in a few words: that they are better suited for the Reformed Church than for ours - if you read them carefully, you will find this. If you now continue to turn the pages with me, you will come to No. 197. There the poet wants to be instructed by the "Creator" so that he may grasp what true repentance is. I believe, however, that he did not let himself be instructed by the "Creator", but that he knew better than the "Creator". For he immediately begins to show that true repentance is: "To hate sin and to amend one's life. Now I think that if someone wants to set himself up as a teacher of right repentance, he must first speak of the recognition of sin, of newness and suffering, before hatred comes. But he has not done this, or even something more important. He did not speak of the other main part of repentance, of faith in Christ; he immediately jumps over to the improvement of life, as if one could improve life without Christ.-You can see that everything is again aimed at one's own fist, i.e. one's own powers. Just think, when such a song is sung in confession, how wrongly people are taught by such vain singing. But if you say that the priest will not teach like that, but that he will teach the way of God correctly, then I say to you: dear Jacob, which priest lets sing such a song, he does not teach the people differently and leads them the wrong way. And if a pastor teaches rightly about repentance, people read such songs at home, and think wonders how they are edified by such a song, and do not notice how it is all so contradictory. Yes, perhaps they understand what they have read much better than what they have heard, and remain on the wrong path in spite of the correct teaching; especially since the teaching of such a song is more appealing to the natural man than the pure teaching of the Word of God. You will understand me. - —

If you now search further, you will find No. 210, which deals with sanctification; but you will not find in the whole long song how you can become free from sins, and by whom or what God can sanctify you, and wants. Truly, if we poor people had no other signposts than such songs, then we would be ill advised. I can't help thinking that these people themselves didn't know the right way, and then how can one blind man show another the way? - —

The song No. 216 seems to want to ape the apostle Paul, but it is badly succeeded. In verse 6, the song speaks just as all self-righteous people speak, who make do with the false comfort that God only punishes obvious sins, which they do not have; but the "infirmities" and "weaknesses" have nothing more to do with them, for the Father is merciful.-There is nothing to be read of a faithful exclamation about Christ, as Paul did, but the author tries (verse 7) to live righteously as best he can, and thus to the point. - But one almost wants to notice, the poor man, that his self-made comfort may not have completely satisfied his soul. But how could it be otherwise? - —

Now we want to find another drawer, where the "moral teachings" are in, and there you will find a few words in the 4th verse of no. 229, which are completely wrong and straight against the teachings of the scripture. There it says: "Sanctify yourselves and believe". So one must first make oneself holy and then believe. We would not come to faith, but also not to blessedness, if we had to sanctify ourselves first! Praise God that the "messengers" of the gospel do not teach as the poet says. - But you may reply: The man certainly did not mean it the way you interpret it, he just put it in such a way that it rhymes. It may be that you are right; but it is bad enough when one rhymes at the expense of the order of salvation until it is twisted. Of course, I don't know anything about writing songs, but I believe and claim that everything, including songs, must be similar to faith. Rom. 12, 7. By the way, as much as I would often like to accept your objections and change my conviction, I always get stronger evidence that I am not wrong. There you have the hymn no. 232 again for what has been said. If you can still doubt there, then I must tell you frankly, dear Jacob, you are not sincere; yes, you are

sinning if you take this sad hymnal in your defense for another moment. Behold, there the "virtue's advantages in dying" are praised. There I must, whether I want to or not, once again let out a deep sigh. Oh, Jacob, Jacob! When we once come to our deathbed, our virtue will come to us badly, and if we want to console ourselves with it, then woe to us! we will go to the devil together with virtue, and he will still be pleased that he has been able to blind such virtuous people. You are frightened by my strong words, but be frightened.

I cannot help it, it is only too great truth. Where in the whole holy scripture is the speech that one can acquire the "blessed to die", as the last verse says. Do not be mistaken that the word "inherit" is also there, it is obviously only there so that it rhymes again. The whole song gives the most perfect testimony for it. Tell me once, if you do not want to sin against your conscience and against the Word of God you have recognized, whether such songs are not to be called ungodly and whether an honest pastor can use such a book with a good conscience, where Christ and Belial, light and darkness, truth and lie are so obviously mixed? I confess that I can see how a poor pastor must be troubled by his conscience when a congregation wants to insist that the hymnal is good and beautiful and should therefore not be abolished. No, if I were a pastor, I would not be able to stain my conscience with the terrible sin of leaving such books in people's hands or even praising them, as many do.

But now I must hurry to the conclusion, and there I will give you another proof from no. 252 that my proofs are correct. There the "high archetype of perfection" is set as the goal and all the virtues are mentioned, which one must practice, if one wants to become similar, even like, the "high archetype of perfection" (verse 7), because this "already creates joys on earth and high bliss in heaven"! - If you, Jacob, want to be as wise as the Lord Sucro, then strive for the "high archetype of perfection" and you will not lack bliss. Isn't it, that is a little too colorful for you? Also it will hopefully not occur to you that these songs are about "secondary things", as people like to say. No, they are about the basic truths that are necessary for salvation; they proclaim a false gospel and whoever proclaims a false gospel, let him be cursed; this is not what I say, but the apostle Gal. 1:8. With a bleeding heart I have to conclude, when I think about how our church could suffer such a cursed gospel for so long, thinking that it was the right one, the "beautiful" one, and how many churches are still so deceived by their shepherds and let themselves be deceived with the poison of false doctrine. God have mercy!

Your brother

Andrew.

(Last letter follows.)

---

**Two times two and fifty selected biblical histories from the Old and New Testaments, written for the best of youth by Johann Hühnern.**

It gives us great pleasure to announce the publication of this little work, which was already announced in the last, twentieth number.

to be able to report to our dear readers. The same is before us. We have examined the new edition and can assure that Mr. Ludwig has kept his word and reproduced the old Hübner with diplomatic accuracy in form and content \*), even including the beautiful preface of the Hamburg Ministry of 1713 and that of the author, in which the latter the blessed Hübner gives parents and teachers an excellent indication of the proper use of his booklet. Yes, Mr. Ludwig has achieved more than he promised. He has published the delicious "Betbüchlein für Kinder. Published by Wilhelm Löhe. Stuttgart. 1846." as an appendix to the histories. Even some friendly woodcuts have not been missing. The format is the usual dangerous American schoolbook format. Printing, paper and binding are as one could wish for at the low price.

The orthodox German Lutheran Church of America, which is still so poor in good books, especially anemic in good textbooks, has great cause to thank the Lord that Hübner's excellent booklet has been given to it again. It is especially pleasing that by God's providence a collection of biblical stories begins the series. History and not abstract teachings are what the whole Christianity is based on; therefore, the historical teaching should always form the basis of Christian teaching and should always be and remain a main part of it. Christian teaching without sacred history is unthinkable. This was the very abomination that rationalism had placed in the holy place of Christian schools, that instead of the great deeds of God, which were done for the salvation of mankind, it preached to the children the works and virtues of man. Most of our present listeners therefore certainly often understand less of our sermons than we think, since they are unfamiliar with the historical foundations so often assumed (fall of man, legislation, promise, covenant 2c.). If a faithful generation, well founded in the faith, is to grow up again, then it is above all necessary that biblical history should again take first place in our schools, along with catechism. Luther rightly says: "What are the biblical stories but the visible word of faith, or the work of faith, which teaches us in deed and in deed exactly what the holy Scriptures otherwise record in words and speeches? Of course, biblical history can also be corrupted if, as happens in Weyl's Hübner, it is used almost exclusively to draw dry morals from it that are detached from faith.

\*) The only change made in the new edition we can quite well put up with. In the old editions, the biblical passages are in the margin. In this edition, they are partly included in the sentence, partly omitted, if the verses are taken from the chapters already listed above the history.

Luther also rightly writes of this: "If one neglects to deal with faith in the sacred stories, the pagan histories will be far more important and glorious; and therefore it must necessarily follow that a heart that is empty of faith and follows natural reason will become disgusted with the biblical stories, despise them, and regard them as trifles worth nothing compared to the great deeds of the monarchs in the world. (Werke. Hall. XIV, 176. 77.) The old Hübner, however, has the infinite advantage that he tries to implant the order of salvation in the young minds by means of history. Everyone will know from his own experience how much children like to hear stories. We have observed several times that no schoolbook from their youth was more dear to old people than their Hübner; in none do most of them prefer to study at home, since the precisely numbered questions placed under the text enable the child to examine himself in a highly entertaining way.

Well then, you parents, use the opportunity now offered to you to provide your children with a treasure that neither words nor rust eat and where thieves do not dig, which is worth more than many thousand pieces of gold and silver. Do not consider the little money you have to sacrifice for it; otherwise it would be a great shame for you, because, to speak with Luther, "is not your penny or your work, which you give to your children, too highly honored, too gloriously blessed, too deliciously invested and better, than no kingdom and empire is reckoned in the sight of God? On his knees should a man carry such a penny to the end of the world, if he knew that it would be invested there so gloriously and so richly. And behold, thou hast it in thy house and in thy bosom, whereon thou mayest so gloriously invest it." (See: Luther's sermon that one should keep the children in school.) Yes, dear parents, that I speak again with Luther, consider: "Father and mother can earn the kingdom of heaven by their children, and again the parents may not earn hell more easily than by their own children, in their own house, where they neglect them and do not teach (or let learn) the things as is said. What would it help if they fasted to death, prayed and did all the works, and yet did not do what God commanded them to do? God will not ask them of these things at the last day, but of the children which he hath commanded them." (Interpretation of Ex. 20:12.) "Where the devil is to be harmed, that bites rightly, it must be through the young people who grow up in God's knowledge and spread God's word and teach others.... I consider that among the outward sins, the world "is not so highly afflicted before God, and deserves such an abominable

punishment, as by this very one, which we do to the children, that we do not educate them. (Luther's writing to the

The city councils of all cities in Germany that they should establish and maintain Christian schools).

So God help that in a short time our dear Hübner will be in the hands of the children of all local German families of Lutheran faith.

The booklet is available at New York bet Wm. Radde, 322 Broadway and at H. Ludwig and Co, 70 Vesey Street @ 25 Cts. Mr. Barthel here also expects a considerable supply of them in the next few weeks; as soon as the books have arrived, news of them will be published in the "Lutheraner".

### **Civil communities are also communities of God.**

"God standeth in the congregation of God, and is judge among the gods." Psalm 82:1.

Notice that he calls all churches or ordinary assemblies "God's church", as they are God's own and he takes care of them as his own work, just as he calls Ion. 1, 3. Nineveh is also called a "city of God". For he created all the churches and still brings **them** together, feeds, multiplies, blesses and sustains them, gives them fields, meadows, cattle, water, air, sun and moon and everything **they** have, even life and limb, as Genesis 1:29 says. For what do we and all the world have that we do not take from him without ceasing? But even though experience should teach us this, he must also say this in few words and publicly confess and boast that the churches are his. For the foolish, clever reason, together with all the wise men of the world, know nothing at all that a congregation is God's creature and order, but do not think otherwise, that it would be possible for a people to keep together and dwell with one another, just as murderers, robbers and other wicked mobs (which are the congregations of the devil) throw themselves together to disturb the peace and order of God. But the faithful, who know the article of creation from Genesis 1, believe this, though weakly, and never think or speak much of it. But David knows it almost well, as he says Psalm 24, 1. 2.: "The earth is the LORD's, and they that dwell therein: for he hath founded it upon the sun, and built it upon the face of the waters"; and his son Solomon in the 127th Psalm, verse 1.2.: "Where God keepeth not house and city, there buildeth and keepeth in vain, both builder and keeper." What should now the worldly wise know of heavenly things, which such ignorance, therein they live and hover! - Luther on Psalm 82, 1.

### **The growth of sin.**

A likeness of Luther.

Sin is like a man's beard: whether it was taken off today. That one around the mouth pretty smooth, He soon again has thorns.



---

And such growth never ceases. While a man leads his life, And only when the shovel strikes, One has rest before his beard.

So sin also remains in us and stirs according to old evil custom, Until under clods rough and hard the cold body scrapes the shovel.

Then it's a matter of resisting all seriousness. Fine diligently go over it with the knife;

And without pity forever

Cut off all their spiky hair. - —

(By Fr. B. in Dr. Barth's Jugendblättern.)

### **"Bless and do not curse." Rom. 12, 14.**

Wilisch tells in his "Kirchenhistorie der Stadt Freiberg" (Church History of the City of Freiberg) an example of the arrival of a curse on a disobedient son, which will be laughed at and mocked as a fable by the so-called enlightened people of our time, but which is not only reported by several men, as eye and ear witnesses, whose truthfulness is beyond all doubt, but is also quite similar to the Christian faith, that is, agrees with the teachings of the Holy Scriptures. As eye and ear witnesses tell the story: Hieron. Weller, then school inspector at Freiberg, and Michael Hempel, then rector of the Latin school there, who sang about the story in a special poem. Furthermore, in the archives of the Freiberg town hall there were still in Möller's time judicial protocols, which had been recorded about the incident and from which Möller tells the event in detail in his Freiberg Chronicle. Also Nic. Selnecker, Cyr. Spangenberg, Phil. Camerarius and other contemporaries mention the incident in their writings as a generally known one. The story is as follows:

Lorenz Richter, a citizen and linen weaver in Freiberg, had a son of 14 years. When he once ordered him to do something, but the son, a rebellious boy, despising his father's order, remained standing in the parlor with diligence, the father immediately cursed the son with an enraged and angry heart, uttering the words: "Stand, so that you can never leave and have to stand all your life! What happens? - In an instant, this fatherly curse is terribly fulfilled. As if frozen, the boy remains standing; he is not able to move even one step; when one wants to carry him away, he is afflicted with such unspeakable pain that he wants to go mad from the pain; one therefore sees himself compelled to leave him standing. Thus, for three whole years, he stood motionless in the same place, as a lazy thinker of divine wrath against a disobedient son, so that he gradually kicked quite a pit in the floorboard. The only relief that could be provided for him during this time was a desk that was placed in front of him.

He put his head and arms on it, especially at night when he wanted to sleep. But because the place where the unfortunate man stood was not far from the door of the parlor, near the stove, and therefore all who entered immediately saw him, which was very unpleasant to him every time, the preachers of the city, after fervent prayer together, finally decided to try whether they could not remove him from this place; so the preachers, in the name of God, picked him up, and, although with great difficulty and effort, they finally brought him happily and without harm to the opposite corner of the parlor. At his request they now made a curtain in front of him, since he always heartily desired to be alone, and, sunk in constant sadness, spoke only reluctantly and little. After he had been here again for almost a year, God finally gave him some relief; six months before his subsequent dissolution, he was at least able to sit, and finally to lie down in the bed next to him. His face became pale, his whole body more and more gaunt and lanky; he took little food and drink. But as much as his outer man decayed, so visibly did God begin His work of grace within him. He showed himself ready to repent from the heart. If someone asked him in the last six months what he was doing, his usual answer was: He was being chastised by God the Lord because of his sins, but he put everything in his holy will and held to the merit of his Lord Jesus Christ, whereupon he hoped to become blessed. So the hour of his salvation finally came. It was on September 11, 1552, when, firmly assured of the forgiveness of his sins, he gently and quietly passed away. As soon as his body was buried, his father made arrangements to have the visible footprints of his son placed in the hallway of his parlor, because they were at the same time a constant reminder of his careless and angry curse against a child. Since the matter soon came to the attention of the city authorities, they forbade him to do so, and the above-mentioned Wilisch, who was a preacher at Freiberg around 1737, writes that those depressions in the floor were still visible in his time and had been inspected by him several times.

May this example of God's severe judgment warn parents and children; parents not to wish evil upon their children in anger, and children not to provoke their parents to anger through disobedience and thus bring down

God's curse upon themselves.

---

## Ecclesiastical message.

After Mr. Wolfgang Stubnatzy from Fürth near Nuremberg had completed his studies at the Fort Wayne Seminary, and had also passed his Candidate Examination before our Synod during the last sessions of the same, he

He was ordained by the Lutheran congregation at Coopers Grove, Cook Co., Illinois, as a result of which he was ordained on Thursday after Domin. 4 after Trin. the 5th of July of this year, he was ordained by Pastor Selle before his congregation and installed in his office. May the Lord's blessing rest on the work of this new church servant!

---

The pressure from the

Spruchbuch zum kleinen Katechismus Lutheri. Commissioned by the Missouri Synod 2c. compiled by Bro. Wyneken, pastor at the Second German Lutheran Church in Baltimore, 112 pp. in 12, is finished and available from the author for \$1.80 a dozen.

---

### Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

Dr. Martin Luther's Small Catechism, un. altered imprint P0.10  
The dozen P1.1)0. hundred pieces H7.00. Strange letter of a lady, which in the  
In 1703, for the sake of the Lutheran religion, she left her homeland and all her possessions with six mostly uneducated children....  
0.05 The dozen 50 Cts. 25 pieces O1.00.  
Dr. Luther's sermon of "Bereitung zum  
Dying" 0.05  
The Constitution of the German Lutheran Church.  
Synod of Missouri, Ohio, et al. states, together with an introduction and explanatory notes 0.05  
The dozen 50 Cts. 25 pieces \$1.00.  
First Synodal Report of the German Lutheran Church.  
Synod of Missouri, Ohio, & other states v. 1.1847 0.10  
Second synodal report of the same synod  
v. I. 1848 0.10  
Third volume of the Lutheran v.1846  
-1847. no. 8-26 0.50  
Fourth do- v. 1847-1848 (full) 0.50  
(The 1st and 2nd volumes are out of print).  
Christian Concordia Book, i.e. Symbol.  
Books of the Lutheran Church, New York Edition, bound in pressed lede V 1.25 Conversations between two Lutherans on  
Methodism, (in pamphlet form) 2 copies 0.05  
Dr. M. Luther's Tractate of the True  
Church (from No. 9. of the Lutheran specially printed), 2 pieces. 0 .05  
Dr. Luther's Home Postil, or Sermons  
on the Gospels on the Sundays and Feast Days of the Whole Year, New York Edition, bound in calfskin 2.00  
Hymnbook for Lutheran congregations  
laid by the local Lutheran congregation.  
U- A. C., bound the piece 0.75  
1 dozen W.00 -  
100 pieces P62.50 Z against cash payment.  
A B C book, New York edition, the piece... 0.10  
The pastoral letter of Pastor Grabau at Buffalo (shown in more detail in No. 17 of The Lutheran) 0 .25 By the dozen... 1.00

---

### Get

For the Heathen Mission in Michigan:  
H5.00 from two parishioners" in St. Louis. \$2.00 from the parish of Mr. I". Krauss in Bucyrus, O.

H3.37H for Altenburg College, from the Lutheran congregation at Horse Prairie, Ill.

---

### Paid.

The 5th year of the HH. Joh. Mich. Vehe, Heim. Welker.  
The 6th year HH. Friedr. Buuk, Ernst Buuk, k. Fürbringer, Johannes Gräsch, Peter Hofmann, B. Jä'bker, Christian Kiefer, Contr.  
Könemann, Ludwig Kaatz, Johannes Merz, Ernst Stoppenhagen, Hermann Wesel.

---

Printed by Arthur Olshauseu, publisher of the Unzriger of the West.

## Volume 5, St. Louis, Mo." August 21, 1849, No. 26.

(Submitted.)

### Luther and the Count of Erbach.

(According to a legend.)

Still bubbles fresh and bright From German folk history reason  
Herr Doctor Luther's source of joy, and new things are still constantly being announced.  
That he learned in his years of faith From his God's hand.

What do you give me? so I report you  
Of a noble fruit of blessing, That probably on worldly shrubbery  
A lifetime is searched for in vain. But who could well lean from the branches of the Luther tree. - —

Once upon a time, our doctor went far away on a journey;  
To the Main region full of sprightliness went his steed's wandering trot,  
Whereupon he moved in good humor in a bow to the little town of Miltenberg.

That's what a sharp Catholic hears,  
Count Erbach, strictly betrothed to the pope, His zeal rose into his neck,  
That he raged in silent anger:  
"The arch-enemy, the fenced heretic! This time I am the wolf's agitator!

"He must be passing through my territory, -  
Then my traveling stuff listens to him, and when he pulls safely forbaß, I throw him into the street, so that he in the deep castle  
dungeon enjoys the heretic hontg right.

In harness he rides immediately  
To Miltenberg, to look for him," At first, no soul says a word,  
Until he lays his eyes on the prey;  
And quietly hidden in the hostel, he awaits the next morning.

The morning comes with golden shine; The count has woken up early,...  
There he feels seized quite  
Bon of a sweet love power: He hears, as if from heaven sounding, From near lovely songs.

So deep, so pure, so soulful The psalm tone breathes through him; -  
He does not know where to stay, His whole mind becomes full of it, -  
Soon it becomes bright, soon it becomes duller, and his eyes overflow.  
He steps to the window, - lo and behold: just opposite in the house  
If the foreign singer is close to him, - A man, venerable beyond measure,  
Who kneels singing on the ground, folding his hands, looking upward. - —

A dear, oh a pious man,  
Who lays down the toil of life, And can sing himself so blissful  
I" this holy morning, And childlike, reconciled to his Lord, Him with the lark a sacrifice sounds! - —

In silent devotion the count stands, Sees, listens sweetly to the singer; -  
His heart was struck by every psalm saying, - It says: "O dear soul you!"  
And at last it begins to burn: "O man, you I must learn to know!" - —

He strides with spurred run  
Into the narrow neighboring house, - knocks, pulls open the door in a friendly way: "Oh, Lord! don't want to be angry, that you are  
disturbed so early: I have heard your morning song!

"It has reached my heart. That I have grown tenderly fond of you.  
If you like it, well, you too say, What do you call yourself, venerable man?  
For I would gladly serve you, "who so blessedly appeared to me.

The foreign guest looks at the knight with a bright face.  
"My name is Luther, I have just done the morning devotion according to duty." "  
The knight hurries to embrace him. His hatred of heretics is completely gone.

"Oh dearest father, oh forgive!  
Only yesterday I meant it badly;  
Now I offer you my escort today - the enemy has become a friend!  
Will you just let me. I'll happily lead you your streets!" - —

Mr. Luther returned the kiss that the noble knight offered him.  
There went with the greeting of peace  
The two now in the morning light, And soon in the sun's ray For Christ our count was won.

(Sent in by Pastor Selle.)

**Church News.**

Dear Brother Walther!

On June 28th of last year, the dear gentlemen Volkert and Stubnatzy, who took their candidate exams at the synod in Fort Wayne and were designated for the service of the church in this area, arrived at my home. I immediately sent word to a man at the Coopers Grove branch that I would be with the latter on July 5 and that services would then be held. I also asked Father Brauer of Addison to join us there at the appointed time. Unfortunately, he was prevented from accompanying the young brother to his destination by indisposition, but especially by the intrusion of Methodists into his congregation. So the two of us had to set out alone with a coachman on the afternoon of July 4. Our first reception at the branch in question, 23 miles from here, was not a very encouraging one. Misunderstanding a description of the road to be taken in the prairie there, we had driven into an enclosed field. Just as we, realizing our mistake, were trying to figure out how to get through the fence at the other end of the property, we heard a strong shouting in our backs, with terrible curses, the likes of which had not reached our ears for a long time. Two men rushed in behind us, and one of them, cherry-brown with rage, tore a huge pole from the ground, which had served as a scarecrow, with nothing less in mind than to chastise us with it. We would have been in a bad way if the angel of the Lord had not still been encamped around those who fear Him and had not helped them! A good word found a good place: a friendly request for forgiveness of our wrongdoing, shouted at him from a distance, calmed the old man somewhat, especially when he heard that we were Germans. So we were then under our God's

We escaped a not insignificant danger by our own hands, but we continued our way to the next house, where the service was to be held, with very peculiar feelings. I had to remember the word of our Lord: "I am sending you like sheep in the midst of wolves! And if there were many such people here, or even if they were all like that man! But the Lord soon refreshed our frightened hearts again, because that very evening we got to know some families whose desire for preaching and sacrament, as well as the degree of their Christian knowledge, could only rejoice us most sincerely. The next day, Mr. Stubnatzy preached to an idle congregation on Ps. 119:92: "If your law had not been my consolation, I would have perished in my misery," and one could see the joy shining out of many an eye at once again being able to hear God's dear word. Thereupon I tried to remove some of the doubts of the people, especially concerning the preservation of a pastor, which I soon succeeded in doing with God's help. Only the ordinary profession of the preacher, against which some of the dear people, but without any malice, gave the usual false reasons, made it doubtful for a few hours whether a field would really open up for our work here. But in the end, the weakest in this matter freely confessed that they themselves could not let themselves be used as human servants for a certain time, if they were fit for the holy office. And so a lawful profession was signed by 12 fathers of families. Since there had been a great desire for Holy Communion for some time and a number of children were to be baptized, I had to ordain Mr. Stubnatzy immediately, however reluctantly I did this alone. It did me great good to hear from individual people: "We don't like it here yet, but now we would like to be in America, where we can get God's Word. Dat dagligt Brod hem wi all lang." May the Lord then also confess His Word there, for the glorification of His holy name. The southern Germans seem to have kept away from the church out of pure national pride; but the Lord will probably also draw the more upright among them.

I was not able to carry out the Synod's order to visit the settlements in northern Wisconsin, where Candidate Volkert had been appointed, so quickly, since I had to wait for the next congregational meeting after my return from Fort Wayne and also had to go out to the rural congregation first. Mr. Volkert stood by me faithfully during the busy time with preaching, holding school 2c. and especially provided my position in my absence during the trip to Wisconsin. On Monday after vom. VI. p. Drin, I started the same, favored by the most splendid weather, on one of the magnificent steamboats of the upper seas, stayed the next night with the dear brother Keyl in Milwaukee, and embarked for Sheboygan the following day. This rapidly flourishing town is very pleasantly situated at the northwest end of Lake Michigan. A lively people there, who know how to make use of the good merits of a newly settled area. But how sad and desolate is the struggle for the one thing that is need! Not even a trace of hunger and thirst for the righteousness that is valid before God is perceptible: I have not been able to discover a single church building in the entire city, which probably has more than 3000 souls. Among the numerous Germans I met only indifferentists and rationalists. The German Methodist missions have made an attempt to carry on their work there, but they seem to be quite discouraged. May God have mercy on the poor people and begin His work among them soon! - On Wednesday I set out for the interior of Wisconsin, having previously sent word to the first settlement in Sheboygan, partly verbally through a man from the area, and partly by letter, which I entrusted to the care of the landlord, that I intended to call on them on the way back next Monday evening and hold a church service. From Sheboygan to Calumet, the actual destination of my journey, are straight through probably hardly 30 miles; but since there is still a lack of roads, so I had to go via Fond du Lac, so that plenty of 54 miles had to be covered. Even on this route, the paths are still so covered with tree roots and his, that I arrived with my traveling companion, bravely bruised and battered, in Calumet at my dear relatives' only towards evening of the following day. My cousin, the head of the local church council, had gone to a doctor in New Holstein, 12 miles away, because of illness. Since I hoped to get the best information about the community from him for the time being, I waited until Saturday morning, but in vain, for his return. During this time I contemplated the truly paradisiacal region: a prairie about three miles long and a mile wide, bristling with the blessings of God, with golden ears of corn; just trees enough on it to meet the sad nakedness of larger prairies; bounded on the west by clear Lake Winnebago with its splendid shores, on the east by the most glorious forest with its single openings of farms; at the northern end the pleasant hamlet of Calumet. Rarely have I seen an area equal to this in beauty. - I also had the opportunity to visit three wigwams, in and around which about thirty Indians, who are still very numerous in northern Wisconsin, were camped in their dull indolence. Oh, what wretched people! How sad their life, how terrible their death without Christ! God

have mercy on them! - On Saturday, I visited some of the more distant members of the congregation, mostly Rhine-Bavarians, who were quite simple-minded. seemed to be devout people. They asked me to preach the next day in a residential house, since their church was not yet ready to receive the people. With great joy they told me that the neat cloverleaf of three students, who, belonging to three different confessions, wanted an all-worldly union, or rather a "light-friendly" congregation, and who had so embittered our dear visitor's stay there two years ago, was torn apart and scattered to at least three winds of the world. At the same time I took a look at the nice little church. It is a building of frame, 30 by 40, bright and friendly, with the also started spacious rectory to the side. The next morning I preached to an unexpectedly strong congregation on the Sunday Gospel. During the subsequent baptism of six children, some of the people departed, but, as I was told, not out of malice. I now explained the purpose of my being here and the only conditions under which we could comply with their request for a preacher, to which I was answered that the congregation had come together on the basis of the unchanged Augsburg Confession; that they only wanted to be a Lutheran congregation, and that they were in complete agreement with the principles of our Synod, which they had known for some time from the dear "Lutheran". One was particularly surprised that there could be congregations that wanted to be Lutheran and wanted to temporarily rent their pastor. Only one man raised some concerns about the strict Lutheran confession of the congregation, not because of him, as he said, but because there were so many previously unchurched people in the area; but he gladly allowed himself to be guided by God's Word and, along with eight others, who were later joined by my cousin, issued a proper call to Mr. Volkert to take over the sacred preaching ministry there. As I was leaving, the people asked me to arrange for the ordination of Mr. Volkert in my congregation in order to avoid greater expenses, since they could not count on a larger number of participants with certainty. In the afternoon I drove to Neu-Holstein, a completely new settlement in the middle of the thickest forest, but already consisting of forty families. Unfortunately! I met only one person, who truly painfully missed the blessings of the holy preaching ministry, but at the same time expressed her fear that there was not enough sense of God's Word there to raise it up. But what is not, may well become with God's help when our dear young brother comes to that region. If something can happen, then it is also the highest time, since the all-time Methodists had already set a day for the beginning of their effectiveness. - The next evening I arrived late at the Hanoverian settlement. The man to whom I had sent word had been expecting me for a long time; but no one else: the orderer had forgotten to say that I was still working on the-

My letter arrived only after I had been there for more than an hour. My host, a faithful, sincere soul, told me how the Methodists had been holding regular meetings for a long time, and that their preaching was very pleasing to all those who still asked for God's Word (including him); but that no one had yet completely converted to them. This naturally led us to the false teachings of the Methodists, which he then also soon recognized by God's grace. "But," he said, "what shall we do? We are still too poor, and ours too few, to be able to call a Lutheran pastor." I quickly put aside my spoon, with which I had just slurped down a milk soup with great appetite. Dismayed, the man asked me what was wrong with me, to which I replied that I feared I would bring him and his family to the begging pole if they did not have so much that a preacher of the divine word could eat with them. He said that it was not that bad, thank God! I should just go on eating. But they had always thought that they could not get a Lutheran pastor for less than 500 to 600 dollars a year (!) and that there were probably only twelve to fourteen of them who were really Ernff about God's Word. Of course, I replied that it was a grave sin against the Lord if people did not do their utmost for the bodily maintenance of their pastor; but that God could and would bless even the little abundantly, and that righteous ministers of the Word were still content if they had food and clothing. Then the man became very happy and asked me to put down on paper what had to be communicated to the people, and then he wanted to go around to those he knew to be sincere, to put the matter to their hearts and to send in a request for a Lutheran pastor together with them. But I was to be told that if we assigned them an unbelieving preacher, he would make the journey in vain, and a believing one would have to fight a hard battle with the rationalists there. I reassured him sufficiently about the former, and as far as the battle was concerned, we knew that the Lord would bring it to an end with and for us. - It was not until 2 o'clock in the morning that we went to rest, of which I was in great need. I would have gladly yielded to the requests of my dear landlord to stay there for a few more days in order to talk to several others myself, if the cholera in Chicago had not driven me to haste. So I had to content myself with putting him off until Mr. Volkert would visit me on the occasion of his trip. Early in the morning I set off again, accompanied for a few more miles by that dear man, who told me at parting how he had been asked on his emigration from Germany whether he was going to America for the secular or the clerical? to which he only had to reply

He said that he would certainly not leave his fatherland to collect the treasures of this world; for the sake of the clergy, he could not say that he was emigrating, but he was compelled to resettle. "Should I now succeed, with God's help," he added, "in establishing a true Lutheran congregation in which we and our children would have God's word, then I would not have come to America in vain. With a joyful heart, praising God, my Savior, and hotly pleading for His prosperity, I hurried spryly back to Sheboygan, where a steamer soon picked me up and took me to Chicago the next morning. It was high time that I returned to my dear community, because the terrible epidemic was now raging in it as well. - The next Sunday evening, from. VIII. p. Drin., took place in my parish, with the assistance of PP. Brauer and Hoffmann, the ordination of Mr. Volkert took place, who left for Calumet on the following Tuesday. God protect and bless him and his work! Auras.

The addresses of these two new workers in the vineyard of the Lord are:

vev'd. ^V. Stubnatzy, Ooop6r8 Orovo v. 0., Oook Oo., III.

Rsv'd. N. Volkert, Oalumst Vivace?. O., And you Vao Oo., IViso.

It"  
(Submitted.)

### **From the American Lutheran and Reformed Hymnal.**

Fourth letter.

Dear Jacob.

As I ended the previous time, I could immediately begin again and continue; but I want to make sure that I come to an end, otherwise you could become annoyed and no longer read it and I would have made an effort in vain. But keep your soul in patience a little longer, it will soon be done. I want to finish with the "moral teachings" so that we can get to the last large drawer to see the things there a little; otherwise you might think that the best comes last and I didn't want to show you that. Of course, we should have opened a few more small compartments to acquaint you with their contents. For in the large drawer "of the moral teachings" there are, miraculously, also the songs "of the last things", which, according to my stupid mind, are not to be counted among the "moral teachings". However, I would not care in which subject they would be, if only there were

something louder and stronger behind them, but unfortunately that is not the case either. Here and there one sings again about virtue, merit and such things, as you have heard often enough. And in this respect it seems to be right that these songs also belong in the drawer of the "moral teachings".

Now in the last compartment you will find the songs for "special times and circumstances". It shows but that even the last is not the best. You can see that right away in the thunderstorm songs. There, only the "sinner" needs to become fearful, but not the one who "honors the Creator," but rather thunder and lightning pour a quiet, gentle calm into his chest - one almost thinks that the author of this song wants to start thundering and lightning himself and hit all people, but not him and his kind, because he "honors the Creator. There is no talk at all of a humble confession of sin. Read the old weather songs, they sound different; how humble and yet how full of faith in the merit of Christ are the old songs! So it is with the song "in theure Zeit," no. 433; there is no word of well-deserved punishment for the sake of sin. As if a dear time would come in a completely undeserved way. What arrogance! - In the songs of illness, no. 449 tells you straight out that you can measure your reward according to your suffering.

However, so that self-righteousness, virtue and one's own merit are also implanted in the children, this is faithfully taken care of, since in no. 466 the parents are instructed about the duties for their children. Everything is there, except the children's chant: "Christ's blood and righteousness, that is my adornment and garment of honor; with this I will stand before God when I enter heaven"; and nothing similar. It is the same with the school songs. - Now we have gone through it as briefly as possible; but I am not quite finished yet. I still have two things to criticize about it, which I have not yet touched upon at all, or only in passing. And these are 1. that the old songs, which are still to be found and actually make up the better part of the hymnal, are, with the exception of very few, completely distorted and changed, so that almost all strength and all life has been eradicated and I must only wonder that the song improvers, or evil-doers, could be so impudent, and add the names of the dear old ones. They would have been much better to add their own names. One sometimes gets angry in the spirit when one makes a comparison with these and the old ones. And the worst thing is that people still think that there is not much difference. - But the difference is in the songs just as it is in the writers. The ancients wrote and sang as they believed, and they believed in God's Word with simplicity. But it is quite different with the newfangled botchers, they have a newfangled faith or rather unbelief, that is why they had to rewrite the songs according to the new fashion and thus corrupt them. The devil had to leave such virtuous societies and all expressions that could come too close to "virtue, high dignity and merit" were of course not to be tolerated. But if you don't want to believe me that it is so, just look up the numbers: 36. 59. 83. 87. 88. 125. 276.289.371.



384. 445 and compare it with a very old hymnal, then you will be surprised, and it will not occur to you to say that there is not much difference. The people who say this do not know what the spirit of God is, that is why they speak so clumsily into the day. If it were not for time and effort, I would show you in every song I have mentioned what has been lost through the change in them. Only one thing I want to tell you here, namely what our priest said about the song no. 276. He said: "In the old, unchanged hymn, the first word of each verse looks so bright and big, and these are the golden buttons on the skirt, taken out of the pure gold of the precious Word of God. There they would stand down one after the other: Command - The Lord - Your' - Way' - And - Hope - In - Him - He - Will - Make - It - Well - End. This saying, he says, is the basic idea of the whole song, and so that it catches everyone's eye, the highly pardoned singer of God, Paul Gerhardt, has decorated each verse with a little word of this saying. But now look at the song in the current hymnal - the new-fangled tailors have cut away almost all of the beautiful gold buttons, and instead they have put in wooden buttons with a little frippery, or even just old, worn-out staples, as if it were an Anabaptist coat. And about the old songs in general, in comparison to the changed ones, he recently said: "The old ones flowed from the heart, the new ones from the head, and what comes from the heart goes to the heart; that's why the old ones make you warm around the heart, but with the new ones you can shiver a little now and then. Life sits in the heart, that's why everything lives and weaves in the old songs, where of course it doesn't go off without many a side jump and one step is not like the other; In the head, on the other hand, sits the mind, which has a yardstick in one hand and a large knife in the other, and makes a face like a calculating master, and applies his yardstick, and what goes beyond that, he mercilessly cuts away with his knife, and where something seems too short to him, and when you look at it in the light, the master of reason has cut off life on one side with his cold knife, and on the other side he has made a patchwork, and has, with respect, spoiled everything in his wisdom." That, I think, he has hit quite well.

The second and last thing I wanted to say is that in this hymnal not one song of Luther is to be found and yet it should be called a Lutheran hymnal! Yes, not even the: "Ein feste Burg ist unser Gott 2c.", xx which I have already seen in reformed hymnals in Germany. What do you think about that? Of course, one can again

>other than to say it is a book for all kinds of

People, only not for a believing and faithful Lutheran. But if you finally reproach me that the Nro. 445 is by Luther, then I answer you quite simply: Luther's name is written above it, but the song itself, as it is there, Luther did not make; Luther did not compose such a patchwork. Hold Luther's song, which begins just like this, together with this one, and you will soon say that it is a sin to put the name Luther on the forehead of this song. However, I must also confess that this is the first time in this hymnal that such a newfangled tailor has dared to sing Luther's songs. You know, Jakob, in our Bavarian hymnal there were many songs by Luther, but they have all remained unchanged.

I only wish in conclusion that I would not have written everything to you in vain. But what it has done for you, you will now hopefully soon show me in a letter, and if the merciful God has opened your eyes, then I shall not regret my effort. Greetings to you and yours.

Your

Andrew.

### **The Weyl'sche Kirchenbote.**

In number 10 of the above-mentioned paper, a loquacious Mr. Thuisko had once again, as he himself calls it, chatted, and in doing so, with his loquacious tongue, was certainly guilty of no small sins against the eighth commandment. But since he had started the matter so clumsily and had displayed his ignorance and vituperativeness against us Old Lutherans all too openly, we believed that we should not consider his chatter any further, in order not to make the vain gentleman, who fills entire pages of a church newspaper (?) with his chatter, even more vain in the end.

But it was not enough for Mr. Weyl that Thuisko, in real, as it should seem, pretended ignorance, had not only raised the question: "What do the learned gentlemen (the Old Lutherans) want with their Old Lutheran folly?" but had already answered it by daring to split the Wittenberg monk, Dr. Martinus Lutherus, in two (understand-if it is to be understood differently-that they snatch half of Luther from the New Lutherans, i.e. from the False Lutherans, and split half of Luther in two). Martinus Lutherus, in the middle (understand-if it is to be

understood differently-that they wanted to snatch half of Luther from the New Lutherans, i.e., the false Lutherans, and take one half of Luther and Lutheranism for themselves, as if we were not the rejected enemies of the miserable half-truths of our time, and as if they possessed only half, let alone the whole, which alone is true Lutheranism). In number 12 of the K.-B., therefore, the answer to that question by a Mr. K. is put even further in summa to the effect that the Old Lutherans wanted nothing less than to lead the people to Rome, as Mr. Weyl had already found out earlier with great astuteness and as a guardian of the Lutherans.

of the Lutheran Zion into the world. Since, however, he has not responded to the striking answer to the question: "Does the old Lutheranism lead to Rome?" which was already given years ago in the Lutheran, he wisely did not let himself be heard with a single syllable, since he also did not support our synodal constitution with its unreserved confession of our common faith: Since he also has our synodal constitution with its unreserved confession of our entire symbols in front of him and knows that we are very serious about this confession, as he could sufficiently notice in the controversy about his falsified Hübner and himself remarked with a side blow to the stiffly orthodox Lutheran doctrine of the Lord's Supper, you are right to ask, dear reader, for the reasons and proofs that were brought forward for such a serious accusation. Well, they consist in this, that Mr. K., a former Catholic, relates a conversation with an unnamed old Lutheran preacher, from which, not even from the words he adduces, but by the tone of voice, by certain gestures, smiles, nodding of the head &c., he came to the affectionate conclusion that not only that pastor must be a secret Papist, but that this disguised snake (of secret Jesuitism and Romanism) had crept in among the Old Lutherans in general, and threatened to ensnare everyone with its magical charms, which is why it was time to make a noise and to attract the attention of those who still cared about the welfare of the church. - In fact, this is another striking proof that Mr. Weyl and his associates are only concerned with the suspicion of the Old Lutherans, not with an honest fight and concise proofs. Would that these people would finally recognize that by such practices they only make their own cause bad, only expose their powerlessness and nakedness, as they have already done by the fact that they, and not, as Thuisko erroneously thinks, we ourselves, have given ourselves the name Old Lutherans, therein lies the recognition that we do not go to Rome - for the old Lutherans, as is well known, went out from apostate Rome - but that we want to return to the good old Lutheran doctrine, to the old, proven, Lutheran Bible Christianity. Let them fight against us on the basis of Scripture and our Scriptural confessions, if they believe themselves called to protect the church from the danger that they claim threatens it from our side. But then, of course, they would have to study our confessions first, and since they want to be Lutherans, they would also have to agree with them honestly, or if they cannot do that, they would at least have to stop calling themselves Lutheran and labeling us faithful Lutherans as a sect. Then Mr. K. would also learn what he admittedly did not know, that the Lutheran church really, on the basis of the Scriptures, to which it and it alone absolutely submits, has the true, essential presence of the body and blood of Christ under bread and drink.

and wine in the Lord's Supper, but nevertheless does not kneel down before the consecrated elements and worship them, because, as our small catechism teaches, Christ's body and blood under bread and wine is appointed for us Christians to eat and drink (but not to carry them around, to worship 2c.) by Christ himself. Then a different light would most likely dawn on him about the conversation that has been shared. For it does not require much impartiality to find out that the Old Lutheran wanted to mock him a little, when he not only pretended to be a Lutheran, but also threw himself out as a fighter for their precious truths, without knowing the Lutheran doctrine, let alone professing it and believing it from the heart, as every true Old Lutheran does.

If, by the way, Mr. Weyl, who has already been denounced so many times, wants to continue with his scandalous stories of Old Lutherans, he expects no more reply from us than the one given to him repeatedly, namely that he will stand there as a miserable slanderer as long as he does not come forward with proving facts, with reasons and proofs from the Scriptures and our symbols, or if, as he well knows, he cannot do so, he recants his mendacious suggestions and his malicious suspicion of our good cause, and rather repentantly returns to the noble faith and confession of his church, instead of daring to be its vile enemy under its own name! —A . C.

### **Communication of world trade.**

Since then, the political events have been of such a nature that they were always expected to be more important and decisive. For this reason, we have left these announcements pending for some time, so as not to always have to report half the story. At least one decisive turn of events has occurred in Germany. The Frankfurt Reichstag dissolved itself as a result of the recall of the deputies of the larger German states; the moderate part submitted to the necessity, only a small one, consisting of about a hundred members of the democratic party, resisted, wandered to Stuttgart and played there for a short time the ridiculous role of a sovereign assembly prescribing laws for all of Germany, until it was forcibly dispersed by the Würtemberger military and dispersed to the four winds. The Reichsverweser has also left Frankfurt, perhaps never to return; for what is he to do there any longer? The King of Prussia has now proposed a German imperial constitution of his own and intends to place himself at the head of a German confederation, if the jealousy of Austria, which has allies in Bavaria and Württemberg, will make it otherwise. Incidentally, he is most eagerly engaged in the The Prussian army had been struggling to establish peace and order by suppressing the republican uprisings back and forth, thus earning the gratitude of the smaller princes. After Prussian soldiers had quelled the uprising in Dresden, a considerable Prussian army moved to Baden and struck the insurgents on the head, with which work it had finished by the time the last news left, except for the conquest of the fortress of Rastatt. Thus an interregnum (intermediate empire) has now occurred; the recently created so-called central power has completed its vaunted career, the old German Confederation, which had existed since 1815, has in fact been dissolved. What will now be decided in the council of the high guardians over Germany? Who does not wish peace, order and welfare for his brethren after the flesh, but even more for a return from the wells full of holes to the living spring which they have left? - In Leipzig, an association is endeavoring to spread contemporary writings of Luther among the German people by reprinting them.

No decisive battle has yet been fought in Hungary, and the repeated rumors of tremendous Hungarian victories over the Russians have not been confirmed; but the former are still asserting the advantages they gained earlier. As long as the Hungarians are not completely defeated, the thrones are not safe. A victorious advance by them would suddenly give the whole of Germany, perhaps Europe, a different prestige. It would not be unbelievable that the Hungarians would defy the combined might of Russia and Austria. Something similar happened

formerly by the Hussites. And who knows whether the Hungarians have not been chosen by God to be a scourge against the Austrian imperial house, which is burdened with many blood debts?

Rome fell into the hands of the French at the beginning of July after a prolonged bombardment and not without streams of blood. The victors, however, seem to be in no small embarrassment as to what to do with their booty. The pope has not yet returned, although the French have sent him the keys of the city.

**"So rejoice, young man, in your youth, and let your heart be of good cheer in your youth." Eccl. Sal. 11, 9.**

Luther writes about this: "If God gives you joy, use it; if he sends you tribulation, do not be frightened, do not despair. Young people should be instructed in this way from their youth, and those who do not follow this admonition will not become righteous men. For young men are hot before the head, and are yet inexperienced in many things; therefore they cannot yield, or bear the great wickedness and ingratitude of the world. Therefore Solomon is a right royal schoolmaster. He does not forbid the youth to be with the people or to be cheerful, like the monks.

Their disciples, for they become vain timbers and blocks, as Anselmus, the mother of all monks, has said: A young man, thus harnessed, and drawn off from men, is like planting a fine young tree, which might bear fruit, in a narrow pot. For in this way the monks trapped their youth, as birds are trapped in peasants, so that they did not have to see or hear people, and were not allowed to talk to anyone. But it is dangerous for the youth to be alone, to be isolated from people.

Therefore, young people should be allowed to hear and see and experience all kinds of things, but they should be kept in discipline and honor. It is not right with such monkish constraint. It is good that a young man be much with the people, but that he be honestly brought to honesty and virtue, and kept from vices. Such tyrannical monastic coercion is quite harmful to young people, and they need joy and pleasure as much as they need food and drink, for they are more likely to remain healthy.

A person should be especially diligent to fear God, to know God's word, to hear and learn, and to be of an honorable mind: if he is God-fearing and devout in heart, his body will soon follow suit. Therefore, care must be taken that he is not raised in a monkish way, and that he is not brought up to be too melancholy, which is his nature and manner; only that good care is taken that he does not fall into a wild way of being. For indulging, playing, and courting are not the joy of the heart that he speaks of here, but often bring sadness.

---

### **Death penalty.**

Louis XI, King of France, once spoke with great indignation in a society about the fact that a wrongdoer had already committed the third murder. His court jester, hearing this, replied: "This man has committed only the first murder himself, the second and third you have committed, King! For if you had not pardoned him after the first murder, he could not have committed the others." Here the proverb was true: children and fools speak the truth.

### **Report of the preacher Kühl from the so-called Old Lutherans in the West.**

In the Weyl'schen Kirchenboten, No. 16 of the current year, a certain Mr. Kühl, a student of the Gettysburg Seminary, since last fall preacher of a congregation in Quincy, Illinois, which has recently entered into contact with the General Synod, reports on the ecclesiastical conditions of the West. On this occasion the reporter referred to also mentions the so-called Old Lutherans here. Of these he reports the following:

"As for the Old Lutherans, who are quite numerous.

I leave it to your readers to answer the question as to what they are supposed to be doing in some parts of Missouri with their ultra-orthodoxy in America. Besides, it is also said that many of the preachers sent out by them, almost entirely without education, - with mere orthodoxy, without ever having reached the heart, still make the dear cause quite contemptible."

We take the liberty of responding to this with just a few words.

Mr. Kühl obviously means us Lutherans of the Missouri Synod; we hereby declare to him that we have always protested against the epithet Old Lutheran and still protest. We are and only want to be Lutherans; if one does not want to let us have this name, then one should prove, naturally from the symbols of the Lutheran Church, that we are not. Consider that it has always been like this: the apostate church kept the name of the orthodox church and stamped the expelled witnesses of truth with a sect name; so the apostate Roman church kept the name of the Catholic church and gave the expelled witnesses of truth the name Lutheran at the time of the Reformation. Does the apostate American Lutheran Church now want to do the same, namely, after the name Lutheran has come to honor in the world through the faith it denotes, to claim this name for itself alone and to brand those who testify against it for the truth with a sectarian name?-Well, let one do what one cannot leave undone; it is a small thing for God to also bring honor to the name Old Lutheran of his time and to express the character of apostasy to the name Lutheran in the same way as to the name Catholic.

2 Mr. Kühl calls our being ultra-orthodox. Whoever is ultra-orthodox is of course not orthodox, because by wanting to be orthodox, he goes beyond orthodoxy. We ask Mr. Kühl to kindly show us where we leave the orthodoxy of our church.

3 Mr. Kühl reports that "it is said" that many of our preachers are almost completely without education. To this we reply, first of all, that it is absolutely incompatible with the principles of Christianity to go on publicly about evil things that one has heard from one's neighbor only by hearsay and of whose reality one is not convinced oneself; whoever does so makes a bad reputation in Germany. Secondly, if one understands by education class education or sociable, i.e. fine world education, then we admit the accusation without decency. Our constitution openly confesses that we have two kinds of institutions for the education of preachers, and that in the one our pupils receive a more practical-theological education, in the other also a classical education. We have not established the institution of the former kind out of disdain for a literary education, but for the sake of the local state of emergency, which requires a hasty deployment of many fit fighters.

is required. But whether the preachers educated in such an institution are without the necessary education must be judged above all by whether they thoroughly understand pure Christian doctrine and can properly present and apply it to the satisfaction of their listeners, both in public preaching and in private pastoral care. - Thirdly, we must be surprised that Mr. Kühl can dare to look down on our more practically trained preachers in self-aggrandizement, since Mr. Kühl, as the sentence indented above clearly attests, cannot even write German grammatically correctly, let alone in a logical, correct style. It is indeed ridiculous to look down as an educated person on someone other than an uneducated person because of a few Latin and Greek vocabularies that one has learned by heart. If only Mr. Kühl would wait for an exam, which our practically educated preaching candidates have to pass before they are admitted to the holy office, we don't doubt for a moment that he would soon forget about their uneducatedness compared to himself.

### **False humility and right pride.**

The godless Ahaz pretends to be very holy, that he does not want to demand a sign out of fear of God. (Isa. 7, 11. 12.) So the hypocrites, where it is not necessary, are the most conscientious; on the other hand, where they should be humble, they are the most arrogant. But where God commands to be bold, one must also be bold. For to be obedient to the word is not to tempt God. That is rather tempting God, where one does something without having the word. Just as a monk tempts God when he goes to the monastery to serve God there, since he does not have the Word of God by which God testifies that he will be served with such a way of life. So nowadays, for the sake of reverence for God (as they say), the devotees of the sacraments deny that the body and blood of Christ are in the bread and wine. But this does not mean not to have awe and reverence for God, if one believes and even lives for what God says. (See: Luther's explanation of the Pr. Is. 7, 11. 12.)

The description of the Christian church that Christ gives us is: a multitude that not only have his word, but also love and keep it, and for love's sake forsake all things. John 14:23-27.

---

**Certification.**

In certifying herewith several charitable gifts which have been given to me up to June of the present year by the dear friends of our mission on the Cass River, Michigan, and in return to the loyal

I would like to express my heartfelt thanks to God as well as to the kind donors, and I would like to add the joyful news that the founders of this mission have now formally placed it in the hands of our Synod, so that the respective gifts are to be sent to the treasurer of the Synod, Mr. Barthel, in the future. May the zeal for missions among the dear synod members be doubly stimulated by this, especially since our mission field and thus its needs have been significantly enlarged by the addition of the Siboying station, of which a detailed report will be given soon:

From their communities:

O3.00 by Pastor Selle, S4.00 by Pastor Ernst, \$11.00 by Pastor Röbbelen, K5.50 by Pastor Trautmann, P30.25 by Pastor Dr. Sihler, ^15.10 and H6.00 by Pastor Röbbelen, H4.75 and H3.00 by Pastor Seidel, P1.00 by Pastor Sauer, -P2.00 by Pastor Streckfuß.

50 Cts. by Mr. Mohr in Monroe. 38 cts. by Mr. Meyer in Fort Wayne.

A box of clothing from the German and English Lutheran Mission Friends in Fort Wayne.

A box of clothing from the Mission Friends in Monroe. August Crämer.

---

**Death notice.**

We have just received the distressing news that the venerable senior of our Synod, Mr. Gotthold Heinrich Löber, faithful pastor of the Lutheran congregation at Altenburg, Perry Co, Mo, of. XI. p. Drin, the 19th of this month, in consequence of a nervous fever, he passed away.

The members of the Fort Wayne Conference District are reminded that the next conference will be held in Fort Wayne during September 12 and 13, and that all concerned are requested to arrive at Fort Wayne by Tuesday evening, September 11.

---

**Receive money**

for the purchase of the Fort Wayne seminary.

- |  |           |
|--|-----------|
| 1. from the congregation of the Past. Wyneken in Bai- timore | P 69.87   |
| 2. from the congregation of the Past. Habe! in Pomeroy       | 62.65     |
| 3. from the congregation of the Past. Crämer in Frankenmut   | 7.00      |
| 4. from the municipality of Past. Jäbker in Adams County     | 100.00    |
| 5. from the community of Dr. Sihler in Fort Waynei           | 290.95    |
| 6. by Mr. Past. Husmann:                                     |           |
| n. from St. Paul Parish in Marion Township, Allen Co, Jnd    | 5.00 p.m. |
| k. from St. Ivhannis Parish in Adams County, Jnd             | 6.50      |
| e. from St. Peter's parish                                   | 28.50     |
|  |           |
| 7. by Mr. Past. Heid:  |           |
| n. from St. John's Parish, Auglaize County, Ohio             | \$11.37   |
| b. from the community in Wapakonetta, Auglaize Co, Ohio      | 1.50      |
| e. from Clay Township, Auglaize Co, Ohio                     | 1.25      |

G52.00

A4.12  
A. Wolter.

---

**Get**

For the Heathen Mission in Michigan:

P4.87H by parishioners in St. Louis. H5.37Z by the boys of the "chule in the local Dreieinigkeitskirche collected among themselves. H3.00 from Mr. D. Dulitz in Milwaukee, for Mr. Missionary Baierlein, for missionary purposes.

---

**Paid.**

The 6th year. HH. k. Dulitz and H. Neutter.

# Register for the fifth year of the Lutheran.

(The first digit indicates the page, the second the column of the same).

- The Lord's Supper, false formula of administration 17, 3. members of false churches are not to be invited to this 17, 3. how to act when reformed and un-reformed people demand it 57, 1. who to admit 58, 3.
- Absolution 125, 2.
- Advent Voice 64, 3.
- Advent 122, 2.
- Omnipresence of God 39, 3.
- Omniscience of God 175.1.
- Old Lutherans. We protest against this name 51,1.
- Amsdorf, whose error 14, 3.
- Anecdotes: Austere scales 7, 2. How much cloth God requires for a dress 56, 1. The unbeliever and the Christ child 64, 3. Teaching without example 71, 1. Man does not live by bread alone 87, 1. Everything already prepaid 112, 1. Answer the fool 2c. 127, 3. the two blind men 128, 3. the advertising corporal 133, 1.
- Anselm on self-will 175.1.
- Apostles' Days 131, 3.
- Article of faith, if you deviate in one, you lose all 134, 3.
- Atheist, converted 183, 2.
- Enlightened Ones, The, and the Church, Alternate Hymn 128.2.
- Farmer, his luck 96, 2.
- Confession 18, 1. Calvin on this 38, 1. why to require 58, 2. 79, 1.
- Conversion, story of a 185, 1.
- Confession arouses contestation 127, 3.
- Confessions, why should we still hold on to them now? 81,1.
- Benedictus*, the 156, 2.
- Bernard, Divine Distance 63, 3.
- Bernreuther, Pastor, ordained 103, 3.
- Profession, Luther's 1, 2. to write books 2, 1. (Note) Temporary 18, 1. what he is 51, 3. 52, 1. is necessary 119, 3.
- Prudence 103, 2.
- "Visitors," letters from him 93, 3. 100, 2. 116,3.
- Bible. Rules for reading 61, 3. They understand no one by nature 138, 3.
- Prohibition of images 193, 1.
- Balaam's donkey 37, 2.
- Bishop of Salzburg 183, 2.
- Request for contribution to a church building in New York 104, 2.
- Day of repentance and prayer 132, 1.
- Buttermann, pastor, whose ordination 160,2. whose death 183, 3.
- Calvin's judgment of Luther 2, 3.
- Candidates whose examination 18, 2.
- Ceremonies, how to regard them 25, 1. What to observe when introducing them 26, 1. ff. Confessional and unconfessional ceremonies 57, 3. indifferent ones 85, 1.
- Charweek 123, 1. Charfriday 123, 2.
- Cholera, godless joke about it 168, 3.
- Christ, his wealth 55, 3. Conversation with the world 191, 3.
- Christ, true God, proof of this 32, 1. divine glory 159, 3.
- Chrysostom on abominations of desolation 159, 2.
- Collecten 148, 2.
- Communion 156, 3.
- Communism 87.1.
- Concordia formula 14, 3.
- Conferenz, Minutes of the Preachers' Conference at St. Louis 44, 2nd to Fort Wayne 57.1.
- Confirmation, at what age to be issued 51, 1. confirmation certificates 96, 3. confirmation act 140, 1.
- Consecration 157.1. 166, 1.
- Correspondence, from Hanover 11.2. 47.2. from Hamburg and Mecklenburg 76, 2. political from Germany 118.1.
- Credo* 148, 3.
- Crucifix 157, 1.
- Cyprian on Pursuit 39.1.
- German language to be retained in schools 18, 3.
- Germany, Satan against Christ 161:1.
- Doctor, a rare 86, 3.
- Unity 46, 3. 62, 3.
- Original sin 138, 1. 151,3.
- Recognition of oneself 197, 3.
- Redeemer, Self-Redemptor 120, 3.

Redemption compared to creation 71, 3.  
 Gospel 147:3.  
 Lent 123, 1.  
 Holidays: St. John's Day 131, 1st Michaelmas 131, 2nd Feasts: of the Circumcision 122, 3rd Epiphany 122, 3rd Epiphany 122.  
 Mariä Reinigung und Verkündigung 123,1. Osterfest 123, 2. Himmelfahrtsfest 130, 3. Pfingstfest 130, 3. Trinitatisfest 131,1. Mariä Heimsuchung 131, 2. Reformationsfest 131, 2. Kirchweihfest 131, 3. Erntefest 132, 1. Missions- und Todtenfest 132, 2.  
 Flacius, whose error 14, 3.  
 Flessa, pastor, ordained 56, 2.  
 Curse he punishes 151, 3. Paternal curse 201, 1.  
 Peace, Westphalian 29, 3.  
 Freedom of the will according to Luther's teaching 43, 1.2.  
 Fritze, Pastor, ordained 76, 2.  
 Commandments, if we keep them 87, 3.  
 Poem, Sword and Plow 192.1.  
 Danger, large 160.1.  
 Spirit, Holy One, comes through the Word alone 47, 1.  
 Stinginess punished 95, 3. 111, 2. 143,1.  
 Communities, operating mixed 17.1. even the civil are God's 199, 3.  
 Community, ecclesiastical, conditions 45, 3.  
 General Synod, whether a true Lutheran could unite with it 45, 3.  
 Gerhard, Johann, on the profession 51, 2.  
 Gerhardt, Paul, a poem 71, 3. Narrative of his zeal for pure doctrine 105,1.  
 Hymnal, the united 17, 3. letters about it 167, 2. 192, 2. 198, 1. 203, 2.  
 Societies, secret, may a Christian join the same? 169, 1. 177, 1.  
 Law, triple use of same 62, 3. 125, 2.  
 Conscience, evil 112, 3.  
 Faith, weak 39, 2. active 63, 3. why not everyone's thing 120.1.  
 Gloria 147.3. 148.1.  
 God, inasmuch as he also works the evil works in us 43, 3.  
 Service in the Reformed Church 172, 3.  
 Order of worship, Lutheran, according to which principles it is designed 121, 2. in what way it belongs to the *adiaphoris* 122,1. diversity 122,1. the right to it was vindicated to the whole church 122, 1. main service 139, 2. conclusion of the service 149,1. desolation of the same 188, 3.  
 Blasphemer, judgment on a 157, 2.  
 Göthe on Reason and Tolerance 87, 2.  
 Laying of foundation stone, celebration of same in Chicago 158,3. Maundy Thursday 123, 2.  
 Guericke, Dr., call 5.1.  
 Günther, M. W., in Friedland 19, 3.  
 Gustaph Adolph 38.2. 39.2.  
 Habel, Pastor, ordained 31.2.  
 Hans, a letter from him 113.1.  
 Harleß, professor, writing 71.1.  
 House Worship 87.1.  
 Gentiles what to preach to them 110, 2.  
 Saints are all Christians 11, 2. Who should be considered saints 37, 3.  
 Saints' days: Paul's conversion 132,1. Mary Magdalene 132,1. Laurence 132,1.  
 Pastor Grabau's pastoral letter and rebuttals, displayed 135, 3.  
 Hübner, warning against Weyl's 87, 3. 92, 1. 141, 2. recommendation of an unaltered reprint 198, 3.  
 Jesuitism, Mr. Oertels 40.1.  
 Indians, deathbed of one 39, 1. *Red Bird* 55, 3. Nea-Mathla on the creation of man 85, 2. Petalesharro 126, 3. Her thoughts of the state after death 196, 2.  
 Introduction to Ecclesiastes 140, 2.  
 Introit 147, 3. 165, 2.  
 False teachers, one should not have fellowship with them 114:1.  
 Kanzellied 149, 1.  
 Catechization in the Church 18, 3.  
 Baltimore Catholic Church Journal 41, 1. 137,1.  
 Heretics, their zeal 6:1.  
 Children are not angels, need ruth 135, 2. example of joyfully dying 195, 3.  
 Church, in what way a pillar of truth 14, 3. marks of the true 65, 1. its treasures 120,1.  
 Church, Lutheran, what it is and who belongs to it 42, 3. the one resulting from the union in Prussia 47, 3. how should the conversion to the Lutheran church take place? 57, 2. Its original order of worship 121, 1.  
 Church, American - Lutheran, its external worship 25, 3.  
 Church consecration at Waterloo, III, 4,3. in Wittenberg and Neudettelsau 24, 1.  
 Kirchenbau, Sinn und Deutung des alten deutschen 86, 1.  
 Hymn 141, 1. 148, 3. After the sermon 149,1.  
 Church attendance of women in childbed 140.1.  
 Kliefoth, Dr., on the original order of worship 121.1.  
 Servitude, ignominious 159, 2.  
 Crossbearing 64.2.



War, thirty years, memoirs 19, 1. whose abominations 28, 1.

- Short, Dr., v. Symbols 14, 1.  
 Kyrie 148, 1.  
 Laymen, their fundamental right 142, 2.  
 Lange, Pastor, ordained 23, 3.  
 Blasphemer, judgment on a 111, 2. 118, 1.  
 Life, instruction on a Christian 132, 2. Funeral services 140.1.  
 Lightfriend 4, 2. 127, 2.  
 Song for the Feast of the Three Kings 80, 2. 88, 2. of the heavenly Jerusalem 112, 2. lions, let yourselves be found again 120, 2.  
 Litany 149.1.  
 Luther was called to the work of reformation in an ordinary way 1, 2. in an extraordinary way 2, 2. his knowledge 2, 3. courage and faith 2, 3. does not desire the protection of the Elector 9, 1. success of his work 9, 1. reforms only according to the Bible 10, 1. Rejects physical weapons for God's kingdom 10, 3. knows the Bible 11, 1. whether the Lutherans are idolatrously attached to him 42, 2. 11, 1. testimony of the reformer Theremin about him 39, 3. falsification of his books 92, 1. simplicity in preaching 96, 1. what he especially brought to great clarity 97, 2. Luther and Count Erbach 201, 1.  
 Luther, excerpts from his writings: on Christ, the Lamb of God 7, 2. on the Word, the touchstone of the Spirit 47, 1. on right minors 48, 2. on the use of the law 62, 3. marks of the true church 65, 1. on uncalled preachers 119, 2. on the prohibition of images 193, 1. how can a man overcome death? 159, 1. Which are the cousins of the end-Christ? 159, 3. The doctrine of the Christian faith is not a philosophy 159, 3. Heretics and works of God 167, 2. Unequal contestation 167, 2. On peacemaking 174, 3. Is. 7, 9. interpretation 175, 1. On Joh. 16,10. 191,2.  
 Magdeburg, destruction 73.1.  
 Magnificat 156.2.  
 Major, whose heresy 14, 3.  
 Martyrs' story 70.2. 103, 1. Laurentius 120.1. melodies 141,1.  
 Methodists on the Revolution 31, 3. showing by example why one should beware of them 52, 2. in Echester 166, 3. teaching that even men without repentance and faith are saved 191, 1.  
 Metten 139.3.  
 Mission, Lutheran, its origin 129,1. mission sheet displayed by Graul 143, 3. mission news from Frankenmuth 3, 2. 109,2.  
     from Bethany in Michigan 187, 3.  
 Compassion and Compassionate Joy 95, 3.  
 Yielding, condition 147, 3.  
 Nassau, Lutherthum daselbst 15, 3.  
 Nature to distinguish sin and grace 103, 2.  
 Neumark, whose song: Wer nur den lieben Gott läßt walten 111, 3.  
 Newton, saying of him 7, 3.  
 Nütze!, Pastor, ordinirt 120.2.  
*Nunc dimittis*, that, 156.2.  
 Whether he! in, Brother Speaker 80, 1.  
 Changing and improving authorities are two things 7, 2. duties of them and against them 89, 1. revenge against evil 135, 1.  
*Observer, Lutheran*, and the Ohio Synod 13, 3. and the German Lutheran Church at Detroit 25,1.  
 Ordination, what it was 52, 1. its celebration 140, 2. Oregon, murder of Dr. Whitman 15.3., 24.1. 71.3.  
 More often, pastor whose death 32, 3.  
 Pabst, whose secular power 39.3.  
 Papists desecrate the Bible 137, 2. are against spreading the Bible and why? 138, 2. attribute spiritual powers to the natural man 138, 1. vindiciren to the pope the interpretation of Scripture 139,1.  
 Pastoral Conference, proceedings of same at Fort Wayne 180, 3rd ed.  
*Patrem* 148, 3.  
 Passion voices 102, 2. Passion time 123,1.  
 Pelagia, the actress, her conversion 54,1. pericopes 132, 3. their reading 148,2.  
 Plague, description 149, 2. Divine preservation from it 156,1.  
 Pestzeit, Troftbrief in derselben von Selnecker 163, 2.  
 Polemics, necessity 142.2. 195.1.  
 Preaching to empty pews 15, 3. About politics 32, 1.  
 Preacher whose conduct in intercourse 44, 3. Do not listen to gossip 44, 3. Are often challenged by melancholy 45, 3. How he should behave if the congregation wants to abolish his standing profession, join a false synod, or forbid him to associate\* with a right-believing one 59, 1. 59, 2. Whether he must keep regular house calls 59, 2. Should keep a diary 59, 3. Are often wonderfully governed by God in their preaching 103, 1. They need cross 119, 3.  
 Sermon by Pastor Löber 33,1. by Dr. Sihler 97,1. meaning of sermon 132, 2. weekly sermons 139, 3. by Sihler 145, 1. 156, 2. weekly sermons 174, 1. catechism sermons 174,1.  
 Preaching ministry, conversation of two boys about it 49,1. exhortation to Lutheran fathers of God-fearing and gifted youths and boys not to withdraw them from the service of the church and school 153, 1. why in Western America so few devote themselves to the preaching ministry 153,1. benefits of it 154,1.  
 Private chaplaincy, sermon about it 33,1.  
 Professors, to be elected, for the theological seminary at Altenburg 174, 2.  
 Ratzenberger 86, 3.  
 Reformed, whether the difference between them and us concerns the truth of the Bible 10, 3.  
 Republicans, red, in Germany, whose godlessness 161, 2.  
 Revolution, German, judgment on it 6,1. 12,3. the apologist's judgment 31,3. the Lutheran ambassador's judgment examined 108,1.

testimony against it 133, 3.  
 Romanowsky 31.2.  
 Rotten must be, also serve the church 97.1.  
 Russian Church and the Lutherans in Lievland 15,1. salutation 148, 2.  
 Sauer, pastor, whose ordination 8.1.  
 Schaller, Pastor, introduced 151, 2.  
 Mock Christian 135.1.  
 Schliepsiek, ordained 63, 3. its introduction 160, 2. Schneider becomes pope 70,1.  
 Scripture Interpretation in the Weekly Churches 132, 3.  
 Schools, parish- 18, 2. Whether to exclude therein children of irreligious parents 59.1.  
 Selle, pastor, defends himself 77,1. concerning an attack against the same 157, 3.  
     Blessedness without baptism of dying Christian children 158, 2. Seminaries, ours, request for support 143,1. Sievers, pastor, introduction 56, 2.  
     Singing, encouragement to, 175, 2.  
     Slaves 6, 3.  
     Saturday Vespers 173.2.  
 Sunday after Christmas 122, 3rd after New Year 122, 3rd after Epiphany 123,1. after Easter 123,2. Exaudi 130,3.  
     Sunday Mass and Vespers 173, 2. 3.  
 Standard, Lutheran, requests a union with the General Synod 36, 3. This request is assessed 45, 3. Clarification of the matter 96,1.  
     Stecher, Pastor, ordained 120, 2.  
     Stibolt, pastor, ordained 127, 3.  
     St. Louis, German churches there 31, 2.  
     Striegel, V., dessen Irrthum 14, 3.  
     Stürken, Pastor, ordained 56, 2.  
 Sin against the Holy Spirit 23, 3. sin and good works 71, 3. its growth 199, 3.  
     Suso, alluring reminders 63, 3.  
 Symbols, their relation to sacred Scripture 13,3. custom and abuse 14,1. adherence to them 81,1.  
     Sympathy 38, 1.  
 Synod, Ohio-, resolution of same in regard to commitment to symbols 13, 3.  
     Synod of Indianapolis 63, 1st of Tennessee 84,2.  
 Baptism, at what age it can be given without previous instruction 51, 1. whether children of false-believing parents 58, 3. what it is and does W, 1. act of baptism 140, 1. of use and abuse 145, 2.  
     Baptismal witness, a faithful 7, 3. *Te Deum* 156,1.  
     Devil, whose cunning attempts 134.1.  
     Grace, the shortest 111, 3.  
     Tolerance 39, 2.  
     Deaths, surrender at the same 184, 2.  
     Marriage 140.1.  
     Independence 143.2.  
 Union 39,2. ecclesiastical without doctrinal unity, what our symbols judge of it 46, 2. withdrawal from the Protestant Church Association 61,1. whether it is right or not 182,1.  
     Persecution, which is the most severe? 39,1.  
     Seduction by Christ 39,2.  
     Publishing Company, Constitution of 179.1.  
     Reason, arrogant 8, 1.  
     Versicul 148, 2.  
     Reconciliation 95, 3.  
     Vespers 139, 3.  
     Birds crying, a story 110.3.  
     Wax candles, old Lutheran 157.1.  
 Truth, in that you can't even give a little 55, 3. Their fate, a poem 135, 2.  
     Alternate chant 140, 2.  
     Christmas voice 64.3- Christmas feast 122.2.  
     World love 159, 3.  
     Weathercocks 40, 2.  
 Weyl'scher Kirchenbote against Lutheran ceremonies 5, 3. on the Pennsylvanian Synod 31, 3. procures subscribers for the "Lutheran" 77,1. shows himself mischievous 112, 1. 204, 2.  
     Rebuttal, cold-headed 120.2.  
     William and Jenny 59, 3.  
     Wucher, der Kornwucherer 64, 2.  
     Magic 38.1.  
     Zwingli's judgment of Luther 2, 3.

